The CALVIN FORUM

PUBLISHED BY THE CALVIN FORUM BOARD OF PUBLICATION:

THE EDITORIAL COMMITTEE:
Dr. Clarence Bouma (Managing Editor), Dr. Henry J. Rykamp, Prof. Henry Schultze, Prof. Henry J. Van Andel, and Prof. J. G. Vanden Bosch.

CONTENTS—Vol. IV, No. 2, SEPTEMBER, 1938

EDITORIALS
The Church Follows Its Students................................................................. 27
The Secularization of Our Colleges............................................................ 27
What Makes a College Christian?............................................................... 28
Philosophy Teaching and the Christian Faith.............................................. 28
A Step in the Right Direction................................................................. 29
Let the Revolt Continue!............................................................................ 30
The Christian Primary School Movement................................................ 30
You Can Help Us. Will You?..................................................................... 30

ARTICLES
More Lost Provinces in Education? By Henry Van Zyl, Ph.D. .................. 31
The Latchet of Whose Shoes. By Bastian Krulthof, A.M............................ 34
Chiliasm in the Writings of the Apostolic Fathers (Part II). By Albertus Peters, D.D................................................................. 37
Cross Sections of Life and Thought. By the Editor.................................... 40

BOOKS REVIEWED
"The Veritable Word of God".................................................................. 43
Not Chaos but Divine Control.................................................................... 43
Christian Communists.............................................................................. 43
A Symposium on Communism................................................................. 44
Letters of John Calvin............................................................................... 44
Letter Excerpts of Da Costa...................................................................... 44
A New Book on Christian Doctrine.......................................................... 44
The Reformed Ecumenical Ideal............................................................... 44
A Book on Modern Cults........................................................................... 45
A Christian Nature Reader....................................................................... 46

NEWS AND LETTERS
Report of Calvinistic Congress................................................................. 46
From Syria and Mesopotamia................................................................. 47
From the Chinese Front............................................................................ 47
The Edinburgh Congress........................................................................... 47
A Christian School Convention............................................................... 48

VERSE
Over and Over Again................................................................................ 36
Divine Surgery.......................................................................................... 36
Surrendered............................................................................................... 39

The CALVIN FORUM is published monthly. Subscription Price: Two Dollars per year. Address all editorials as well as business correspondence to: The CALVIN FORUM, Franklin Street and Benjamin Avenue, S.E., Grand Rapids, Michigan.

Entered as second-class matter October 3, 1935, at the Post Office at Grand Rapids, Michigan, under the Act of March 3, 1879.
The Church Follows Its Students

With summer at an end and September on the calendar our attention is directed to the opening of our schools and to the educational challenge which these present to us as Christians. This month grammar schools, high schools, colleges, universities, and professional schools will throw their doors wide open and the educational process will soon be in full swing. It is no exaggeration to say that what is taught in these institutions of learning will, more than any other single human agency, determine what will be believed, taught and preached in the years that lie ahead. Who will dispute the truth of the words of a recent Christian educator that the destiny of a nation is in the hands of its school teachers? The church follows its students, so runs the title of a recent Yale study on the responsibility of the Church for its students, and who can deny it? Leaders in the Christian Church throughout the ages have recognized the supreme importance of education for Christian leadership, not only in the pulpit but also in the school room and, in fact, in every walk of life. Through his educational leadership John Dewey and his ideas today hold a commanding place of influence in the thought life of our land. Men like Calvin and Kuyper deeply realized what far-reaching influence they could exert by establishing both lower and higher schools in which the biblical view of God, of nature, of man, and of life was made the content and the dynamic of all teaching. The great revolution in America from an essentially Christian and God-centered outlook to one that is secular and humanistic, has been effected through the introduction of a new view of the world and of man in our educational institutions of the previous century. Theological liberalism, with its repudiation of supernatural revelation and the authority of the word of God and the consequent denial of all the cardinal truths of the Christian faith, was introduced in the pulpits and churches only after it had first been promulgated in the universities and seminaries. And the revival of a genuinely Christian, a biblical, a God-centered and Christ-honoring view of life and attitude toward its problems will, humanly speaking, be effected only when the Christian home and the Christian pulpit are backed up and reinforced by grammar schools, high schools, colleges, and seminaries in which the Christian view of God and the world is honored, embraced, and enthusiastically imparted by Christian educators.

C. B.

The Secularization Of Our Colleges

The church colleges occupy a commanding position in every denomination. Time was when these institutions were the chief educational influence in the land. The oldest university in our country was originally a denominational college. Until the rise of the state universities and the subsequent secularization of American education in the nineteenth century these denominational institutions moulded the thinking of our American leadership in church and state. And until the middle of the previous century it may be said that the teaching at these institutions was in the main historically Christian and, though diluted, in harmony with the supernatural view of God and the world which the Bible presents. In the second half of the previous century came the secularization of American thought and education. Evolutionism, the Higher Criticism, Naturalism, Pantheism, the repudiation of theology and divine revelation in the supposed interest of philosophy, and the glorification of the natural sciences—these were some of the intellectual movements which captured the imagination and allegiance of the leading educators and became entrenched in the colleges and universities of the land. That this should be the case with the secular, tax-supported colleges and universities was to be expected, but that this virtual repudiation of the principles of the historic Christian Faith should also penetrate into the denominational colleges, founded and supported by the Church, may seem more surprising. Yet that is exactly what has taken place. Without implying that every denominational college has capitulated—there are happily a number of outstanding exceptions—the fact of the matter is that the trend in educational policy of the church colleges has for some decades been one of imitating the larger and chiefly secularized educational institutions. The number of church colleges in which a
naturalistic philosophy holds sway may not be so large, but the overwhelming majority of these institutions today stand committed to Idealistic Philosophy, Evolutionistic Science, and Liberal Theology. Over the doors of these schools—founded and in many cases endowed by men and women who stood committed to the fundamentals of historic Christianity, and who expected these to be inculcated in the minds of the students—might today well be written: Ichabod! The glory has indeed departed. How far this de-Christianizing process has been going on in the church colleges may be gaged from a remarkable statement made recently concerning the Christian character of the colleges of so traditionally Calvinistic a church as the Presbyterian Church in the U. S. A. No less a man than Dr. Mark A. Matthews, the honored and respected pastor of the largest Presbyterian Church in the country, wrote these words in the July 7, 1938, issue of The Presbyterian: “We have some fifty odd so-called Christian colleges in America, but perhaps we have not a single real Christian college.” Read that statement again, if you will. We—i.e., the Presbyterian Church in the U. S. A.—have some fifty odd so-called Christian colleges in America, but perhaps we have not a single real Christian college. This is not said by some carping critic, some faultfinder with the Presbyterian Church, but by a man as high as any in the councils of his own Church. C. B.

What Makes a College Christian?

MANY leaders, both in the pulpit and in the educational field, have begun to realize that there is something radically wrong with the trend of development of teaching in the average denominational college. But when it comes to proposing a solution, there appears to be a disappointing lack of clarity both in the diagnosis of the disease and in the proposed medication. Take for instance the proposal of Dr. Matthews, quoted in the previous editorial paragraph. After he has expressed the appalling judgment that his great denomination has perhaps not a single really Christian college, he continues as follows. “Because a college teaches the Bible two or three hours a week does not make it a Christian college. It must major in the Bible, in Christianity, and in Christian experiences in order to reach the standard of a real Christian college.” One stands amazed at these two sentences of diagnosis and proposed medication from the pen of this outstanding conservative and Bible-believing church leader. What these colleges need first of all is a larger dose of the sort of Bible study they have in the curriculum now. The problem of making these colleges truly Christian lies much deeper than this. These colleges will not be Christian until the whole curriculum is viewed and taught in the light of the fundamentals of that world-view and that philosophy of life which are implied in and should be expli- cated from the Word of God. Orthodox Christianity differs all along the line, not only from the naturalistic humanism which has repudiated all belief in a Supernatural Being, but also from that mixture of idealistic philosophy and evolutionistic, liberalized theology which has captured the minds of many teachers in these denominational colleges. A college is truly Christian when the Christian, the biblical conception of God, of man, of sin, of salvation, of nature, of creation, of history, and of ultimate destiny holds sway in the scholarly thinking of the members of its faculty and when the grace of God in Christ has made these teachers sanctified Christian personalities who triumphantly live and exemplify the truth and power of the eternal verities which they impart to their students. The Christian system of truth in all its implications should be explored, presented, and imparted by men who have learned to tremble at the Word of God and have been touched—nay, transformed—by the Spirit of God. Happily there are at least some colleges where this ideal is consciously cherished and pursued. Such institutions are the hope for the future. C. B.

Philosophy Teaching and the Christian Faith

THERE is a suppressed suspicion in the minds of many sincere Christian people that philosophy and science are hostile to the Christian faith. In this suspicion they are both right and wrong. The philosophy and science taught in many denominational colleges have been subversive of the Christian faith of many students. In the name of these—philosophy and science—many a college professor has been the chief agent in the undermining of the religious beliefs of students who had imbibed the first principles of the Christian faith in the home and in the church. It is therefore true that the philosophy and the science taught in many educational institutions are hostile to the Christian faith. But whoever concludes from this that philosophy and science are hostile to the Christian faith is making a fundamental and serious error. True philosophy and true science are not and have never been in conflict with the system of truth revealed in Scripture. The menace to the faith of the Christian college student does not lie in studying these disciplines but in studying them upon the basis of false assumptions. The Christian faith as revealed in the Word of God is an all-inclusive world and life view and our colleges will be truly Christian only when the basic principles of this world and life view are made determinative for all thinking and evaluation in history and literature, in sociology and economics, in education and art, and especially in science and philosophy. This places a tremendous responsibility upon the shoulders of those who as trustees and faculty members of our Christian colleges determine the character of the instruction imparted. The defection of so many Christian colleges from
the faith once for all delivered—a defection which is both cause and effect of the general spiritual debacle in many of our denominations—must be sought in the failure on the part of those educationally in authority to develop a Christian philosophy of education in which every discipline is viewed and taught in the light of the orthodox, the biblical world and life view. Especially science and philosophy are being taught in many church colleges from presuppositions alien to the Christian faith. The fallacy is altogether too prevalent that Christianity is a sort of idealism in philosophy. The philosophy teacher who champions an idealistic outlook as over against a naturalistic one thinks that he is teaching philosophy upon Christian presuppositions whereas in reality he may be the most subtle and most destructive of subverters of the faith. There are basic philosophical principles implicit in the Christian faith and it is the business of the Christian philosophy teacher not only to be a Christian personality as a teacher but especially to develop his subject, one of the most crucial in the entire college curriculum, from fundamental Christian presuppositions.

C. B.

A Step in the Right Direction

CALVIN COLLEGE is one of the few colleges in the land which stands consciously committed to the propagation and development of the Calvinistic Faith—i.e., the Christian, the biblical, faith in its most consistent formulation and expression—in every realm of scholarship and culture. Its one objective is to teach every discipline on the curriculum in the light of the principles of the Word of God. The Christian system of truth is the norm and standard of all instruction. This has definite implications for every branch of study, and the task of unfolding and applying these Christian implications is the most difficult but also the most important phase of the responsibility of its teachers. How seriously this task is taken by those responsible for the selection of its teachers has recently become apparent in the appointment of a philosophy professor. When recently the chair in philosophy became vacant by the acceptance on the part of its incumbent of a professorship in a state university, the board of trustees looked about carefully for a man who might worthily fill this responsible position. Apparently they were concerned that he should be a scholar, but no less that he should have a genuinely Christian, more particularly Calvinistic, approach to the problems of philosophy. Their choice fell upon a brilliant young man, a graduate of Calvin College and of Calvin Seminary, a Th. M. from Hartford, and at the time of his appointment last year a German exchange student at the University of Göttingen. Just recently he took his final examinations for the doctorate, finished his dissertation on Eine Untersuchung zu Max Webers Religionssozioologie, and was awarded the Doctor of Philosophy degree magna cum laude by the University of Göttingen. This promising young scholar, Dr. Henry Stob, will now spend a year studying philosophy at the Free University of Amsterdam, where two other outstanding young Calvinistic scholars have now for about a decade wrestled with the problems of a positive and consistently Christian (Calvinistic) philosophy. It is proof of the farsightedness of the Board of Trustees of Calvin College and evidence of the seriousness with which they view their responsibilities that this body has not only appointed Dr. Henry Stob but has also urged him at the close of his academic study in Germany to spend a year in philosophy at the one university in the world where the Calvinistic world and life view is taken in a serious and scholarly way as basic to all scientific pursuit. Associating with men like Dr. Vollenhoven and Dr. Dooyeweerd will be a splendid experience for the new appointee to the chair of Philosophy at Calvin College. Dr. Stob is a brilliant student, a modest and pleasing Christian personality, and a man of great promise. He has a deep appreciation of the problems of philosophy and his training has made him vitally conversant with the issues wrapped up in the interrelations of theology and philosophy. His Calvinistic training at home, in the church, in high school, college and seminary—and all this capped with another year of concentrated study in the Calvinistic evaluation, criticism, and construction of philosophy, will admirably equip him for the responsible position which is awaiting him upon his return from abroad. A step like this one is a step in the right direction for the strengthening of Calvinistic scholarship among us.

C. B.

Let the Revolt Continue!

WHOEVER is interested in the currents and cross currents of American educational theory and practice must have noticed that of late there are evidences of a growing dissatisfaction with the pragmatism and instrumentalism which under the leadership of John Dewey has now for some time fastened its tentacles upon the organism of American education. Last year we took occasion to call attention to this revolt in an editorial paragraph (The Calvin Forum, June 1937, p. 245) making particular mention of the then recent book of President Hutchins of the University of Chicago. Since that time the second yearbook of the John Dewey Society has made its appearance (Educational Freedom and Democracy), a society which aims at the propagation of the educational principles of its patron saint. But the revolt against these educational theories and methods is also growing and drawing widespread attention. A significant exposition of the clash between these two fundamental positions in American education is found in an arti-
The Christian Primary School Movement

In this country we are still suffering from the dualism that associates religion with Sunday and the Church and divorces it from the other days of the week and from all other realms of human thought and activity. Perhaps in no realm is this divorce so pernicious and yet so pervasive as in the realm of education, more especially primary education. Many Christian people want their children to have religious education on Sunday but seem not very much concerned about such religious training during the days of the week. Many Christian people are enthusiastic supporters of the Sunday School but fail to appreciate what a great boon God has given them in the Christian Day School. Ever since the secularization of the public, tax-supported day school has been going on (and the process is pretty far advanced in many of our cities), no Christian parent that loves the truth of God and the soul’s welfare of his child can be satisfied with public school education. Even if in certain communities prayer and Bible reading should still be tolerated in these public schools, the instruction is not Christian. The ideas and ideals inculcated in the average public school today are out of harmony with the basic beliefs and convictions for which the Christian home and the Christian church stands. The more this simple fact is recognized, the more the movement for the parent-controlled Christian grammar and high schools will grow. These offer the only consistent and satisfying solution for the problem of Christian education in our day. The National Union of Christian Schools is carrying on a noble work in bringing this issue before the American Christian public and in aiding parental groups to organize such schools. These schools are not church schools. They are in no sense parochial schools. They are controlled by no church. Parents of highly diverse church affiliation are sending their children to these schools. Their educational standards are as high as those in the public schools of the community, and in many cases their efficiency and success is greater. The maintenance of these schools imposes a heavy financial burden upon their patrons, seeing they must pay for the buildings, equipment, and upkeep of these institutions in addition to paying their tax for the support of the public school system, but those who realize how much is at stake and what the will of God is for the education of their covenant children in these days of error and flabby Christianity are willing to make this sacrifice. If you are not acquainted with this movement and have no Christian primary or high school in your community, may we urge you to write to the National Union of Christian Schools (10119 Lafayette Avenue, Chicago, Ill.) for information. Two fine little booklets setting forth the basis of the movement and meeting practical objections sometimes raised against these institutions have recently been published for free distribution upon application. They are entitled, Faithful Watchmen over the House of God, and Faithful Workers in the House of God.

C. B.

You Can Help Us. Will You?

We feel greatly encouraged by the splendid reception our magazine enjoys. As renewal of subscription is made, many of our readers give unsolicited expression to their appreciation. “Let me bring tribute to that splendid journal of the Reformed Faith: The Calvin Forum,” writes a young Presbyterian minister from the East. “I like the magazine better than ever”—comes the comment from the prairies of the Middle West. A subscriber
from Ireland not only sends his own renewal but adds a new subscription for a Calvinistic friend on the Emerald Isle. From Texas: "Your paper gives me great pleasure every month." A Grand Rapids layman: "I shall continue to look forward to each forthcoming issue knowing that its contents will prove challenging, inspirational, and conducive to a more intelligent spiritual life." A college professor from South Africa pays for his own renewal and that of two of his relatives. "The Calvin Forum is sorely needed," writes a financially hard-pressed graduate student in Education at one of our state universities, and he adds: "It fills a definite need and is spiritually elevating. It gives intellectual enjoyment amidst this Babel of educational confusion." And the Editorial Secretary of the Sovereign Grace Union in Great Britain writes: "Your informative and thought-provoking journal is much appreciated on this side."

Are we financially on easy street? Far from it. In these days of economic stress and strain we also receive cancellations. The spirit of appreciation which some of these express is often just as genuine, but financially they are up against a stone wall. Here is a letter from a Christian school teacher who must support his wife and child on an altogether insufficient income: "Kindly discontinue my subscription to The Forum. I appreciate it as a wonderful magazine, but can't afford to continue with it at present. Hope to get back on the mailing list sometime in the future."

Are we financially on easy street? Quite the opposite. In these days of recession and depression we are happy if we can finish the year without being in the red. As our readers know, all moneys received are used to defray the expenses incurred for printing and mailing. No one connected with The Calvin Forum receives one cent of remuneration. It is a labor of love. Will you help us? How? By prompt renewal of your subscription when it falls due. By recommending our paper to your friends when occasion presents itself. When the economic clouds shall lift, we hope to be able to increase our subscription list to such an extent that we can offer an enlarged Forum without increasing the cost to our readers.

C. B.

MORE LOST PROVINCES IN EDUCATION?

By Henry Van Zyl, Ph.D.
Professor of Educational Methods, Calvin College

IN the Atlantic Monthly of May (1938) the following poem of confusion and despair gives poignant expression to what is in the minds of a growing number of Christians suffering from the disease called Defeatism.

Thrice happy they whose world is spanned
By the circumference of Hand,
Who want no more than Fingers seize,
And scorn the Abstract Entities.
The Higher Things in Life do not
Invade their privacy of Thought.
Their only notion of the Good
Is Human Nature's Daily Food.
They feed the sense, deny the soul,
But view things steadily and whole,
I, starveling yearner, seem to see
Much logic in their Gluttony. (Theodore Roethke)

The higher things of life are, indeed, dropped from the thought life of ever so many students and educators. "Dewey's powerful stuff," as James characterized his work, is at last operating in many directions in the realm of education in our United States, and throughout our land his new educational creed of two articles finds thousands of ardent admirers. In The Educational Frontier, p. 294, you will find the very substance of one of the most brazen and radical educational philosophies ever uttered in this Western civilization. Article one of affirmation reads, "We affirm that genuine values and tenable ends and ideals are to be derived from what is found within the movement of experience."

Article two of denial adds, "Hence, we deny the views which assert that philosophy can derive them out of itself by excogitation, or that they can be derived from authority, human or supernatural, or from any transcendent source."

A careful re-reading of these two basic positions should convince the reader that boldness of utterance and clarity of views leave no doubt in the mind of the author. The usual qualifying expressions in educational literature, "It would seem"; "Likely we are here face to face with"; "Quite probably"; "This procedure would suggest," etc., are entirely absent. His affirmation is absolute. His denial is rigid in excluding "any" "human" or "supernatural authority," or "any transcendent" source. His creed gives plainly his version of the antithesis. Where many of us, if not all, are at times a trifle too apologetic and now and then hesitate to accept the implications of a Scriptural antithesis, Dr. Dewey without mincing matters in the slightest degree blasts away the historical foundations of God, grace, eternal life, supreme authority, revelation, Church, and sacraments. And in contrast with the customary difficulty which the reader encounters in his attempt to follow Dewey's logic elsewhere in his writings, you have here plain language setting forth Dewey's view of the antithesis. Take note of "genuine," "tenable," "deny," "any," etc. The two large historical areas for authority and for the transcendent philosophies are promptly ruled out. No hesitation in either
article. A new frontier is accepted with both hands. The voice of the past in determining genuine values is stilled forever. Objectivity is left in the cold. Subjectivism is on the throne.

Three Lost Provinces

Henceforth, truth is internal—never mind the lordly ideals of the past that truth is external, and that according to the orthodox Protestant position a Christian should humbly plead for grace in order to lay hold on the True, the Good, and the Beautiful. Never mind the New Testament injunction to know the truth in Jesus, and the truth shall make you free. The source and only source of truth is found within the movement of experience of each individual. This is one of the effects of “Dewey's powerful stuff”—lost province number one.

Furthermore, truth from now on is temporal. It used to be considered eternal. That notion, too, is one of the lost provinces. The new gospel is that truth is merely temporal, transient, and changing. It may change even within the experience of the same individual after sufficient time is passed. It must serve our momentary subjective ends and circumstances. If these change, truth must follow suit. The family may in the past have been considered the basic and unalterable institution in social life, but at present we determine basicity on what we find as tenable ends within the movement of experience. Christ's invitation, “Come unto me, all ye that labor and are heavy laden, and I will give you rest,” is no longer the great secret of the vitality of religion.

And, thirdly, with truth stripped naked of its external and eternal character, it simply must follow that this Deweyan creed produces a new scale of values. Right and wrong have new meanings. Experience determines what is right and wrong—not external and eternal truth. No, internal and temporal truth determine a new scale of transient, changing values. No matter what Scripture says—s supernatural factors are ruled out. No matter what Plato argued as to the true good, or the just man in the just state—transcendent sources are no longer consulted. No matter what parents and church leaders may advise or demand—human authority is taboo. From now on, so the new scale of values dictates, a thing is wrong when it creates unpleasant experiences, and a matter is right when the individual has a satisfying experience. The Courts of the land may still move in an ethical universe, the new scale of values is the result of “experiencing” truth internally and immediately.

Thus, three large provinces of Christian morality and the moral science of Scripture are utterly lost from view, and we see how the absolute gospel of Dewey is gravitating headlong to a thorough-going naturalistic approach as contrasted all along the line with the confession of the Christian heart, “In the beginning God made heaven and earth,” and “In Him we move, live, and have our being.”

The New Sources of Truth

The new educational creed makes experience supreme as the Alpha and the Omega. In his book The Sources of a Science of Education (1929) Dewey puts forth a heroic attempt to be clearly understood as to the source of knowledge and ideas. That source is for him the “holy of holies”—the educative process, a label thoroughly covering his creedal words “within the movement of experience.” In order to deal a death blow to all preconceived objectives he writes on p. 74 of this book:

Until educators get the independence and courage to insist that educational aims are to be formed as well as executed within the educative process, they will not come to consciousness of their function. . . . It should be presumptuous if it had been said that educators should determine objectives. But the statement was that the educative process in its integrity and continuity should determine them.

For Dewey there is according to his own statement on p. 75 “no such thing as a fixed and final set of objectives, even for the time being or temporarily.” And for him education from beginning to end is in a flux for he says (pp. 76-77): “But there is no way to discover what is ‘more truly educational’ except by the continuation of the educational act itself. The discovery is never made, it is always making.” Everything is in a flux except this very statement and the two articles of the new educational creed.

Effects on Human Behavior in General

In general this brazen philosophy of education is undermining the traditional restraints in social and individual conscience so that truth as something external to be embraced and defended as a sacred trust, as something eternal to be revered and obeyed at all cost, and as a moral science with a prescribed scale of values culminating in lordly ideals for the natural, moral, and spiritual order—regardless of one's individual pleasure or hurt—is actually sneered at. Hence, not many swear to their own hurt, and the divine oughtness of things is out of the picture where experience is the supreme guide. Hence the craving for pleasure, for self-expression, for liberty without authority, and for the slogan so frequently applied, “I am from Missouri.” Subordination, responsibility, discipline, and conformity to past ideals are old-fashioned. Bad manners must follow this undue emphasis on self-expression and this idolatry of experience-worship.

Self-denial is practically a strange concept in those minds where restraint, inhibition, and control are viewed with constant suspicion. A new order of society is in the making. Dr. Cubberley, probably one of the best students of the history of American education, sensed this several years ago when he wrote in his book Public Education in the United States (p. 353):

The attitudes of thousands of communities today as expressed in their daily life, their newspapers, their city government, and their general failure to enforce obedience to law is really opposed to righteousness and good citizenship.
Must I add more general evidence of what Dorothy Thompson in the Grand Rapids Press of October, 1937, characterized as "wholesale desertion of truth as truth," with "moral indignation half dead"? Merely remember the sit-down strikes on the part of some workers, or the exploitation by some captains of industry, or the wars fought without any declaration of war, or the destruction on every hand in modern society of faith in truth and untruth, justice and injustice, good and evil.

At a meeting of five hundred citizens at Lansing, Michigan, on February 2, 1938, the conference viewed with "grave concern" the public indifference to certain pernicious influences that now menace the developments of high ideals and desirable habits for children and youth.

**Why So Many Followers?**

If one should ask why this philosophy of subjectivism born from within the movement of one's experience finds so many followers he should realistically remember that this sort of approach in finding truth pleases sinful human nature. Even if we fear God, we yet like to serve our idols. Moreover, people everywhere, and especially in our country, are gullible—witness the advertisement of shoes giving you happiness, of a brand of coffee banishing all family quarrels, and of a kind of soap admitting you without any difficulty into any company. Then, again, and this is probably the chief reason why thousands accept this new creed in part or in toto, the American genius born on the prairies and nurtured on the frontiers is practical and pragmatic. The main principle and criterion is, Does it work? without regard to other consequences. We in the United States have a philosophy of immediacy—not ultimacy. Hence the marvelous surface success of the installment plan. And, finally, with this respect for and devotion to immediacy we grow quite readily into an attitude similar to the one expressed in the epigrammatic phrase of four words of Louis XIV, "After us the flood!" The philosophy of Dewey fits the American genius just as neatly as Sears, Roebuck & Company answer the call of rural sections for urban comforts in living.

**Effects on Schools**

Many a so-called progressive school is built on the basis of this new pedagogical creed. The curriculum is organized around the experiences of children. Their interests, i.e., their likes and dislikes, are the new norms. Formerly—and, let it be added forthwith, rather one-sidedly—one of the guiding principles of education was, "Children must be seen and not heard." Today, with a worshipful spirit of the new creed in the air, the rule too often applied is, "Teacher must be seen and not heard." With the over-emphasis on the child, on his experiences, and on the study of his biological inheritance many cheap ways of motivation originate in order that teachers may please their new bosses who too frequently play the role of enfants terribles, and no one seems concerned over the harvest of enfants perdus.

Recently, a mother and daughter out for an evening walk on Lake Drive in this city saw the daughter's former teacher in the distance. Suddenly but seriously the daughter confided to her mother, "There goes the teacher who ruined my life for fifteen years, for, when in the first grade, I was told by her not to do anything that would not immediately make me happy." A lady student boarder instructed by the landlady to make her own bed in the morning constantly neglected her duty here and justified her refusal by saying, "My teacher told me not to do anything I don't like to do." Both these teachers, no doubt, had accepted the advice of some professors not to use force either on themselves or others for fear of setting up "emotional blocking."

Scores of textbooks on psychology, educational psychology, and pedagogy hail this new creed openly or admit it tacitly. That explains why in these books on education there is no room for a discussion of self-denial as one of the higher things in life. One feels deeply when comparing the thirty-second chapter on "Self-Denial" in the third book of Thomas à Kempis' *Imitation of Christ* with modern books on psychology and character education, how the glory of the past has departed, and how Plato's *Republic* and *Laws* with their hierarchy of values, with the categories of the True, the Good, and the Beautiful, and with his convictions about a Creator God, a Sustainer God, and a Just God are all promptly dismissed as so many useless excogitations. Instead of these marvelous and monumental treatises on education Dewey brazenly and absolutely prefers the experiences of children as the guides supreme.

Not only Plato and his followers but a Scriptural thought-life is likewise set aside. Moses is out! Jesus is out! Paul with his mighty expositions of basic values in human existence is out. All past Church history is ignored. Orthodox Christianity in both Protestant and Roman Catholic wings is out! Never before in the history of Christian thought did the world witness such wholesale undermining of Christian foundation as is done in schools and in educational literature where these creedal principles of Dewey are propagated.

We in America behold, indeed, strange phenomena when many teachers do all they can to serve their new masters, and when many professors seek to curry the favor of their students. If the movement of the experience of the individual is the criterion of truth,—not mind, nor outward authority, neither human nor divine,—we, so the argument runs, should go to the oracles of Delphi, beginning our pilgrimages to the children of the nursery schools and continuing our frontier explorations in the successive levels of Kindergarten, Primary, Intermediate, Junior High, Senior High, and College.
The Monopoly of the Experiment

Consequently, all hope is fixed on the experiment. Dr. Castiello, Professor of Educational Psychology in the graduate school of Fordham University, finds that Dr. Gates of Columbia in his book on psychology of more than six hundred pages deals almost entirely with the experimental phases of psychology, and treats the problem of general ideas (which, so Dr. Castiello argues, is the central point of all philosophy and the dividing line between materialism and idealism) in a categorical way and in about twenty-five pages—most of this space being taken up with the description of one experiment by Hull. Not a single author in the references, says Castiello, belongs to another field of thought. Thus Dewey's philosophy is fortified by a naturalistic psychology on the left and a pragmatistic practice on the right.

Another example of the exclusive use of the experiment is found in Directed Observation and Teaching in Secondary Schools, where in the chapter on “The Student” all of the discussion is articulated to mere laboratory results and statistical formulations. The student is treated as an individual with only a behavioristic-psycho-physical structure and functions. No ethical task is mentioned. The ideal side of the student as a person with moral and spiritual duties and capacities and opportunities is entirely absent. Life is no longer an ethical task, and Moses and Jesus are completely ignored. Even Plato is not found in this secularized discussion.

THE LATCHET OF WHOSE SHOES

By Bastian Kruithof, A.M.

Minister First Reformed Church of North Paterson, New Jersey

My father never tires of telling, and I never tire of hearing, the story of a young minister in the Netherlands, who chose as text for his first sermon the words of John the Baptist. Not long after that sermon the shy young servant, whose bloodless cheeks could even blush, died of consumption.

Though at the time I was not yet in the world, I feel that I know this servant of Jesus. His memory will always be with me. He is one of the thousands who have walked and are walking where the divine feet have made a pathway.

Humility is such a beautiful thing because love is its soul. On the contrary pride is the blight which the canker worm of hate leaves when it gnaws at the life of love. Pride unlike freckles is a common and hideous blemish. Whenever a case is made for its wholesomeness, we tread on the borders of such concepts as self-reliance, self-respect, self-preservation, or self-assertion. In general it is a blemish. Because it is common, it must be fought by man like the pest. Because it is hideous, it shocks us when we find pride in unlooked-for places. One such place is the ministry where humility is always looked for.

The profession has been criticized deservedly and undeservedly for centuries. In his Anti-Prelatical Tracts Milton has voiced necessary warnings. And even Elmer Gantry has a percentage of verity when properly understood. In general the ministry has been praised more than blamed and rightly so. This is true because the vast majority of its members have lived like human beings and have desired to serve rather than to command. They are as humble and loving and consecrated as the Hermit of Judea who was content to be a voice and who considered himself unworthy of loosenng the latchet of Jesus' shoes. Most of them were immortalized in the description of that loving shepherd in Goldsmith's The Deserted Village. But there are a few who are wanting in the gift of humility and who make life miserable for others and even for themselves by exploding their complex and giving their patient hearers nothing to do but to twiddle their thumbs in an earnest endeavor to keep their blood pressure down.

* * *

The presence of pride in a minister results from a lack of self-criticism and an absence of a sense of humor. The man who is barren of these gifts exposes himself to a criticism that is both inevitable and profitable. He fails to see that it is to the glory of the ministry that it is questioned. He does not understand the simple truth that criticism may be a jealous guarding of high standards. So much is expected of the clergyman. He shows his weakness when he thinks himself beyond searching and refuses to see himself as others see him.

It is not easy to detect pride in oneself. That is true because pride throws its own haloes, or shall I say, smoke-screen? Some years ago a minister criticized a student for being proud. The student was trying to do some thinking and was honest in the expression of his bobbing ideas. At the time this student did not have the heart to tell the minister that years before, he had been defending this very clergyman tooth-and-nail against similar charges. Whether or not the minister and student were proud remains an unanswered question. Perhaps they were both proud; perhaps they were misunderstood. This fact is clear, however, that a proud man is omniscient about everything but his pride.

Criticizing oneself stands a chance of beginning and surviving only when some outside force holds
up the mirror which the proud man refuses to handle. How frank the Bible is! It injures us by telling us what we are. And then it blessedly adds insult to injury by telling the ego what it ought to be. We all read the Word, and it may make us more religious, but unfortunately it does not always make us more ethical especially in the little things that in time loom large. That is why the criticism of a human being, who is also mortal and sinful, can make the fine precepts of Scripture effective in particular instances. In Burns's poem the little louse on the proud lady's hat was noticed by sinners in church.

Charity is necessary in offering the proud heart of a man the mirror of self-criticism. Ministers are perhaps not entirely to blame for possible pride. Their profession has not only been honored but it has been pampered for ages. There was a time when the minister was among the most educated in the community. It is easy for him to use and to abuse the privilege of an oracle. Looking upon him as a holy man and a keeper of souls, people have not hesitated to respect him and to put an occasional chicken in his pot. The danger of all this is the danger that attends any prosperity. It is the grace of God which curbs that danger in the lives of most of his servants. But it is also the grace of the Almighty that permits loving criticism for the good of the guilty.

** * * *

What are some of the things which the guilty man ought to hear and see, and which he does not and will not hear and see?

A minister ought to be a minister and not act like one. Some years ago a speaker, addressing a group of seminary students, said that they when in the profession, should never be known as ministers on the street. Perhaps he meant that they should not act like clergymen. I see no objection to clerical garb and a clerical mien provided there is a permeating naturalness. We do not smile at the priest for his distinctiveness. His collar and vest seem ridiculous only to those thin souls who think that the wing collar with its stiff points protecting a halo provided it is not manufactured but as natural as the rainbow. A necessary, rich reserve should still allow people to say, "He's just one of us."

Along with leadership there comes the feeling of importance. With wisdom that feeling may be a part of inspiration, or at least a goad to activity. But so easily it degenerates into pride. Because his little world does not blossom with those who have the ability to lead, the minister can readily become a dictator growing from miniature to giant. The danger is that such a man refuses to be led under any circumstances. He is interested in a cause only if he can be in the van. What he needs to be told to his own salvation is that leadership does not necessarily imply a blaring of trumpets at the head of the column but, to be sure, a gentle wielding of the shepherd's crook in the midst of the flock. And it even implies being just a sheep, and at times a stupid one.

A clergyman must express himself perhaps more than any other man. The great and beautiful burden of his message makes that a privilege. But that privilege may itself become a burden at times to the messenger and surely to those who hear. If in his conversation a minister succumbs to his own importance, he loses the grace and charm of silence. He loses the fine art of being a good listener. And that is pathetic, if not tragic. He fails to understand that the most interesting people are those who are most interested. Two ears and one mouth are the constant reminders of this. It is only by acknowledging what others are and what others say that we can fertilize the arid plot of ourselves.

Modesty demands occasional silence. Much talking tends toward inflation. It is wholesome to remind oneself of the truism that the braggart always speaks for himself, whereas the modest man lets his accomplishments speak for themselves and for him. There is an inconsistency when ministers lambast liberals for the pride of their humanism and almost in the same breath exalt themselves, their deeds, and their ambitions as if they themselves had a private passage to the deity. We are on the pulpit often enough. We should not want to be on the stage also.

** * * *

Sometimes I wonder why ministers receive discounts on their purchases. More often I wonder why ministers demand them. Is this also due to a sense of importance? This is an ethical question beyond the scope of these paragraphs. All that needs saying at this point is that the man who tells his congregation to lay up for themselves treasures in heaven should see how far short he falls from the ideal when he tries to whittle ten percent from the earnings of some poor shoemaker or book dealer or expects some doctor to treat him and his family free of charge. The case becomes still worse when the preacher in his sermons attacks the doctor on the score of the pride and ignorance of science.

There must come into the life of a minister the yearning for a call. That is natural. The urge toward advancement and new fields is a good thing. But when it becomes very evident that a man is all wrapped up in his own progress, a great evil has begun. The turgid conviction that many churches want and need me is a far cry from the binding of the shoe latchet.

In declining a call sincerity is far more important than clichés. Every man in this position has his private reasons before God. They are his privilege. But if the lace curtains do not fit in the new manse,
perhaps that ought to be said. And instead of everlastinglving saying that my old church still needs me, it might be the part of honesty and humility to say that I still need my old church.

Of mannerisms in the ministry much can be said.

There is the good voice in conversation, which changes to a "preek toon" that makes a siren sound like a symphony orchestra. The human voice, like the lyre of Orpheus, can make the rocks and trees weep; but it can also make saints and sinners howl.

There are the pursed lips, the meaningful nod, and the unctious "Uh-huh," a cross between a coo and a grunt, all of which put a stamp of approval on everything from sermons to chocolates.

There is the stare that sizes up as if all men are liars.

There is the far-away look, something akin to unearthliness, and usually accompanied by a limp handshake, which reveals the crying need of a starch diet for stiffening purposes.

There is the honeyed Dominee used by both ministers and their wives. The title itself is an honorable one. It is conditioned by tradition and geography. Rarely one of my elders uses it with a merry twinkle in his eye, and I enjoy the twinkle. But what a cloying word it becomes on the lips of a minister's wife in his very presence.

"Dominee doesn't use sugar."

"What's that? O, you mean Kobus."

* * *

One could go on exposing such affectation humorously and therefore, seriously. For the humor of it is at the same time the seriousness of it. Some of the things we do gravely are and should be laughed at by those who have an eye for sincerity and truth. If we can laugh with them, the result will be not merely a tonic but a remedy.

Of all men the minister needs a genuine sense of humor. What a divine gift it is! It is ready to deflate one's own ego as well as anyone else's. With its help one rises to that high seriousness in which the meek heart stoops with trembling and gladness to unloose the latchet of Jesus' shoes.

Of the messenger of peace it should be said what was said of St. Francis of Assisi:

"For pomp and splendor irked him; a bare shrine
Rude and rock-bedded—the blue dome above—
Sufficed his soul for worship; he did love
To talk with birds and flowers, nor seldom trod
Far from man's haunt the cloud-cowled Apennine,
To be alone with God—alone with God."

Perhaps I am proud in writing this article. I am fully aware of Pascal's gem: "Discourses on humility are sources of pride to the vain. Few men speak humbly of humility." That I am serious remains my conviction. If there be some who would bless me by accusing, I am not listening. I have a far-away look in my eyes. It keeps my dignity. I am thinking of my pipe and that new batch of pipe cleaners and that little bottle of sweetener which cleans and deodorizes instantly.

**OVER AND OVER AGAIN**

He promised that he would not do that
Over and over again
But he did it, and then repented
Over and over again.

She vowed that she would not go there
To give the appearance of sin
But was tempted to join worldly comrades
Over and over again.

* * * * * * *

The mother was hurt—how it grieved her!
Was all the direction for naught?
What value this tearful repentance
If no good the promises brought?

Her aching bosom enfolded
Each sad twisted tear-stained face,
Remembering with meekness her Savior
Her own sins, and His pardoning grace.

* * * * * * *

His patience with us is enduring
His mercies to us over flow
But oh, what a hurt we must give Him
When away from His haven we go.

When over and over we promise
To follow the Lord to the end
But again and again we falter
And our aid to the enemy lend;

To follow our headstrong indulgence
Of pet sins which must end in pain
Though we promised never to do that
Over and over again.

—JOAN GIESEL GARDNER.

**DIVINE SURGERY**

Storm winds blow—
The mighty oak bows,
Then rears its giant head;
Stirred to the roots, it writhes,
And shakes its leafy spread.

Storm winds pass—
The monarch stands serene,
Gently sways its crest;
Of deadwood branches trimmed,
Firmer-fixed—at rest.

Life’s storms sweep—
God’s child bends low,
Brought nigh to earth;
With wavering faith he reels,
Curses day of birth.

Life’s storms pass—
The Christian stands secure,
Lives closer to his God;
Of harmful traits he’s pruned,
Blest by the chastening rod.

H. P.
CHILIASM IN THE WRITINGS OF THE APOSTOLIC FATHERS

Part Two
Albertus Pieters, D.D.
Professor of Bible and Missions, Western Seminary, R. C. A.

(EDITORIAL NOTE: In the first part of this study published last month the author stated the results of his research on the subject of the millennium in six of the writings of the Apostolic Fathers. In the present article this study is completed and the author’s conclusions are summarized.)


We are all acquainted with the story of Barnabas, the “Son of Consolation,” in the book of Acts. Now, there is extant an ancient letter, addressed to certain “sons and daughters,” which was attributed to this Barnabas by Clement of Alexandria, at the close of the second century, and also by Origen, fifty years later. The composition itself does not give the name of the writer, and how the name of Barnabas came to be attached to it, is not known. Possibly the writer’s name really was Barnabas. If so, he could easily be confused with the one in the New Testament. Scholars are pretty well agreed that he can not be the biblical Barnabas. Nevertheless, they put the date very early. Bishop Lightfoot says that it may have been written between 70 and 79 A.D. The editors of the A. N. F. date it not later than the middle of the second century, and not earlier than twenty or thirty years before that time. (A. N. F. Vol. I, p. 13.) Dr. R. H. Charles, however, agrees with Lightfoot, saying that it was written not many years after 70 A.D. (Book of Enoch, p. 38.) No matter which of these dates is correct, the epistle remains a valuable witness to the faith of the early church.

The writer begins by saying that there are three ordinances of the Lord, the hope of life, and righteousness, and love shown in gladness and in good works. He is distinctly “prophecy conscious,” for he says: “For the Lord made known to us by His prophets things past and present, giving us likewise the first fruits of the taste of things future.” He says that the days are evil, because “the Active One” has the authority, which apparently means the devil, also referred to as “the Evil One,” and “the Black One.” The book speaks very strongly against Jewish sacrifices, and makes much of the beasts in the visions of Daniel.

The first reference to eschatology is in Section 4:

“The last offence is at hand, concerning which the scripture speaketh, as Enoch saith: ‘For to this end the Master hath cut the seasons and days short, that His Beloved might hasten and come to his inheritance.’”

The reference to Enoch is probably to the apocalyptic Book of Enoch, from which the canonical book of Jude also quotes, in verse 14: although we have not succeeded in locating this particular passage. What “the last offence” is, we do not know; possibly it is the appearing of the Antichrist. Other sentences indicating his eschatological expectations are as follows:

“Wherefore let us take heed in these last days . . . Set your hope on Him who is about to be manifested to you in the flesh, even Jesus. For man is earth suffering; for from the face of the earth came the creation of Adam. What then saith He? ‘Into the good land, a land flowing with milk and honey.’ . . . What, then, is the milk and the honey? Because the child is first kept alive by honey, and then by milk. So, in like manner, we also, being kept alive by our faith in the promise and by the word, shall live and rule over the earth. . . . And it, this cometh not to pass now, assuredly He speaketh to us for the hereafter, when we ourselves shall be made perfect, so that we may become heirs of the covenant of the Lord.” (Lightfoot’s translation, but see that of A. N. F. Vol. I, p. 141.)

A Pronounced Chiliast

These utterances seem chiliastic, especially the expectation that believers shall rule over the earth, although he says nothing about a period of a thousand years, and not many modern premillennarians would accept his exegesis of “milk and honey.” It is to be remembered that, if the date assigned by Lightfoot and Charles is correct, this book was written before the publication of the Apocalypse of St. John. Although he does not speak directly of a period of one thousand years, this idea is involved in Section 15, where he has an argument that has since become very familiar, and is sometimes heard even now, namely, that the ages of the world must correspond to the days of the creative week, in Genesis, a thousand years to a day, therefore six thousand years from the creation to the Second Advent, and then a thousand years of rest, corresponding to the Sabbath. Barnabas says:

“Of the sabbath He speaketh in the beginning of the creation; ‘And God made the works of His hands in six days, and He ended on the seventh day, and rested on it, and hallowed it.’ Give heed, children, what this meaneth: ‘He ended in six days.’ He meaneth this, that in six thousand years the Lord shall bring all things to an end; for the day with Him signifies a thousand years; and to this He himself beareth me witness, saying: ‘Behold, the day of the Lord shall be as a thousand years.’ Therefore, children, in six days, that is, in six thousand years, everything shall come to an end. ‘And He rested on the seventh day.’ This He meaneth; when His Son shall come, and shall abolish the time of the Lawless One, and shall judge the ungodly, and shall change the sun and the moon and the stars, then He shall truly rest, on the seventh day. . . .

“Finally, He saith to them: ‘Your new moons and your sabbaths I can not away with.’ Ye see what is His meaning; it is not your present sabbaths that are acceptable (unto Me) but the sabbath which I have made, in the which, when I have set all things at rest, I will make the beginning of the eighth day, which is the beginning of another world. Wherefore also we keep the eighth day for rejoicing, in the which also Jesus rose from the dead, and having been manifested ascended into heaven.” (Lightfoot’s translation.)
Here we have the characteristic millennial programme: at the return of Christ, the Antichrist, the “Lawless One,” shall be destroyed, and a rest of a thousand years will begin. After that comes the “eighth day,” which seems to refer to the eternal state. It is “the beginning of another world”—hence the seventh day, immediately preceding it, must be in this world. The analogy breaks down, of course, in that the eighth day can not be limited to a thousand years, but we may pass that over. It apparently did not trouble Barnabas.

The following section deals with the destruction of the earthly temple at Jerusalem, as an event already past, and promises the building of a new temple of the Lord in place of the one destroyed; but this new temple is to be in the hearts of believers. The return of the Jews to Palestine and the re-establishment of their religion in a new temple at Jerusalem, so often found in modern millennialism, was no part of early Christian chiliasm.

Beginning with Section 18, The Epistle of Barnabas bears a very close resemblance to the opening portion of The Teaching of the Twelve Apostles, so close, indeed, that either one must have been borrowed from the other, but which is the original we can not tell. (Dr. Philip Schaff calls Barnabas a “pronounced chiliast,” and therein we must agree with him.) The chiliasmic expressions in his epistle are not numerous, and they do not form a prominent element in his teaching, but they are sufficient to entitle him to that classification. As to the source of his chiliasm, his repeated references to the Jewish apocalyptic Book of Enoch show plainly enough where he got it.

Hermas Not a Chiliast


This was at one time a very popular book in the early Christian church, although to the modern reader it is dull and tiresome. The writer speaks in the first person singular throughout, and calls himself Hermas. He had been a slave, and was sold to a lady named Rhoda, with whom he fell in love. He sees many visions, beginning with one of a very aged woman, who represents the church. She shows him a tower in building, which also represents the church. In a later vision a shepherd, who is the angel of repentance, comes to dwell with Hermas. Then follow many parables, all of which set forth in one form or another the virtues of the Christian life and the building of the Christian church. It gives one a new sense of the surpassing literary art of the parables of Jesus to see how the parabolic method fares in the hands of a bungler like Hermas; and as to symbolism, put the labored and artificial symbols of Hermas along side of the flaming pictures of the Apocalypse, and you will need no further instruction in the difference between mediocrity and genius. Origen thought that this book was inspired scripture, and the question whether it should be reckoned among the canonical books was debated in church councils, with, finally, a negative decision, for which we may be duly grateful.

One seeks in vain in this composition for any trace of a chiliastic expectation. Dr. Shedd, in his History of Christian Doctrine, lists Hermas among the sources of millennialism, but I can not imagine on what ground. The kingdom of God is repeatedly mentioned, but it is always the spiritual kingdom of eternal salvation, not the kingdom on earth in a millennial era: as in the following passage:

“But the white portion [of the tower—A. P.] is the coming age, in which the elect of God shall dwell; because the elect of God shall be without spot and pure unto life eternal.” (Light-foot: Apostolic Fathers, p. 421.)

Vision 5 deals with a great monster, of which Hermas is afraid, and this, he is told, is “a type of the great tribulation which is to come”; but there is nothing to connect this great tribulation with the end of the world, the Antichrist, or the Second Advent. It seems here merely to be an expected persecution of those days. Once Hermas manifests an interest in eschatology, for he asks how long it will be before the building of the tower (the church) will be finished, and he gets the following answer:

“Foolish man, sees thou not that the tower is still a-building? Whencever, therefore, the tower shall be finished building, the end cometh; but it shall be built up quickly. Ask me no more questions.”

This looks like an anti-chiliastic rebuke, but possibly it was not so intended. At any rate, there is nothing further. In the entire comparatively lengthy work, replete with parable and symbolism, no further teaching is to be found as to the end of the world or the Second Advent and similar problems. Dr. Schaff was right in omitting the Shepherd of Hermas from his list of chiliastic writings in the early church.

No Eschatological Reference

IX. The Epistle to Diognetus.

Who Diognetus was we do not know, and the writer's name we do not know. The former was evidently some high official and the latter a Christian friend of his, who wishes to teach Diognetus something about the Christian religion and the ways of the Christians. This epistle is one of the most beautiful and eloquent pieces of literature of that period. Bishop Lightfoot places the date at about 150 A.D., and says: “Whenever it was written, it is one of the noblest and most impressive of early Christian apologies in style and treatment.” (Apostolic Fathers, p. 488.) This high praise is fully justified. I have never seen anything else that so wonderfully discloses to us the miracle that was happening in the Roman Empire of that day, in the emergence of an entirely new class of people, of a sort and with ways before unheard of, namely, the Christians. I hope that The Calvin Forum will some day publish as an article some of the more eloquent portions of this noble epistle.
There is not the slightest reference in it to any eschatological subject, except the following:

“When thou shalt perceive the true life which is in heaven, when thou shalt despise the apparent death which is here on earth, when thou shalt fear the real death, which is reserved for those that shall be condemned to the eternal fire that shall punish those delivered over to it unto the end; then shalt thou admire those who endure for righteousness’ sake.” (Apostolic Fathers, p. 509).

This might be said by any Christian.

**Papias a Genuine Chiliast**

X. The Fragments of Papias.

Papias was bishop of Hierapolis, in Asia Minor, and was born, probably, in 60-70 A.D. He was martyred in 165 A.D. He wrote an Explanation of the Lord’s Discourses in five books, and this work is known to have been extant as late as the thirteenth century, although no copy of it is now known to exist. We know his views, however, from quotations in the Church History of Eusebius, and from a few other fragments preserved here and there. These make it clear that Papias was a millenarian of the first water, and that he was probably the “fons et origo” of chiliasm within the Christian church; since later millenarians depend upon him to a great extent, and quote him frequently. The following quotation from his writings is given by Irenaeus:

“The days will come, in which vines shall grow, each having ten thousand shoots, and on each shoot ten thousand branches, and on each branch again ten thousand twigs, and on each twig ten thousand clusters, and on each cluster ten thousand grapes, and each grape, when pressed, shall yield five and twenty measures of wine. And when any of the saints shall have taken hold of one of their clusters, another shall cry: ‘I am a better cluster, take me, bless the Lord through me.’ Likewise also a grain of wheat shall produce ten thousand heads, and every head shall have ten thousand grains, and every grain ten pounds of fine flour, bright and clean; and the other fruits, seeds, and the grass shall produce in similar proportions, and all the animals, which these fruits which are products of the soil shall become in their turn peaceable and harmonious, obedient to man in all subjection.”

Irenaeus, in quoting this, says that these things were taught by the Lord Jesus, and adds a fragment of conversation between the Lord and Judas, who found the prophecy hard to believe. We shall have to excuse that in Judas.

Thanks to comparatively recent scholarly research in the so-called “Jewish Apocalyptic” books, we are no longer at a loss to account for the origin of such chiliastic ideas. We do not, like Irenaeus, attribute them to the Lord Jesus, but to The Book of Enoch and The Apocalypse of Baruch, both written before the birth of Christ. This will appear clearly from the following quotations:

“The earth will bring forth fruit, one providing ten thousand, in one vine there will be a thousand branches, in every branch a thousand clusters, in every cluster a thousand berries, and every berry will yield a cor of wine.” (36 gallons). (From The Apocalypse of Baruch, in J. E. H. Thomson, Books Which Influenced Our Lord and His Apostles, p. 260).

“Ten days will the whole earth be tiled in righteousness . . . and vines will be planted on it. The vine which is planted thereon will yield wine in abundance, and of all seed which is sown thereon will each measure bear ten thousand.” (R. H. Charles: The Book of Enoch, p. 76).

**Summary**

Here ends our study of the “Apostolic Fathers,” reaching the conclusion that in the literature of this period references to the Second Advent of Christ are exceptional, and those to a millennium very rare. We have here examined the writings of nine distinct authors, and have found only two of them voicing such an expectation. The separate documents, still extant, are fifteen, with chiliastic traceable in only one of them. There may, of course, have been at that time much chiliasm of which no trace remains. No one can say anything about that one way or another; but so far as the available evidence goes, there is no ground for the assertion that millennialism was prevalent in the church during the sub-apostolic period, ending with the year 150 A.D. Not only was there very little of it, so far as the literature indicates, but what little there was can be traced very definitely to non-Christian Jewish apocalyptic sources.

---

**SURRENDERED**

For many years I vainly thought
That I unaided could control
My own frail barque, and boasted loud:
“I am the captain of my soul.”

Meanwhile I knew it was not true,
For sinful passions would conspire
And take possession of my soul,
Thereby pronouncing me a liar.

The enemy of God and man
I knew would lastly master be,
And drag my unrepentant soul
With him to endless misery.

Then Jesus came and wooed my heart
Away from sin and its control;
By grace divine my will was bent,
To Him I yielded all my soul.

Now He is mine and I am His,
He is my Master, Saviour, Friend.
Enfolded in His blessed arms
I trust Him now and to the end.

S. G. B.
CROSS SECTIONS OF LIFE AND THOUGHT

By The Editor

- The Reformed Faith and the Family

One of the addresses which graced the recent Edinburgh Calvinistic Congress dealt with the Reformed Faith in its Ethical Consequences for the Family and was delivered by the Rev. Principal John Macleod of the Free Church College at Edinburgh. The closing paragraph of a condensed statement of this address ran as follows. We take it from the pages of The Presbyterian (July 28).

For the fruit borne by the application of the Reformed presentation of Christian truth to the domestic institute we may look to the record of those regions and eras when the application was most faithfully made. If, to the eyes of our Scottish Reformer, Geneva was in Calvin's day the most perfect school of Christ that was to be seen anywhere, one has only to turn to the moral and spiritual elevation of the godly homes of Huguenot France, of the confessing Netherlanders, of Protestant and Puritan England and New England, and of this Covenanted country to see what a benign and blessed, what an educative and elevating and evangelizing influence this application put forth in the communities that came under its sway. We might take two concrete instances to which we may appeal in illustration, and they are but two out of a countless multitude. Who that has read about the family life of Philip Henry In Puritan England as it comes out in domestic portraiture of Legh Richmond in the hey-dey of a reviving Evangel in England over a century ago, can fail to see the beauty of the lives that bore witness to the blessing of God as it creates the faithful diligence of Brunner's when the latter lectured at Princeton a decade ago, at a time when Dr. Mackay would not go unchallenged. Professor Paul Woolley has called President Mackay to task in the June issue of The Presbyterian Guardian. After having expressed amazement at this use of the name of the dead, he makes the following statement.

As to be expected by those who knew Dr. Machen and Westminster, this statement of Dr. Mackay would not go unchallenged. Professor Paul Woolley has called President Mackay to task in the June issue of The Presbyterian Guardian. After having expressed amazement at this use of the name of the dead, he makes the following statement.

It is possible that Dr. Machen expressed admiration for the acuteness and cogency of Professor Brunner's attack upon the positions of Schleiermacher and Ritschl. Such admiration was deserved. But the statement that Dr. Machen was "an enthusiastic admirer of Brunner's when the latter lectured at Princeton" conveys an utterly false impression. Dr. Machen was thoroughly aware of the entirely faulty foundation of the theology of both Barth and Brunner. Any admiration for

- Good for Yakima, Washington!

Last autumn the American Association for the Advancement of Atheism placed advertisements in a Yakima (Wash.) newspaper offering a first prize of fifty dollars, a second prize of twenty-five dollars, and five additional prizes of five dollars each for the best essays by pupils of high schools and junior colleges of Yakima County on the subject, "The Folly and Futility of Christianity." This is supposed to be a clever and effective way of making propaganda for atheism. The editor of the Sunday School Times was curious. He took the trouble to write to headquarters of the Four A's at 38 Park Row, New York City, inquiring as to the outcome of the contest. He received the following letter, signed by Charles Smith, President of A. A. A. A., Inc. "Our Association placed two advertisements in a Yakima, Washington, newspaper, offering prizes totaling $100. for the best essays by pupils of the high schools and junior colleges of that city on "The Folly and Futility of Christianity." No essays were submitted."

After this lemon handed to the A. A. A. A., someone ought to offer $100. in prizes to high school and junior college pupils in Yakima, Wash., for the best essays on the subject, "The Glory and Power of the Christian Faith," allowing those who might have a preference to write on, "The Folly and Futility of Atheism." It would be interesting to watch the results.

Machen and Brunner

As our readers are well aware, faculty members of the Westminster Theological Seminary at Philadelphia are vigorous opponents of the Barthean or Dialectic Theology. Since Dr. Machen was the moving spirit in the founding of Westminster, it made a very strange impression upon many when President Mackay of Princeton Theological Seminary, in his recent defense of Brunner as over against Dr. Barnhouse, made the claim that Dr. Machen was an admirer of Brunner. His precise words were: "It was the recognition of this same fact that made no less a personage than the late Dr. Machen such an enthusiastic admirer of Brunner's when the latter lectured at Princeton a decade ago, at a time when Dr. Machen was still a professor in this Seminary."

(The Presbyterian, May 5, 1938, p. 9.)

As to be expected by those who knew Dr. Machen and Westminster, this statement of Dr. Mackay would not go unchallenged. Professor Paul Woolley has called President Mackay to task in the June issue of The Presbyterian Guardian. After having expressed amazement at this use of the name of the dead, he makes the following explanation as to Dr. Machen's attitude toward Brunner a decade ago:

It is possible that Dr. Machen expressed admiration for the acuteness and cogency of Professor Brunner's attack upon the positions of Schleiermacher and Ritschl. Such admiration was deserved. But the statement that Dr. Machen was "an enthusiastic admirer of Brunner's when the latter lectured at Princeton" conveys an utterly false impression. Dr. Machen was thoroughly aware of the entirely faulty foundation of the theology of both Barth and Brunner. Any admiration for
isolated utterances of these theologians which the writer of these lines occasionally expressed to Dr. Machen was received with great hesitation, and on such occasions he was wont to seize the opportunity to express his complete lack of confidence in their systems. To represent Dr. Machen as in any sense complacent toward the theology of Emil Brunner is to do great injustice to one who is not here to speak in his own defense.

- Christian High School Training

Organizations of parents of Reformed persuasion with the aim of founding and maintaining private Christian Schools on the primary as well as the high school level, where their own children may receive a positively and consistently Christian education are in existence in various centers in our country. Grand Rapids, Michigan, having undoubtedly a larger percentage of Calvinists than any other city in the country, can boast not only of having some eight such Christian schools for primary instruction, but also a well-attended and efficiently managed school level, where their own children may receive a positively and consistently Christian education.

We are guided primarily by the light of Scripture, and in a supplementary manner by the light of educational science and the lessons of history and experience. Our school is a homogeneous institution in the sense that practically all those who are connected with it in any capacity are men and women and young people of Reformed persuasion. Our students are covenant young people, with all that this implies according to the Word of God. They are living in the life of youth today, and are preparing themselves under our guidance and with our assistance, for the life and work of maturity.

Our ultimate purpose in education, as in every other life-sphere, is threefold: the glory of God; the temporal and eternal welfare of men, more specifically of our students; and the advancement of the Kingdom of God.

We aim to realize this ideal through the attainment of that less perfect knowledge which meets the requirements of the immediate present, expressed in the Scripture statement of II Timothy 3:17 “that the man of God may be complete, furnished completely unto every good work,” and which may be paraphrased for educational purposes as being: individual perfection and social efficiency.

INDIVIDUAL

3. Mental. Development of all the powers of the mind to their fullest capacity, together with training in scholarly habits.
4. Emotional. Training of the feelings to attain the emotional life that is guided and controlled by the illuminated intellect.
5. Volitional. The acquirement of that strength of will and control of self, which will enable our students to direct their lives to a definite end.

SOCIAL

2. Institutional. Preparation for life through an intelligent knowledge and sympathetic understanding of the institutions of the home, the state, the church, and of society, together with preparation for life, and service therein.

The acquisition of worth-while avocational pursuits and proficiencies. This brief statement does not presume to be all-inclusive, but is intended as a rather complete outline and framework.

In summing up we can say that we are trying to have our students live now and in the future, the full-orbed, effective, joyful, gracious Christian life.

- Madame Chiang Kai Shek and Chinese Missions

Reports from China in recent months exhibit the friendly, almost affectionate, relations existing between the American missionaries on the one hand and the people together with their leaders in the war-racked oriental country on the other. It appears that especially Madame Chiang Kai Shek is the emissary and spokesman of the Chinese in their radiation of appreciation and good will toward the missionaries. At a missionary meeting in Hankow on April 6th, China’s foremost woman—a cultured, American-educated, Christian lady—spoke as follows:

I wish also to take this opportunity to thank all the well-wishers of China, all of you who have prayed for our country and our people in their distress. In passing I might mention that every month since the beginning of this war the Generalissimo and I have received hundreds of letters from Christians all over the world telling us that they are praying for us. I want to express our appreciation.

I am speaking to you this afternoon personally; I want to bring you a message from the Generalissimo. You may take it to be a personal tribute to your courage, your undaunted valor, and your self-sacrificing spirit in helping our people in this war. You all know what has happened in Shanghai, in Nanking, in Hangchow, in Wuhu, and in other places in the fighting area. And you know how missionaries have succored the wounded, have helped our refugees, and have faced the bayonets, cannons, and bombs, and the unbridled lust of the Japanese troops on our soil, and how they have stood their ground.

The Generalissimo and I feel that no words which we could speak could express sufficiently our debt of gratitude to the missionary body all over China who have been a help to the distressed and the best of friends to the hundreds of thousands of refugees.

You may remember a few years ago it was quite the fashion to decry missionary efforts. There was even a commission sent from America to investigate missionary work because they said there was a general feeling that missionary efforts had been a failure. There were also people who asked where were the successors of Livingston, Morrison, and Young Allen. Is the missionary spirit dead?

If we are really impartial and look around us at what has happened in the last nine months, I would say their successors were right here. Every one of the missionaries possesses the same valor and the same undaunted spirit that the missionaries of old had. I would go a step further. When we picture old Dr. Machen in a conversation with his Chinese teacher walking under the heat of the tropic sun on the translation of the Bible into Chinese, while edicts had been issued by the Emperor for his arrest, we think of that as being very heroic. But when we think of what the missionaries have done during the last nine months and in the say that these missionaries have not been one whit less heroic.

You have asked me to come to tell you how you can cooperate to help us in this national crisis. My answer is, “Continue your efforts in the same direction in which you have been going.” What do I mean by this? One day one of the cabinet ministers in the government, a man who is a non-Christian, remarked that he was studying the Bible. Someone asked him, “Are you a Christian?” “No,” he replied, “but I see that the people in the country who are most self-sacrificing are the Christians; therefore, there must be something of value in the Christian religion.”

September, 1938

The CALVIN FORUM

41
And then she climax§ed her address with the following deeply-appreciated announcement:

It gives me great pleasure to tell you that because our people and the government have come to appreciate the results of your efforts and the spirit that underlies your work, the Generalissimo has now found it possible to have the law amended so that now the Bible can be taught in registered mission schools. You have all had a leading share in making this change in the law possible, because you have shown what true, practical Christianity means in its widest sense.

On another occasion she paid a visit to a group of missionaries at Suchowfu, Ku. Mrs. F. A. Brown, an evangelistic missionary of the Presbyterian Church, gives a vivid picture of her appearance among them. She concludes the article, which appeared in The Presbyterian Survey (July, 1938), with these interesting details from life:

We told her of the petitions the Christians were sending up daily for the General, herself, and the country. She spoke of how much the General depended on prayer. She said often their burdens were heavy but they felt that strength was given because of the many who were praying for them.

One of our number spoke of her book in which she tells of the General’s capture and detention in Hsian. She went to him and he was distressed to see her, saying her life would be taken if she left, and Dr. Grier led in a prayer and took his Bible and read to him from the Psalms. Soon he fell asleep. “Which Psalm did you read?” was asked. “I read the forty-sixth,” she replied.

It seemed the natural thing to do to have a prayer before she left, and Dr. Grier led in a prayer for her and the General and the country.

- **Dancing, Sunday Movies, Card Playing**

One of the dangers constantly besetting Christian people is that of succumbing to the suction of the current sweep of worldly amusements. How many families and churches are not suffering from spiritual anemia—if not paralysis—because of the baneful influences of unspiritual, typically worldly pastimes. Listen to this plaint of a member of the Presbyterian Church which was placed in the people’s column of his denominational weekly (The Presbyterian, June 16).

An article in a recent issue of The Presbyterian in regard to Christianity in our colleges, makes me ask, “Why are not our young people loyal to the church?” What have we to be loyal to? Tell me, where in community life are we Christians different from those who make no profession? We dance together; we play cards together; our colleges have opened their arms to presidents. We attend the Sunday movies together. What do we stand for? What do we stand for? If there is anything that clouds Christian character, that hinders active work for Christ by church members, it is the practice of taking part in the dance. It so often ends in lewdness, the divorce court, the wrecking of homes and the abandonment of children by their parents. Card playing has come to the pass that its votaries meet in the homes of church members on Sabbath nights, and the church service is abandoned for this thing. So long as the church does not stand squarely against the wiles of the Devil, how can we expect young people to stand for anything that the church does? Do they see that we have anything better for them than have outsiders? When pastor and church say we are for Christ and live according to his words, “Come ye out from among them and touch not the unclean thing” then we will have something to offer to the young people that the world cannot give. When our Sunday School superintendent attends the dances, the president of the ladies missionary society says, “I cannot go to the society today as it is my ‘Bridal Day’ and I will not give it up for anything,” and the elders have card parties in their homes, how can we expect the average church member to stay by his colors, the “True Blue” of the Presbyterians? One politician said, “I belong to a church that has no politics and no religion.” He was not a Presbyterian, but why could he not have been one of us? We are not a prepared people for a prepared home, nor are we witnesses for Jesus. As long as we do not rid our churches, our homes and our colleges of these things, we have nothing to offer to observant young people. Honest Spirit filled Christians weep for our beloved Church for which our sainted parents lived, toiled and died in its service.

- **Should Physicians Tell Untruths?**

The question whether lying is wrong under all circumstances is one that will not down. In the June 25 issue of The Sunday School Times the editor, in replying to this query answers strongly in the affirmative. He then goes on to speak of the practice so common among physicians and nurses to tell an untruth to their patients, and instances his stand in the matter by quoting the authority of no less a personage than Dr. Richard C. Cabot.

Some twenty-five or more years ago the present Editor of the Times asked one of the best known physicians in America for his personal testimony as to whether it is ever necessary for a physician to lie to a patient in order to protect the patient from possible injury resulting from knowing the truth. The physician was Dr. Richard C. Cabot, one of the recognized authorities in medical practice, for many years Professor of Clinical Medicine at Harvard Medical School and Chief of Medical Staff at Massachusetts General Hospital. Dr. Cabot’s article was remarkable and illuminating. He said that in the early years of his medical practice he had followed ordinary custom and had, under some circumstances, lied to patients for their supposedly best good. But he learned that, in order to lie successfully and effectively, one needed constant practice, and he was not getting sufficient practice in lying to give him real proficiency! So he abandoned “conscientious” lying entirely, and adopted the simple rule of telling the truth. The physician was Dr. Richard C. Cabot, one of the recognized authorities in medical practice, for many years Professor of Clinical Medicine at Harvard Medical School and Chief of Medical Staff at Massachusetts General Hospital.

These words of Dr. Cabot’s can bear repetition. Even Christian ministers sometimes co-operate with doctors and nurses in speaking and acting untruths for the supposed benefit of their patients. It is an entirely different matter whether one should in such cases speak the whole truth. The physical and mental condition of the patient may require withholding information that under normal circumstances should be imparted. But to deceive patients by telling them untruths about their actual condition is morally indefensible.
BOOK REVIEWS

"THE VERITABLE WORD OF GOD"

SIR FREDERIC, late Director and Principal Librarian of the British Museum, occupies a distinguished place in modern classical scholarship. Ever since 1891, when his editio princeps of the newly-found Aristotle's Constitution of Athens appeared, his leadership in textual studies has been unchallenged. In the present volume he has given the Bible student a handbook which promises to be the standard work on the subject for many years to come. The following seven subjects are discussed: Chapter I, Books in the First Three Centuries; Chapter II, The Greek Old Testament; Chapter III, The Manuscripts of the New Testament; Chapter IV, The Versions and the Fathers; Chapter V, The Printed Text, 1516-1881; Chapter VI, Textual Discoveries and Theories, 1881-1936; Chapter VII, The Present Textual Problem. Each chapter is followed by a select bibliography. Two serviceable indices conclude the book.

Chapter I, "Books in the First Three Centuries," is basic to the whole study. No worthwhile investigation of the manuscripts of the Bible can be undertaken without a solid mastery of the physical conditions governing the making and the distribution of books during the time when the autographs of our Old and New Testament books appeared. In the Bibliography for this chapter I miss Ulman, Ancient Writing and Its Influence.

Sir Frederic, as the reader perhaps knows, is the general editor of the Chester Beatty papyri. Mr. A. Chester Beatty, a well-known American collector, had the remarkable good fortune to acquire from dealers over a period of years, manuscripts of parts of both the Old and the New Testament. This collection now known as the Chester Beatty Biblical Papyri, is beyond doubt the most significant textual find of modern times, second only to the Codex Sinaiticus. In the last chapter, "The Present Textual Problem," Sir Frederic writes from the vantage point of one who has been at the center of an exciting episode in Biblical scholarship. Here, as well as throughout the work, there is a sanity which has not always characterized textual studies.

May I conclude this brief notice by quoting what Sir Frederic writes at the close of his Story of the Bible: "... and it is reassuring at the end to find that the general result of all these discoveries and all this study is to strengthen the proof of the authenticity of the Scriptures, and our conviction that we have in our hands, in substantial integrity, the veritable Word of God."

WILLIAM T. RADUS.

NOT CHAOS BUT DIVINE CONTROL
DE WERELD ... EEN CHAOS? By J. A. Nederbragt, Kampen, 1937. J. H. Kok.

THOSE who have retained, or have acquired, the ability to read Dutch, will find this book excellent reading. The author, though born and reared in the Netherlands, lives in Dantzig. But he keeps in close contact with the land of his birth. And what is more, he has a profound appreciation of the complexities of life in Holland and elsewhere.

In this book Dr. Nederbragt answers the question, The World ... a Chaos? with a clearcut "No." Not as though he does see order everywhere! There is chaos in some respects. But this chaotic condition of today is only a relative chaos. It is prevalent whenever and wherever God takes the reins out of the hand of man and permits wars to become a reality. Then nation rises against nation.

Chaos? No, there is no Chaos. All things are under the control of God. God works out His plan. From the Divine point of view, no chaos is possible. "For Jacob my servant's sake, and Israel my chosen"; "All authority hath been given in heaven and on earth". "... and lo, I am with you always, even unto the end of the world."

The book is full of startling observations. The reader finds them e.g., in the chapters on the Family, the Church, the School, Art, and Economics. Refreshing are the author's remarks about the Church. He loves the Church. He will not, and does not, as so often is done, merely criticize the Church. Why not? Because he confesses his Savior in the Church, his children were baptized in it, he partook of the Lord's Supper in it, "the angel of the Church" visited him in days of sickness and in days of health. His remarks therefore are highly instructive and constructive. If Dutch is no obstacle ... by all means read the book.

J. G. VAN DYKE.

CHRISTIAN COMMUNISTS

THIS book of 168 pages is the first in a series of Studies in Anabaptist and Mennonite History. It acquaints us with the little known Moravian group that called themselves Hutterian Brethren. Even before the tragic Muenster episode of 1534-1535 persecution burst upon the southern Anabaptists everywhere, but they found an asylum on the large estates of several of the Moravian nobility. There they early developed in entirely peaceful and orderly way the practice of Communism as a demand of the teachings of Christ and the Apostles and an essential of the Christian life.

It is of more than passing interest to note, that it was just this communist group of Anabaptists that persisted in spite of determined persecution under the intensely Roman Catholic Hapsburg rule. Their faithfulness and non-acquisitiveness in their daily vocations made them too valuable for their employers and protectors to surrender them readily to their enemies. Nevertheless this frail protection was ultimately worn down, and there follows the sad story of their flight, first to Hungary, then to Transylvania, then to Wallachia, then to Russia, and finally, in our own days, to South Dakota and from there to Canada. It is still more saddening that the Christian sincerity and devotedness of the early Hutterian Fathers did not persist among their descendants, even though a remnant remains to this day. The persecution of these Christians by other Christians and their extensive defection under such persecution illustrate how much of error, weakness, and sin may be covered by the Christian name.

Together with other communist groups the Hutterian Brethren have attracted much attention from modern students of sociological problems. Dr. Horsch is careful to point out that their communism was and is quite distinct from communism as practiced in Russia. It is distinctly Christian and it is entirely voluntary, non-compulsory. As has appeared again and again, it collapses when the spirit of personal devotion to the Lord Jesus Christ fades away. Then it collapses not primarily in consequence of external pressure, but primarily because the opportunity of feeding on the thrift of others attracts impure elements from without and overcomes the carnal-minded within.

The book is not merely an effective Mennonite defense, but also a valuable contribution to the study of communism, besides acquainting wider circles with a little known movement in the history of the Christian Church.

D. H. KROMMINGA.
A SYMPOSIUM ON COMMUNISM


HERE is a symposium by more than seven contemporary thinkers on the relationship and difference between Christianity and Communism. It is a most stimulating little volume. The discussion was originally carried on in the British magazine The Spectator and now appears in book form. It may be doubted whether so much keen argument and brilliant writing on the subject has ever been packed within so limited a compass—only 77 pages.

The particular value which this little volume has for the thoughtful Christian observer of contemporary events and conditions lies in the help it can render him in clarifying the issue. Reading this little volume thoughtfully—and possibly reading it more than once—will also aid in making clear why there is so much misunderstanding, so much failure to strike the bull’s eye, so much debating without a real head-on clash, going on constantly in numerous discussions on the subject.

As to the seven chief participants in the symposium, one of them (Strachey) is himself a communist, two of them (Inge and D’Arcy) are most outspoken in their repudiation of Communism in the name of Christianity, and the remaining four (of whom Niebuhr is the only American) are of the opinion it is impossible to either approve or condemn without qualification. It should not be concluded that these last four take a weak or compromising stand. In fact, some of them are as outspoken as the rest of the group in pointing out evils in the communist movement. At the same time they do not fail to lay bare the failure of historic Christianity to accomplish a part of its task.

Sandwiched in between much reasoning on these 77 meaty pages from which the orthodox, biblical Christian must heartily dissent, he finds much with which he as heartily agrees. Especially Inge, D’Arcy (a Roman Catholic), and Barry strike rock bottom in their characterization of the irreconcilable conflict between Christianity and Communism. If you take at all an intelligent interest in the issue, you must read this little book for yourself.

C. B.

LETTERS OF JOHN CALVIN

CALVIN IN HET LICHT ZIJNE BRIEVEN. By W. De Zwart. 1938. J. H. Kok, Kampen, Netherlands.

IN HIS foreword the translator and commentator of the one hundred letters from the pen of the great Reformer which are here reprinted either in part or in toto, expresses the hope that many a reader may come to the discovery that Calvin is not as the reader imagined, but as he is. The current portrait of Calvin’s character is indeed in need of rather incisive revision in more than one respect, and the proper corrections can be made in no way better and more safely than on the basis of a study of his correspondence. This selection from his letters covers his public life from 1532 till his death in 1564. It gives a fair reflection of the great diversity of his correspondents and the wide range of topics covered in their intercourse with him. What is perhaps the most valuable element in this selection is the insight it permits into the emotional reactions and the inner life of the Reformer. For profitable perusal, a general knowledge of the main course and events of his life is a prerequisite. For such as can read Dutch, these two hundred and twenty-four pages offer an enrichment of their knowledge and appreciation of John Calvin, for which they will be grateful.

D. H. Kromminga.

LETTER EXCERPTS OF DA COSTA


THIS little booklet of sixty-four pages is intended to pave the way for the publication and sale of a more comprehensive selection from the extensive correspondence carried on between Da Costa and De Clercq in the first half of the nineteenth century. From the present sample we learn, that it was their common literary interest that brought these poets together, but that these interests were rapidly submerged in their religious interests. The correspondence reflects the prominent religious movements that stirred the Netherlands in those years and the attitude assumed by these two literary leaders to those movements. For any student of these men or of the “Revel” and the Secession of 1834 these letters furnish interesting and instructive reading.

D. H. Kromminga.

A NEW BOOK ON CHRISTIAN DOCTRINE


PROFESSOR BERKHOF has in this little book given us a simplified form of his Manual of Reformed Doctrine. And he has, in my opinion, answered a real need. Those of us who have used his Manual have found it to be perhaps the most systematic and orderly book on the market on this subject. But for practical class work many have found it rather difficult. In this new book, about one-half as large as his Manual, the author gives us in more simplified form, a really practical text-book on Reformed Doctrine for senior classes, a book which the student will appreciate as well as the teacher. I can heartily recommend it for classes in advanced doctrine, those who have confessed faith in Christ, but who desire to become more thoroughly grounded in the cardinal doctrines of the Christian faith.

The form of the book is somewhat different from that of his Manual. The subject-matter is largely the same. He treats in orderly fashion, as one would expect from this author, the six loci of Christian doctrine omitting the scientific terminology, of course. But the difference lies in the manner in which he treats the material. And here also lies one of the chief virtues of the book as far as its use as a text-book is concerned. There are thirty brief chapters. Each chapter consists of a treatment of the doctrinal material as such in the first place, secondly Scripture texts written out in full for memorization, a third section of Scripture references for further study, and finally a section of review questions which are numbered. The subject-matter can be grasped at a glance since the paragraph headings are set off conspicuously in heavy type and indented. Thus enabling the student to review his material easily.

The emphasis on memorization of Scripture passages is a commendable feature. As well as the copious references to Scripture. Especially is this a good feature in a day when we do not emphasize enough the study of what Scripture says on these various doctrines.

The subject-matter as such is ably, clearly, and systematically treated. And I heartily believe our young people’s classes will profit greatly by the use of this new Summary of Christian Doctrine.

Alameda, California.

E. Tanis.

THE REFORMED ECUMENICAL IDEAL


AFTER 37 years of service as professor at the Reformed Free University of Amsterdam, Dr. H. H. Kuyper, son of the illustrious founder of this famous school, retired from active service and, in harmony with European custom, delivered
his final lecture in his active professorial capacity before the general public. The brochure before us is that lecture. It is a pamphlet of 47 pages, almost half of which consists of notes from the sources.

In dealing with the Catholicity of the Reformed Churches the scholarly author gave what directly is an historical study of four efforts of the European Reformed Churches in the 16th and early 17th century to realize the ideal of holding an ecumenical synod of all Reformed Churches, and what indirectly amounts to a plea to the Reformed Churches of our day not to lose sight of this ecumenical ideal. The first effort of its kind was associated with the name of Thomas Cranmer, Archbishop of Canterbury. The second issued in a convention of Reformed scholars and leaders at Frankfort and was called upon the initiative of Queen Elizabeth. The third attempt was fathered by the French Reformed minister Du Moulin (Molinaeus). And the fourth, also the last, was realized in the Synod of Dort (1618-'19), which, though in name a National Synod, was in reality international and ecumenical.

Professor Kuyper voices his hopes that in our day the catholicity of the Reformed Churches may come to expression in the holding of ecumenical synods or congresses. He has, however, no faith in the attempts which the Presbyterian and the Evangelical Alliance have put forth on this score because of the weak and evasive attitude of these movements toward the great verities of the Reformed Faith. "Above the unity of the church stands, as Calvin has taught us, the truth of God."

We close this review with two wishes. The first is that Professor Kuyper, whom God has used and honored as one of His powerful agents for the scholarly development of Reformed truth, may enjoy many more years of service—though retired from his professorial chair—in the Reformed Churches of Holla. And secondly, we express the fervent hope that in the near future—if possible before Dr. Kuyper is translated to the church triumphant—his hopes and ideals, which many of us share, that a large and representative gathering of leaders of all Reformed Churches which take the historic Reformed Creed seriously may take place. We must strengthen the Reformed consciousness and cultivate a truly Reformed sense of ecumenicity.

C. B.

A BOOK ON MODERN CULTS


This is a popular and serviceable book on the outstanding sects of our day. The author, who is pastor of the Twelfth Street Christian Reformed Church at Grand Rapids, is performing a real service to all lovers of the truth in offering this exposition and criticism of no less than ten religious cults or sects with which the average Christian is bound sooner or later to come into contact. These are: Spiritism, Theosophy, Christian Science, Unity, Bahai'sm, Mormonism, Seventh-Day Adventism, Russellism, Buchmanism, and Unitarianism-Modernism. Both the exposition and the criticism is brief and on the level of the average reader. There is nothing abstract about the treatment. It is made interesting and practical. At the same time the author succeeds in getting at basic elements in each one of these cults.

The book is a revision of the author's earlier Our Birthright and the Mess of Meat. In some parts the chapters are completely rewritten. In fact the book is completely recast. Practically all the changes which we have noted are improvements. The omission of the original sub-titles surely is. The incorporation of excerpts from the writings of these sects in the chapters concerned is a distinct improvement over the first edition which listed these together under various subject-heads in a second part. The omission of the rather weak discussion on evolution under Modernism which appeared in the first edition, is also a step in the right direction. This chapter on Modernism is brought up to date by a brief treatment on the recent seeming about-face among the liberals. The omission of Freemasonry from this second edition is hardly an improvement, though the chapter on this subject in the original edition could stand re-writing in the reviewer's opinion. The inclusion of Unity, Seventh-Day Adventism, and Buchmanism—not found in the first edition—is a distinct gain.

The real value of this popular book lies in the standpoint from which the criticism and evaluation of each of these cults is written. The author views them all in the light of Scripture as the Word of God and, more particularly, from the point of view of the Reformed Faith. This is a book to place in every church library. It should be discussed some winter season in church societies. And it might well be put in the private libraries of the average church member. It is a sound and helpful book in these days of error and confusion.

C. B.

A CHRISTIAN NATURE READER


For years Christian teachers, and parents as well, have been conscious of a sad dearth of suitable Christian readers for our younger children. Stories whose subject material was commendable, were often poorly graded in vocabulary, unattractive in form, dull in movement and interest, or not up-to-date in method. To satisfy this need Miss Schoolland, a college graduate and an experienced nature study teacher, has just written this nature study reader suitable for children from about eight to eleven. It is simple enough to be read to younger ones. Its contents breathe a wholesome Christian outlook upon life, showing (without tacked-on moralizing or preaching) the wonders in God's creation. The interesting nature facts are introduced to the child in a story dealing with true-to-life boys and girls. The vocabulary is well-chosen for the average fourth or fifth grader, the print is clear, and the book is attractive in appearance. More full-page, true-to-life pictures would appeal to children and enhance the value of the book but we realize that that would materially increase the cost. Suggestions under the captions "Things to Do" and "Things to Think About" at the close of each chapter make the book a valuable elementary textbook in nature study as well as a supplementary reader. Christian schools and Christian parents will serve themselves, their children, and the cause of Christian education by adopting this book. May it be the first of a successful series!

Tessie Luidens Bouma.
Report of Calvinistic Congress

Some 150 clergy, ministers and students representing churches and universities in Austria, China, Czechoslovakia, Denmark, Ulster, Eire, England, France, Germany, Holland, Hungary, Italy, America, Canada, South Africa, Switzerland, and the United States of America, assembled at New College, the theological hall of Edinburgh University, from July 6 to 11 for the Fourth International Calvinistic Congress. The attendance at the preliminary proceedings presided over by the Rev. Prof. Donald Maclean, D.D., President of the Sovereign Grace Union. The first congress of the series was convened in London under the auspices of the Union in 1835, subsequent congresses being held at Amsterdam (1934) and Geneva (1886).

The general topic for consideration was "The Reformed Faith and Its Ethical Consequences." Scotland's leading journals, "The Scotsman," devoted editorial to the subject, and the proceedings were reported at length in the national Press. At the last moment four German delegates were refused permission to travel by the Minister of the Reich, but the Congress included several German citizens who are studying in other countries, some of whom had been expelled from their native land for religious reasons. The success of the Congress was due in no small measure to the efforts of Colonel W. Rounsfell Brown, B.L., General Treasurer of the Free Church of Scotland, who acted as Honorary Secretary to the Congress Executive) opened the session in the Martin Hall of New College, on the Thursday. God's sovereignty, he said, only do so by humbly and reverently submitting to the author.

The Very Rev. Daniel Lamont (Professor of Practical Theology, Edinburgh University, Honorary President of the Congress Executive) opened the session in the Martin Hall, New College, on the Thursday. God's sovereignty, he said, could never be detach from His redeeming love in Christ. That sovereignty was most plainly and passionately defined at Calvary. Many earnest thinkers were calling the Church back to the great truths which Calvin found in the Bible. These truths had been allowed to grow dim, but they must shine out again if God was to put right what man had put wrong.

The Rev. Alexander Ross (Professor of New Testament Exegesis, Edinburgh University) delivered a devotional address on "Man's Family" after which papers on "Calvinism and the Individual" were read by Dr. Sebestyen (Professor of Systematic Theology, Budapest University), and Prof. W. Childs Robinson (Columbia Seminary, U.S.A.). Christian morality, said Dr. Sebestyen, was the sequel to Christian belief. The highest ethical ideals could be traced to the Calvinistic doctrine of predestination. "Man's chief end is to glorify God and to enjoy Him forever," quoted the latter speaker, adding that all other ideas of pleasure were vain and fantastic. Antinomianism and liberalism were equally erroneous, one denying Christ's work in us, the other His work for us. Calvin, following the Savior, insisted on, and maintained as a barrier to the righteousness of God. He destroyed the antithesis between faith and knowledge by defining faith as "knowledge revealed."

Home, Church, Society, and State

Principal J. Macleod (Free Church College, Edinburgh) followed with the theme of the Family. "Children," he said, must be nurtured in the fear of the Lord, taught to know His Word, to reverence His Day and to attend His sanctuary. In the ensuing discussion, the Rev. H. R. A. Philip (Netherlands) discussed the erroneous instruction, without any direct appeal, lads had come to him saying: "I want to be saved!" In dealing with modern children, he found a peculiar difficulty that they had to face was the pagan home.

In the course of a paper on "Calvinism and the Church," the Rev. G. T. Thomson (Professor of Christian Dogmatics, Edinburgh University) remarked that the two great handicaps to an effective Protestantism were the Social Gospel and Humanistic Modernism, since these meant that true doctrine was no longer preached or desired, and men were fed instead on popular sermons. One result of this lack of definite instruction was that the church was discredited in the minds of the laity, and that there was no need for salvation or a Savior. Another result was a universalism which undermined the antithesis of the Church and the world, and made herey an impossibility. A Modernist capitalism originated in Northern Italy during the late Middle Ages. "Calvinism is no mere responsibility for its effects," said the speaker, "than it is responsible for the development of capitalism in countries like Japan. We cannot blame John Calvin for Japanese imperialism!"

Calvinism and Art

The subject of "Calvinism and Art" was considered at a later session, papers being read by Dr. L. Wenecl. (Strasbourg University) and Pasteur R. Muscians (Moussang, Vendee), a descendant of the Reformer of Arles. "The Gospel and Humanism," said the former speaker, "order was beautiful as seen in nature and in grace. The Gospel of salvation is too often confused with humanism, and the Gospel of Art is indeed a common beauty, appealing to all, but only the elect can appreciate the beauty of particular grace, and experience its effects." Pasteur Muscians gave an interesting review of the place of Calvinism in the history of the arts.

On the Monday, Pastor J. de Sauress (Geneva Cathedral) read a paper on "The Interrelation of Theology and Secular Science," emphasizing the fact that the Reformed faith was based solely upon the sacred Scriptures, which the Holy Spirit enabled us to recognize as the Word of God. The concluding paper of the Congress, by Prof. W. Vischer (Bâle), who was expelled from Germany four years ago "owing to political events," dealt with "The Significance of the Old Testament in the Christian Life." The supreme meaning of the Old Testament for us, he said, was that it proclaimed Jesus Christ. Its stories were all part of His story, its biographies part of His biography. All pointed to Him. He gave His life that His people might be saved, and also that the Old Testament might be fulfilled.

In conclusion of this paper the President announced that the International Commission had received and accepted an invitation from their German brethren to hold the next Congress in the Rhineland in 1940. "But," he added, "if this Place fails, we hope to hold it at Montpellier, in the South of France."

On the Thursday and Friday evenings public meetings were held in the Free Church of Scotland Assembly Hall, the speakers including Dr. J. Kromsigt (The Hague), Dr. J. B. Soucek (Prague), and the Rev. S. M. Robinson, Editor of "The Presbyterian" (Philadelphia). A civic reception was given in the City Chambers on the Thursday, and on Calvin's birthday, there was an interchange of pulpits in Edinburgh and district. The Sovereign Grace Union was represented at the Congress by Prof. D. Maclean (President), the Rev. C.
from various parts of the world, and a full report of the proceedings, in English and three other languages, is in course of preparation, and will be published early next year.

Edgeware, Middx., England.

From Syria and Mesopotamia

Conference Center, Dhour el Chineir, Liban, Syria, July 9, 1938.

Dear Dr. Browne:

Your letter asking me to be your correspondent in this part of the East, reached me some time ago. I put off answering till we had reached the place where we are taking our bi-annual summer vacation. This year that is in Syria, a place that is just as near as possible.

As to your request, we will be glad to send in something, now and then, about developments in these regions. You are at liberty to make whatever use you wish of anything I may happen to send. I appreciate your efforts to make the scope of your paper as wide as possible.

Inclosed you will find an item or two which might be of interest to your readers.

Oil in the Persian Gulf

The discovery of oil at Bahrain, a few years ago, introduced sweeping financial, social, and even religious changes in the Persian Gulf. Oil has been discovered in Persia as much as thirty years ago, but geologists had convinced themselves and others that no oil was to be found on the Arabian side. However, as the result of persistent efforts by a promoter, an American Oil company was induced to bore for oil. It was a gamble, but a gamble which richly repaid them for their efforts, for a rich oil field was discovered, which, in the short space of six months, become one of the main oil-exporting centers of the world.

The financial results came just in time. For years Bahrain had depended upon pearl fisheries for its prosperity, but owing to various reasons, this trade had been going down for some years past. But oil had brought labor and trade and prosperity, so that the Island is now one of the most prosperous places in the Eastern world.

The social consequences were also important. Before this, there were hardly ever more than about fifteen foreigners on the Island, including the missionaries, but oil brought in an influx of Americans and Europeans, so that at present there are more than 300. Missionaries have, however, been driven from the nearest foreign city has arisen on the hills near the oil wells. Thus, the Island gets a close-up of foreign life.

But the religious life also does not remain unaffected. Islam, after years of adaptation, as a religion, to withstand the onslaught of modern material civilization. A thousand material things now crowd out the interest in religion that characterized the past. The sight of the enormous wealth and mighty machinery of the West, makes it impossible to dismiss the accomplishments of the West as being of little account. The easy philosophy that Allah has given the West the wealth while we have been justified in having the world to come, is not quite so comforting as it used to be. Their efforts to possess themselves of as much as possible of the present world would seem to indicate that.

As missionaries we are most interested in what effect all this will have on our mission work. It is somewhat too early to say. On the one hand we can hope for a more tolerant attitude, but it is often harder to reach people who are indifferent to all religious matters. On the other hand we have seen the faithful to their own beliefs. Meanwhile the religious leaders stand aghast as they see the crumbling away of the old landmarks, such as state prayers, fasting, pilgrimage, and the like.

Roger Cumberland Murdered

The United Mission of Mesopotamia suffered a great loss when in the latter part of June the Rev. Roger Cumberland was murdered by two Kurds. He was a man of devotion, lived on the frontier and was the only one of the missionaries who had learned the Kurdish language.

On a Sunday noon two Kurdish guests announced themselves. After talking for a while, during which time they were served with refreshments, they asked to be given some Bible portions. Cumberland turned, they shot him in the back four times, and escaped by the door. On the way down they shot at a devoted servant of the Cumberland and wounded him mortally. Not knowing what had happened upstairs, Mrs. Cumberland first attended to the wounded servant for a few minutes, when missing her husband, she went to his room and found him lying on the floor, but unconscious. They spent their last day together, while all the while he knew that he could not survive. Towards evening help arrived and he was transferred to Mosul where, in the hospital, he died that same evening.

It is reported that the murderers escaped across the frontier into Turkey, but since he had never met them before, the reason for their deed remains an unsolved mystery.

Mrs. Cumberland survives him with two small children, of whom the eldest is barely two years old. Meanwhile, the cause of Christ on earth has lost a most energetic, devoted, and able worker.

G. J. Penning.

From the Chinese Front

Shanghai, China, June 21, 1938.

Dear Editor:

You may be interested in using the enclosed copy of our report to the American Consulate General at Shanghai, submitted after the raid of the Japanese Military Police on our American compounds outside the city. Local papers are eager to get such information, but we hesitate on using it here, realizing that it may work hardship on the Chinese involved.

Both Smit and I feel like real veterans now. We were on the reception committee at Jukao when the Japanese arrived. We have seen the process of raping and pillaging the Chins in Syria from close range. It must have been embarrassing to the conquerors, for they have now decided to deny us access to the two gates, which are closely guarded and are very carefully searched. But even those two are closed to us Americans. Meanwhile reports issuing from the city prove that the days of Tamerlane are still being enacted. We also have suffered from Japanese arrogance and brutality. Rights are respected only when there is force to back up demands. That makes me fear for the future of our foreign Christian missions China. Our ideal, in a democratic sense, is impossible to the Japanese. Democratic ideals in church government and teachings of love may find it hard to survive where brute force controls. Our protests to the government brought no results up to the present. And the same complaint is voiced everywhere. Meanwhile the sale of the S. S. Hoover should furnish the Japs with another considerable quantity of scrap iron with which to exterminate what American philanthropy has accomplished so shamefully. In case China is conquered, it will be accomplished through American commercial cooperation. If China comes out on top, we will at least have greatly prolonged this massacre.

As ever, sincerely yours,

HARRY A. DYKSTRA.
Colijn, and by others. There were occasional "cuts" by the older brothers at the younger and by the younger at the older; but on the whole there was a general agreement to welcome all those who cared to come on the foundation set forth by the Congress—the acceptance of the historic Reformed Confessions. The meeting, however, was glad that there was no official capacity rather than as Calvinists (for example, the address of welcome by Principal Curtis was clearly an official act in which the speaker somewhat playfully lambasted his brother Presbyterians for not calling Colijn to have a place in the deliberations). One had a similar impression about the Rev. Mr. Hamilton who came as secretary of and a delegate from the Eastern Section of the Pan-Presbyterian Alliance.

One difference between the two groups came out in de Saussure's address, in which he insisted on a Calvinism that was "superimposed" upon religion. "For the individual as in content it might be more and more moulded by faith according to the Word of God. The new Calvinism has less confidence in reason. De Saussure passed adverse comment on Boettcher's Predestination because he acts to show that this doctrine is in accord with reason as well as with the Bible. Thompson opposed the preaching of God, the Creator, from the testimony of current astronomy—preach God, the Creator, from the Word was his thought. Rutgers feared that de Saussure's position was Manichaean in its opposition to reason and philosophy. There was not adequate time in a full presentation paper at the Pan-Presbyterian Alliance's meeting to be delighted with de Saussure personally and I understand that he has been moving steadily in a more and more Calvinistic direction. He began with the Trinity and has since come to the relation of the Church to the State and to the whole business of public worship, which is carried on in Calvin's Church in Geneva and fills the old Cathedral where Calvin preached when he speaks—even for a preparatory service.

I think that the success of the Congress was largely due to the effective leadership of Professor Donald MacLean of the Free Church Faculty. Maclean, Colijn, and the London Sovereign Grace Union were among the founders of this movement that has now become something like Continental in its scope. On the advice of Prof. Adolph Keller of Geneva the Eastern Section of the Pan-Presbyterian Alliance recognized the Congress and sent three official delegates.

WILLIAM CHILDS ROBINSON.

Columbia Theological Seminary, Decatur, Ga.

A Christian School Convention

Said Prof. R. B. Kuiper of Westminster Seminary: "God is GOD"—this is fundamental to the Christian School as a distinct institution.

Said Prof. L. Berkhof of Calvin Seminary: "God wills it!"—this is fundamental to the Christian School as a distinct program of action.

In these two impressive statements—each comprising only three monosyllables—we have the fountain head and the bedding of the Christian School movement. All else that may be added to this as a commentary on the outward flow of the Christian School movement is secondary and incidental.

God is God

God is the absolute sovereign. One in all things. He is this sovereign one not by right of conquest or by right of superior might. There is nothing arbitrary about God's sovereign rule. God is our absolute Sovereign because He created us. He is the potter; we are the clay.

God is the self-sufficient one who is resplendent in His own glory. That His glory might shine forth and be "declared," God Almighty created the heavens and the earth and all that is in them is. The creation of all things reflects the greatness of God in a more impersonal sense. The creation of man whom He made in His own likeness reflects the greatness of God in a more personal sense. That sin-blighted man might see and know and love and glorify God in and through His creation, God was pleased to give His Special Revelation.

Accordingly, the Christian School educator looks not to human wisdom to the infallible Word of God as his absolute guide. Having subjected his reason to divinely revealed truth, the Word of God is not merely in the Bible but is to be identified with the Bible in its entirety. The Christian School educator is not first of all concerned with the idea of salvation. That is to say, in his outlook he is theocentric and not soteriocentric.

Accordingly, the Christian School educator sees God's greatness spread out before him in nature as well as in grace. That is to say, in his outlook he is theocentric and not soteriocentric.

Accordingly, the Christian School educator integrates the so-called secular subjects with God: All things are from God, through God and unto God.

Accordingly, the Christian School educator correlates the general self-revelation of God (nature and history) and His special self-revelation (the Word of God). The greatness of God in the former is beheld in the light of the latter.

Accordingly, the Christian School educator is averse to all unabaptistic dualism. The field of natural and social life is not to lie dormant until the "King comes back," but it is virgin territory for the educator because God has not declared these areas. In this day and age He is to be advanced as promoting the onward flow of the Christian School.

That His glory might shine forth and be displayed to the world. That sin-benighted man might see and know and love and glorify God in and through His creation, God was pleased to give His Special Revelation.

According to the program of honoring God in all things is to do that which is right. Being right we are strong, regardless of numbers. "Minorities, no matter how small, which are right are always stronger than majorities, no matter how large, which are wrong. Truth is invincible." Crushed to earth, she shall rise again; the eternal years of God are here."

God Will's It

That it is God's will that His people provide Christian education for their children is evident from texts such as these.

Gen. 18:19—"For I have known him (that is, set my love on him), chosen him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which He hath spoken of him."

Deut. 6:5—"And these words, which I command thee this day shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou attest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Ps. 78:5-8—"For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children that should be born; who should arise and tell them to their children, that they might set their hope in God, and not forget the works of God; but keep his commandments."

Prov. 22:6—"Train up a child in the way he should go, and when he is old he will not depart from it."

Eph. 6:7—"And, ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord."

II Tim. 3:17—"That the man of God may be complete, furnished completely unto all good works."

Unless the education which we give to our children is entirely permeated with religion it does not answer to the Scriptural ideal. The religious training of the home, the Christian School, the church, the Christian Church, the Christian Church, and the Church does not suffice. To assume that it does is to assume that a little insignificant piece of heaven placed alongside a much larger lump, but not connected with it, will somehow fulfill all reasonable expectations, leave the whole lump. Indeed, God wills that we should have Christian schools for our children.

"When the real Christian is satisfied that he hears the voice of his God, he brings 'every thought into captivity, to the obedience of Christ,' whatever his personal desires may have been."

"We need very much the conviction, 'God wills it.' Let that conviction grip the heart. Let that slogan be heard on every hand, so that it is dinned into the ears and hearts of the coming generation and there find a ready response. Then, but only then, is the future of the Christian school secure."

The above comprises the marching orders given to the soldiers of the Christian school army as they were gathered in Muskegon, Michigan, August 16 and 17, at the latest educational Convention held under the auspices of the National Union of Christian Schools. At our Convention Prof. L. Berkhof and Prof. R. B. Kuiper were the outstanding interpreters of the divine command to "go forward." The theme of the Convention was "The Christian School, the First Line Trench."

MARK FAKKEMA.

Chicago, Ill.

P. S. Those desiring a copy of the addresses given by Prof. L. Berkhof and as well as copies of the discussion introductions given by Principal C. Zylstra and Mr. Henry Hekman, can obtain the Convention Book containing these addresses for 25c. Address your letters to the National Union of Christian Schools, 10119 Lafayette Ave., Chicago, III.