

the **CALVIN** **Orum**

Editorials

Brave Holland - and England too

The Birth of Jesus Christ Our All

The Structure of Matter The Christian's Position

"Who is this 'Son of Man'?" The Humiliated and Exalted Christ

Building Personality in Education An Integrating Philosophy

Calvinism, The Nation and The Church Calvinism Relives

Correspondences London, Australia, Brussels

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**TWO DOLLARS
A YEAR**

DECEMBER, 1940

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EDITORIALS

The Failure of Our High Schools

IN the issue of November 6 of *Current History*, Alfred Cooper, an educational expert, complains bitterly about the turnout of our high schools. He says that their graduates are neither fish nor fowl. They are either academic nonentities or mechanical greenhorns. He makes a plea for dropping the academical training for young people who do not want to become professionals, and for the opening of public trade schools where pupils will be taught mechanics by expert journeymen.

This is the day in which Calvin is justified out of the mouth of the liberals, even in educational matters. Calvin was never in favor of the uniform system which gives the same education to all. He was the first to be in favor of a distinct twofold training, one for the people at large, and one for the professions. The vernacular school at Geneva was for all, and provided training in the three R's, and in singing. The classical gymnasium prepared for the university. Let us quit academic education for those who are not interested, and let us tighten up on the professions, and especially on the pre-seminary courses. That is in the spirit of John Calvin.

H. J. V. A.

The Battle of Chicago

IN the University of Chicago, according to the student paper, *The Daily Maroon*, of November 14, 1940, an interesting battle is going on.

Mortimer J. Adler, a professor of law, a protagonist of Thomism, and a protégé of President Hutchins who himself has leanings towards the realism of Thomas Aquinas, read a paper at the Conference on Science, Philosophy, and Religion, in which he accused the university and college professors of America with having left God out of the picture, thus becoming a helpless lot of hopeless individualists, unable to give any guidance to the younger generation.

Professor Adler seems to believe in the Thomistic distinction between nature and grace, reason and faith, and proclaims that it is possible on the basis of reason alone to come to at least eight metaphysical and eight religious truths which every rational individual ought to accept.

The very fact, however, that these so-called metaphysical and religious truths are not being affirmed,

but attacked by several of his colleagues, shows that Thomism is not able to offer a common basis to believers. Indeed, from the controversial articles it appears plainly that Christian and non-Christians have no common ground at all. According to the unbelieving professors who oppose Mr. Adler, there should be just as much difference of opinion as there are different thinking individuals. Every man has a perfect right to explain the universe as he sees fit. Every man stands his own master. Everything hangs in the air, and that is the way it should be. Of course, for practical reasons he wants to get together on the principle of the majority vote, for, after all, we have to live. But, as far as reasoning is concerned, the world should be a chaos. We do not know, and we shall never know. The light of reason seems to be no light at all. It looks as if Dante was right when he put all the philosophers in the twilight of Hell, accusing them of the willful abandoning of any wisdom they might have had. Philosophy, according to Mr. Adler's opponents, is an eternal madness of would-be intellectuals.

Mr. Adler is undoubtedly right when he accuses the American intelligentsia of a revolt against God. What wisdom can there be when educated men in their arrogance refuse to consult the only infallible guide of the Holy Scriptures, refuse to acknowledge the divine Christ as the Savior of the world, and make fun even of the general testimony of the Holy Spirit in the heart of every living human being, not to mention the mockery which they exhibit towards the old-fashioned people who continue to believe in the miracles of Incarnation and Atonement. The intellectual leaders of our nation are, with a few exceptions, men and women who deny the simple gospel truth.

But, then, why does Mr. Adler continue to tell such pedagogues that reason can establish a common metaphysical and religious basis? If the professors of America have left God, he will never be able to convince them by arguments of the existence of God, or even of the existence of themselves. They want to be doubters, and they will be doubters, from now till doomsday. And why? Because not reason, but faith is the firm proof of the invisible world. Faith is not only a firm proof of the religious truths revealed in Scripture, as Thomas Aquinas would have it. It is a firm proof of everything, according to Paul. With our faith in Christ everything becomes plain. Without such faith everything is dark. Mr. Adler would be wiser to turn away from the great medieval philosopher, and to accept and affirm the simple truth of the New Testament—the righteous shall live by faith.

It is this simple principle which Calvin in the first Book of his Institutes applies to philosophy. Calvin believes in common grace, but not in a common ground or basis, as Thomas Aquinas does. Plato had no faith and therefore, though being the most "judicious" of philosophers, his ideas of God are "confused" and "corrupt." The unlearned peasant who acknowledges Christ understands more of metaphysics than the most erudite scholar who scorns the cross.

H. J. V. A.

Vexilla Dei Prodeunt!

VEXILLA DEI prodeunt. The banners of God move forward. Greater than the army of any nation is the army of the church of God. These banners of God must move forward also in these days. Yes, precisely in these days. Great challenges come to us today to propagate the Faith. These, of all days, are days for the propagation of Calvinism.

On another page of this issue a correspondent from Australia remarks that the modernistic vagaries are proving inadequate to cope with the critical conditions of our dislocated life today. Only faith in the sovereignty of God can meet these critical times, he says. And he is right. Let us go forward with enthusiasm propagating the Reformed Faith. There is a remarkable revival of the Reformed Faith in certain parts of the world. No, they are not mass movements as yet. In many cases it is only like a cloud the size of a man's hand. But there is a new hunger. There is a new need. Many of the liberals with their lush optimism have no message and at times they admit their weaknesses. Their wanted boastfulness is gone. Calvinism, the Reformed Faith, the God-centered biblical supernaturalism of the historic Christian faith—this is the crying need of the times.

Will we meet the challenge? Will we measure up to the needs of our day? Will we seek to be a leaven in the world? Or will we lock ourselves up in our own little smug, complacent nooks, afraid to meet the enemy, isolated from the highways of life where the stream of humanity passes.

It is refreshing to get reports of a revived interest in the God-centered Faith which historically is associated with the name of Calvin. In different parts of the globe there is a cry for studying the problems afresh from the point of view of God, His priority, His glory, His sovereignty, His holy will. We must get out of our isolation if we would grow and be a blessing unto others. There is a crying need for the very thing Calvinistic groups have to offer. There is often a conscious or unconscious hunger for just those great truths which have been the mainstay of the great leaders of the Christian Church of the past.

Sometimes Calvinists become defeatists. They speak in discouraged and discouraging strains of the

future of Calvinism in America. They do not seem to realize that such talk is the very negation of the truth and the power of the Calvinism they claim to profess. No Calvinist is ever a defeatist, no matter how dark the hour—just because he believes in a sovereign and omnipotent God. The cause is not ours—it is His. If in that spirit we go forward, we shall not only be invincible but we shall increasingly become a blessing unto others as well as "save" ourselves.

The power and the glory of the Reformed Faith will be recognized and sought even where it may often have been spurned. I know of a Calvinist who happens to be sojourning for a few months in the city founded and built by the Puritans, but gone into the errors of Unitarianism and Modernism—not to speak of the vagaries of Christian Science and the like. But God has His own here also. Recently he was asked to preach in a Presbyterian Church and it was his privilege to preach a sermon on the Sovereignty of God in a church building in which only a few decades ago Unitarianism was preached—the very building where Julia Ward Howe used to worship. And since the preaching of that sermon on the Sovereignty of God, to which the audience—he was told—reacted with deep spiritual appreciation, he has been asked to come and deliver a series of addresses for an entire week on the great verities of the Reformed Faith. Let us not be defeatists. The cause of the Lord is His—not ours! Vexilla Dei prodeunt.

C. B.

Brave Little Holland

IT is now a half year since the German war machine rolled ruthlessly across the Netherlands, crushing it in five days. Those five days will go down in the history of Holland as red letter days. They are red with blood—the blood of heroic men fighting against overwhelming odds in resisting an enemy that had not one legitimate excuse for attacking its peace-loving and neutral neighbor. These five days are red with the blood of more than thirty thousand innocent civilians whose lives were snuffed out in the greatest concentrated mass massacre in all history—the massacre of Rotterdam. These five days of Holland are not only red with blood—they are also black with treachery, with infamy, with the cruelty of the German war machine.

As reports come filtering through that give us a true and reliable picture of what was crowded into these five days of murder, ruin, and destruction, it is clear that these five days were also five glorious days in the history of Holland. The infamy will be Germany's as long as human history lasts. The disgrace will be upon the heads of those who played the traitor within the gates. There is no human language that can describe the foul, black deed of those who—whether German or Dutch Nazis—

stabbed their hosts or fellow citizens in the back by siding with the ruthless foe. But the blackness of these infamous deeds cannot eclipse the glory of the heroism of the Dutch army. They fought for home and country. They gave—many of them—their life blood for the liberties which their ancestors bought at so great a price and which a ruthless foe came to snuff out by sheer force of arms.

Brave little Holland! She did not quail before the hordes of destruction. She did not cringe before the foe who unprovoked rained death and destruction upon her peace-loving head. She stood her ground. She did her duty. Despite great odds against her, she resisted the enemy, as was her right and solemn duty as well. Only when finally, through treachery within and overwhelming superior armed force without, it became apparent that continuation to resist would mean a useless destruction of civilian life, did she lay down her arms. But not—thank God!—until the Dutch had saved their government. Holland has not surrendered to the enemy. It has only ordered its army to cease fighting within the country, which is now in control of the enemy. But Holland has not surrendered. Holland is fighting on. Its government continues to function in England. The queen, the head of the nation, and the cabinet are ruling the Dutch empire from London. The Dutch navy is almost completely intact and is fighting side by side with the British, who now are their allies. Even though the enemy by sheer force of arms is now in control in the Lowlands, Holland is not dead nor conquered. Her empire goes on. Her government is functioning. Today another member of the anti-Revolutionary Party is prime minister of Holland in London. In the Dutch East Indies many of the great commercial houses of Holland are carrying on. And what is more, the Dutch spirit in Holland is not crushed. It cannot be crushed. It is only purged and purified and strengthened. The Germans took Holland, but they have not taken the Dutch.

Brave little Holland, we greet you! We greet you from across the Atlantic. We admire you. We bring tribute to your indomitable spirit. You are not conquered. You are only on your back. You cannot be conquered. There is a divine justice in this world. The wheels of the gods grind slowly, but they grind exceedingly fine. The black, foul deed of Hitler in over-running your innocent, peace-loving country is written in the book of the remembrance of the Almighty. Verily there is a Judge in the heavens!

Brave little Holland, keep courage! Trust in God. Do your duty. It cannot be that the freedom for which you have given your life-blood more than once in history will be wiped off the face of the earth. Dark days are ahead. But God rules. And there are many who care. There are those who are praying for you. When the Almighty shall have accomplished His purpose of purging, purifying, testing, and chastising you, you will again be a free nation. And then your heroic resistance will go down in history once more as worthy of the spirit of the noble sires who founded the first republic in human history in the

midst of a bloody war for civil and religious freedom which you fought at the side of England in the 16th century against a ruthless, totalitarian, Roman Catholic, intolerant foe.

Brave little Holland, we salute you! We salute your House of Orange. We salute your crowned head, which German bombers tried to crush when they could not imprison it. We salute your noble Queen, a woman every inch, yet a manly woman—unique among the crowned heads of the world. We love her for her high purposes, for her fearless courage, for her undaunted spirit, for her simple, unshakable trust in God and the Christ who is not only her acknowledged Savior but Whom she knows to be the King of the nations. We salute you, Holland, not because we are your subjects. We are not. Our loyalty lies with the American Republic. Our flag is not your Red, White, and Blue, but the Stars and Stripes. But we salute you because in the great overturning of the nations that is taking place in this world holocaust that touches every corner of the globe, we see you again standing on the side of freedom, civil and religious, against autocracy and oppression and the crushing of the weak by the strong.

Have patience, little Holland.

Be courageous, little Holland.

We are with you, little Holland.

God is still upon His throne.

There is only one Dictator to whom we belong body and soul, and His name is not Hitler—Thank God!

C. B.

Thank God for the British

THE great tidal wave of totalitarianism that is rolling around the world and is threatening to sweep away all the finer things of our Christian civilization has overwhelmed nation after nation. Into the vortex of Nazi politics and diplomacy, backed by the threat of a terrible war machine, there have disappeared many other nations who thought they would be ahead by compromising with the foe. Thank God for the nations that believed there are higher goods to fight for than the "favor" of the mortal enemy of all that is decent and high in our cultural, national, and international life. Thank God for Poland. Thank God for Finland. Thank God for Norway. Thank God for Holland. Thank God for Greece. Thank God for Britain. If it were not for Britain, the wave of autocracy, the black-out of all the finer hopes of our civilization, would now be upon us in America and would have engulfed the rest of the world.

No one can help being filled with admiration for the British. Let the cynic sneer at Britain's "interests" that are at stake. Have the finer hopes for liberty and the decencies of civilization ever been upheld in a sinful world except by those who are

ready to use their might in the interest of them? Today the line-up is clear. It is not the line-up between a noble England and the "beastly" Germans. It is not two nations that form the real antithesis. The German people under different leadership might stand in quite a different position today. Nor do we for a moment forget the injustices of the treaty of Versailles. But it is now as clear as the midday sun in the skies that the issue on which the world war is being fought is one between two types of civilization. The lame remarks about "pulling England's chestnuts out of the fire" have pretty well died on the lips of some who failed to comprehend what it was all about. America is waking up. The line-up in the world today is the line-up between two modes of living, between two types of civilization: autocracy and democracy, tyranny and liberty; the rule of an almighty state (which internationally would mean the rule of one autocrat) or the government that exists for the development of the greatest possible civil and religious freedom for the individual that may be possible.

Some fourteen months ago THE CALVIN FORUM concluded one of its editorials with the following paragraph: "And now that the two democracies of Western Europe are about to lock horns with the totalitarian states of Central and Eastern Europe, are we witnessing the beginning of a titanic struggle between autocracy and democracy, in which the nations of the orient as well as of the occident, in which the Western as well as the Eastern hemisphere will be involved? Leaving Italy for the moment aside as a doubtful quantity—will it be Germany, Russia, and Japan against the great democracies of the world? Whether that will be the ultimate line-up in what now threatens to be the most awful world holocaust ever witnessed, there can be no doubt that this is the deeper issue at stake in the present international struggle."

With dramatic emphasis the world's major happenings of the last fourteen months have underscored every word in this paragraph and given it a new meaning. Germany's pact with Japan and the recent compact between Moscow and Berlin exhibit that birds of a feather flock together. And these birds are the self-appointed vultures to pick the meat off the bones of the Nazi-proclaimed corpse of "the effete democracies." Hitler knows that in a world such as he wants there can be no room for democracy. It is an either or. Hitler has decreed that the three (or is it four?) great autocratic powers of the Eastern hemisphere shall divide the world between them. When the British Empire is wiped out and the British Isles shall have become a little vassal state of the Third Reich, and the little fry among the nations shall have been distributed into the fishing baskets of Germany, Russia, and Japan, then the final notice will be given (in fact, has already been given) to America that it can live in this world of the dictators only on good behavior and on condition that it will play ball with Hitler on his terms and according to his rules of the game.

The situation is grave indeed. The situation is in some ways much more serious than it was fourteen months ago. France has fallen. That means that Britain must fight this titanic struggle virtually alone as far as Europe is concerned. Nazi Europe can send out its agents of destruction upon the tight little isle from bases all along the continental coast from the Bay of Biscay to Trondheim.

In this situation we thank God for the British. We thank God for their indomitable courage. For their splendid morale. For their courageous soldiers in the air. For the faith and heroism especially of its civilian population. On another page of this issue you can read a letter penned right in London when it was under fire by one of our personal friends, a great and noble Christian, a business man whose business is ruined but whose faith is unwavering. In a personal communication written after the letter found on another page he writes: "Since writing I have thought of other incidents known to me which you may care to incorporate—An old blind lady of over 80 who fears God has been just saved from destruction by bombs which demolished houses opposite, yet she refused an offer of conveyance to a 'safe' area saying she 'dwelt securely in the protection and care of her Savior.'—A man was bombed out of three homes (in the last he found himself perched on a piece of flooring, the rest having collapsed), yet he refuses to leave the district.—Another aged Christian possessing a country house in an isolated spot where no raid has been known, remains in his town house carrying on Christian work and assisting more fearful folk to escape to his country place saying, 'I have committed my all to Him, body, soul, and circumstances, and I sleep soundly now though before the raids I suffered from chronic insomnia.' His house is the worst and most heavily bombed spot that I know of and within a few hundred feet of its dire results."

Thank God for Britain! Thank God for its indomitable spirit. America now knows that Britain is our first line of defense. All who have their eyes open know that Britain is fighting our battle just as much as her own. Both of the major presidential candidates in the recent election were agreed on the policy of sending all the arms to England that could be spared. If England falls, the brunt of the war for freedom and democracy will fall upon us.

It is a grave hour in the world's history. And the darkness may become thicker still. It is true that Hitler has received a tremendous set-back in his failure to carry out the invasion of England. But, although the morale of the British is remarkable and its armed defense is growing stronger rather than weakening, the question is whether such destruction as that of Coventry and Birmingham can be repeated indefinitely without dire consequences. The question is what will happen when the war machine of Hitler is let loose in the Balkans and pushes on to Turkey and the Near East.

Meanwhile, thank God for the British. We of America are beginning to see the issue, even though

the eyes of some were blinded by side-issues. Our government is taking a strong stand. America is right in this struggle now and has been for some time. The determination to help Britain to the limit of our ability as far as producing war planes and destroyers is concerned is gratifying. The foreign policy of Mr. Hull is wholesome, firm, clear-cut, based on principle, far-sighted. That Mr. Roosevelt is the right man to have in the White House at present is not only the view of the majority of Americans but is re-echoed by the plaudits from the enemies and the boos from the friends of the totalitarian tyrants. That makes it unanimous. It is time for all Americans to stand behind their President whether they voted for him or not. Roosevelt's foreign policy is something to be proud of.

In the letter of our London correspondent it is hinted that the time has come for America no longer to stand aloof but to come into the war. Perhaps our London friend does not have the perspective needed to see the total picture. There would be very little to gain for the cause which is at the heart of both Britain and America if America should get into the war today. As far as aid to Britain is concerned, we are going the limit and are giving what she would not get in case we were in the war ourselves. Surely Britain needs no soldiers and there would be no advantage in sending our boys across at present.

Britain may rest assured that America's determination to stand like the rock of Gibraltar against the wave of totalitarian tyranny is unshakable. Britain may even reflect that we will be the stronger ally in her battle if—at present at least—we do not become active belligerents. We may have to fight our battle in the Pacific, and that is Britain's battle too. In fact, that is the same battle for freedom and the decencies which we owe to our Christian civilization as is being fought in Europe today. America must stop aiding Japan by giving her the tools of war to fight China. China should be given all the aid possible in fighting her war for freedom and self-determination.

What the future has in store, no one knows. As Christians we know that whatever happens, the cause of God's Kingdom will go on. But as Christians we also know that we have a solemn responsibility—both individually and as a nation—to guard the cultural and spiritual treasures that are ours and to defend home and country from the wanton attack of the ruthless invader. In that great struggle today Britain is standing on the international firing line. May God keep Britain strong. May He purge and purify her in the fires of affliction. And may the cause of civil and religious freedom come out victorious through the united stand of Britain and America.

C. B.

The Birth of Jesus

Henry Meeter
Calvin College

"Christ Jesus, Who was made unto us wisdom from God, and righteousness, and sanctification, and redemption."—I Corinthians 1:30.

WHEN Jesus Christ was born in Bethlehem, it was not just another individual that was being added to our race. Nor was it the birth of just another great man. So vital was His coming for the well-being of humanity, that even the world's great ones are only of miniature stature in comparison with this gigantic Figure. The world might conceivably have done without another great man; the world simply could not do without Him. "Call Him Jesus," said the angel Gabriel, as he announced His coming, "Call Him Savior, for He shall save His people from their sins." We should not construe that deliverance too narrowly, for as the Apostle John informs us, the Father has sent Him to be the Savior of *the world* (1 John 4:14). And lest we should even so fail to realize the wide range of His salvation, the Apostle Paul tells us that it includes every sphere of life, for he says He was made unto us wisdom from God (to satisfy the needs of our intellectual life), righteousness (to set us right in our judicial relationships

with God), sanctification (to give back to the world its moral purity), and (complete) redemption (to indicate that there is nothing lacking at all in the deliverance which He came to bring). To be sure, it could not have been overdone praise when a choir from heaven, a choir of angels, a multitude of them, came to sing their gloria in excelsis to herald the birth of such a One.

Christ Our Wisdom

Today many are losing faith in their intellectual achievements. The confidence that man by his intellectual ability could solve the riddles of the universe and secure his happiness for himself, so characteristic of a former generation, is largely gone. The events accompanying World War No. 1, and the post-war depression, and World War No. 2, has made many ask: What really worthwhile achievement has science made? It has not solved the world's great problems. It has not stopped war. It has not stopped greed, nor crime, nor vice, nor depression. It has not made men brothers. What has it done? This failure of science to secure the great objectives which men commonly crave, has made many turn disappointedly away from science, from the in-

tellest, to the realm of the will and of the emotions, in the hope of finding there the solution of life's problems which the intellect has failed to supply. The emotions must now be stirred by some popular hero or by some myth or slogan, and the will aroused to action, to attain by force what could not be gained in another way. With some it is a Hitler or a Mussolini, with others a Willkie or a Roosevelt, or some slogan as a pure German or a Roman race, or a New Deal, something that will rouse the will to action. As for science, in Germany (once perhaps the greatest land of science) most of the universities have been closed, and the few that are still functioning, have become little more than propaganda institutions for Hitler. And in Italy the textbooks are made over to extol the virtues of a Mussolini rather than dwell on the accomplishments of the past. This growing disrespect for the proper functions of science and the chasing after myths, the popular hero-worship, it all is sad to contemplate, but none-the-less true. In the midst of this disappointment and confusion the Christmas message speaks of a wisdom that does secure the great objectives, that does make men brothers, that does stop war and greed and crime, that does solve the riddles of the universe, for it tells of One who of God was made unto us Wisdom, to satisfy the deepest wants of the human mind.

Christ Our Righteousness

It is a sad commentary on the shortsightedness of man that in his quest for happiness and in the frantic efforts he will put forth to obtain it, even by means of war and bloodshed, so little effort is made to get right with that one Being, Who is the Fountain of all happiness and the One from Whom all blessings flow. If man's troubles came when he broke loose from his Maker, and if then his way through life was sown with dragon's teeth, it would seem that the basic condition for a return of happiness would precisely be a return to the God Whom he forsook. If there is one thought that more than aught else should prompt Christians at Christmastide to bring glory to God in the highest, it is the thought that there is now peace on earth, that right relationships have been established between God and His world. Man, man the separated one, can now have peace with God, and God's goodwill, that fruitful source of every good and perfect gift, can once again be shown toward men. This great boon to men has come through Him Who of God was made to be our Righteousness.

Christ Our Sanctification

Morality, whether individual or social, is not a lost cause in this world. It may be true enough that the war has unloosed terrible passions, that Europe is having a carnival of carnage, shocking greatly men's faith in human nature, and making some even fear the collapse of civilization. Nevertheless, evil will not have the ultimate triumph in this world. For that same One Who is our Righteousness is also

our Sanctification. He Who has reconciled man to God has thereby also earned for us the Spirit of holiness and caused Him to dwell in a sanctified Church, the new humanity, against which even the gates of hell will not prevail.

Christ Our Complete Redemption

And thus it is that even in darkest times and in days of direst distress the Christian can be the truest optimist, for Christ is become nothing less than our complete redemption. Men and institutions of men today may seem disappointing. They are busy turning their plowshares into swords and their pruning-hooks into spears. But the day of God's redemption from man's sins is sure to come. Swords will again be turned back into plowshares, spears will again become pruninghooks, and instead of the arts of war will come the arts of peace. The leopard and the kid, the lion and the fatling and the young ox will lie down together, and even a little child will be able to lead them. For God through the Christchild has performed a work for us that far surpasses human ingenuity. Of God, so the Christmas story runs, the Christ of Bethlehem "was made unto us wisdom from God, and righteousness and sanctification, and (complete) redemption."

The Seal

God gave me much, oh much of joy and blessing
In rich abundance, more than heart could ask;
My praises rang in joyful meditation
To God who gave such fruit upon my task.

One day God asked of me a single token
To show my love for Him, to test my heart;
Alas, I was so selfish and unreasoning
With that one treasure I could never part.

You would assume that I had given gladly
And ah, I wish I could affirm it so
But I clung to it passionately sadly
Clutching, determined not to let it go.

Then God in greater wisdom, longer-sighted
Seemingly ruthless, broke my frantic hold,
And tho I lay there stunned in grief, and speechless
I found within my palm a seal of gold.

Ah, when God takes away from His dear children
He does not leave them comfortless to mourn;
With each sore trial and each strange denial
Come compensating graces to adorn.

One day in heaven I shall know the answer
And when I see my Savior in the sky
I shall but worship humbly in amazement
That He could love a sinner such as I.

—JOAN GEISEL GARDNER.

The Structure of Matter

John De Vries
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ANAXAGORAS was a Grecian philosopher who spent a large share of his time wondering about the nature of things. Unlike most of the people of his day, he not only observed that matter is composed of small particles, but he thought enough about the problem so that he could present a theory in an attempt to explain it. Theories imply thought and many people, even now, do not wish to think. They are content to live in a truly wonderful age in a seemingly mysterious universe and never stop to consider the whence, the why or the whither of it all. Anaxagoras faced a problem similar to the one children day-dream about when they are small. Possibly the reader is willing to admit that he has experienced the same type of wonder as the author did when he was a little boy. Have you ever studied the label on the can of a popular brand of Holland cocoa? On it is the picture of a girl and a boy, and the boy in the picture is holding in his hand a can of this same kind of cocoa and the boy in this smaller picture in turn is holding another can of cocoa with a still smaller boy on it, who in turn is doing the same thing over again. I used to sit and dream about this and wonder just how small the picture of the last boy would be. I believe that the labels on a certain popular brand of kitchen cleanser used to present the same problem. It might seem to be somewhat of a silly problem to a grown-up, but nevertheless it was real to a child.

It was the same type of a problem which perplexed Anaxagoras. He no doubt watched the sculptors at work chipping their marble and concluded from this that matter was divisible. Not having ads to look at in his day, he no doubt wondered what would happen if one of these chips were broken in half, and then if one of these halves were again divided and if this process continued indefinitely imagine where he would finally be forced to stop. He concluded from his observations and thought on the subject that matter is infinitely divisible. Anaxagoras differed from Empedocles, who believed that all matter was composed of only four ultimate and underived kinds of matter, as well as from his contemporary group of philosophers who were called the Atomists. The latter group assumed that the ultimate constituents of all things were composed of the same kind of particles of matter. If they were correct, then the Alchemists' dream of changing the base metals into gold might some day be realized.

After all, if all things are composed of the same type of ultimate particles and differ only in the way they are mixed, then if some of these could be unmixed and later on put together again in a different way, conceivably one could make gold from other substances if he learned the correct secret of unmixing and mixing ultimate particles.

Anaxagoras and the Theological Argument

Anaxagoras was not as logically consistent and clear a thinker as were Empedocles and the Atomists. Yet he made one original contribution to this problem by postulating a moving force which is required to explain the world-process of unmixing these small particles. Without explaining in detail we may safely say that the forces of Empedocles and the Atomists can be considered to be completely material. Anaxagoras insisted that there appears to be plan and purpose in the world. The only force which can produce law and order is intelligence. There must therefore be a world-controlling something. This he called *Nous*, or mind. As one would expect, he misses the point of the Christian philosopher entirely, since he held that his *Nous* and matter existed side by side from eternity. His *Nous* does not create matter, but only arranges it.

In a way Anaxagoras showed good sense. Some people today argue the truth of the existence of a God who created the universe since there is a very definite design which exhibits itself in the world. To be entirely logical one cannot assume from the argument of design in the universe the existence of a world-creating intelligence, but only the existence of a world-designing intelligence. When the archeologist discovers the ruins of a beautiful temple he may conclude that a mind designed that temple, but he has no right to assume that the same mind which designed that temple also created the matter from which it was made. And so Anaxagoras could go no further in solving his problem than to say that there is design in the universe.

The Christian Position

It strikes me that the Christian has the only logical starting point for the solution of the problem. The opening verse of Holy Writ tells us simply and plainly, "In the beginning God *created* the heaven and the earth." That implies that God existed first and that He created matter afterward and that God

and matter are not co-eternal. Continuing our reading of the chapter we find, "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." Then in the succeeding verses we find the description of the design which took place in the universe. Hence it strikes me that it is impossible for man to begin with matter and from its properties reason back to God as some philosophers and scientists would have us do. The Christian begins with the revelation of God as found in the Bible and accepting this revelation by the faith which God has implanted in his heart. He then can examine the beautiful things in nature to help him appreciate God's greatness and his own insignificance and weakness more.

Elements, Atoms, Protons, Electrons

The scientists of today are still struggling with the problem of Anaxagoras. Nor will we ever be able in this life to present a complete answer to the problem. There are, however, many theories which seek to explain the nature of matter and it must be admitted that they seem sensible. One point which can bear repeated emphasis in this connection, and this is a fact which many folk might do well to apply to themselves, is that theories are not made to endure; they are constructed merely to serve as guides as we go on in our search for the final answer to the problem. If proved, the theory becomes a law; if it is disproved, the scientist abandons it in favor of a new theory which fits the facts better.

Today it is quite universally agreed that all matter can be divided into ninety-two different types of elementary substances. From these elements anything material can be made, e.g., sugar is composed of a definite amount of carbon, hydrogen and oxygen. Ordinary table salt is formed when a dangerously reactive metal, sodium, and a poisonous gas, chlorine, unite. If we attempt to break these elements into smaller particles we destroy their entities. The smallest part of an element which exists and which retains all the properties of that element is called an atom. Atoms then are the building blocks of the universe. Three hundred years ago only twelve of the possible ninety-two elements were known. This accounts for the fact that chemistry is considered to be a young science in comparison with the other sciences.

During the last few years there has appeared a sizeable quantity of literature on the subject of "atom smashing." Most of the large universities have their cyclotron and this field of research holds much in store that is of great theoretical interest and practical value. We are not satisfied with reducing the particles of matter to the size of an atom. The next logical question to be answered is, "But what constitutes the atom?" The first step in the answer to this question is the acceptance of the view that all matter is electrical in nature. No doubt everyone knows that we speak of positive and negative poles

on our batteries. We also speak of positive and negative charges of electricity. The particles on which negative charges reside are called electrons and those having positive charges are called protons. These are tremendously small particles. In fact the number which expresses their mass is so small that I fear our linotype operator does not have enough zeros on his machine in order to set it up. If the reader wishes to write the number out, place twenty-seven zeros behind a decimal point and then write the number nine. One electron weighs that fraction of a gram. And it takes about twenty-eight grams to make one ounce. This particle size is so small that it is beyond the scope of imagination. The proton is approximately two thousand times as heavy, and hence is also a very small particle. In addition to these two particles others have been postulated. In 1932 (considering this date, one can appreciate how recent the work on this problem is) two other particles were discovered. They are known as positrons and neutrons. Positrons are positively charged "electrons," i.e., they are particles having the same mass as an electron but differ from it in having a positive rather than a negative charge. Neutrons are particles having the mass of a proton but no charge. These could form if an electron could completely neutralize the charge on a proton. There are a few other particles in addition to these but these four are the smallest. Matter then has been cut up into very small particles. But the fundamental question still remains since we can now ask, "But what is the electron composed of?" Is it matter or electrical energy? If it is energy, then all matter ultimately is energy in some form or other. Then physically speaking you are a mass of electrical energy. Realizing this we must confess that it is an all-powerful God who created this vast universe of energy. One can visualize the tremendousness of this power when we consider that if the atomic energy contained in a spoonful of water could be released, there would be more than enough to transport an ocean-going liner from America to Europe. This is not mere speculation in spite of the fact that it may strike many as being as unbelievable as the prediction of the radio must have been to our fathers. Scientists already have achieved some measure of success in this field.

Atoms and Onions

One more picture should be presented to round out our picture of matter. No doubt some of the readers may be wondering just how these particles are arranged in the different atoms. My students usually smile at my picture of the atom, but in spite of its homeliness (or because of it) they do remember it. I like to think of atoms as being built up like onions. There is a core in an onion and there is also one in the atom. The core of the atom is called the nucleus and in the nucleus we find the protons, positrons and neutrons. Then around this core there are shells in the onions and the farther one gets away

from the core the larger the shells become. So too with an atom. The electrons are distributed around the nucleus in shells and the number which we find in each shell is dependent on its distance from the nucleus. In the shell nearest the nucleus we can place only two electrons. But in the one next to this first shell we can place a maximum of eight electrons and after that shell gets filled we can add a third shell. This third shell can hold a maximum of eighteen electrons. In this way the scientist builds his atoms. Our lightest atom is hydrogen. This has one proton in its core or nucleus and around this core we have distributed one electron. This electron envelopes the core just like a cloud can wrap itself completely around something. The next larger element is helium. Its core is a little larger since it contains two protons and two neutrons. This core is also called an alpha particle and is one of the particles which is liberated when radium disintegrates. Around this core in the helium atom we find two electrons. The next heavier atom has a core all of its own and an electron atmosphere all of its own also. The number of electrons is always equal to the number of protons in a neutral atom. Radium, for example, is one of our largest atoms and has eighty-eight electrons outside of its nucleus. To build radium we need seven shells around the nucleus.

One could continue at great length and describe the motions of these particles, for they are never at rest. The physicist describes these motions by means of mathematical equations. The electrons whirl around the core like a stone which a boy whirls around his head on a string. This motion produces forces which keep the electrons in certain prescribed places. To move electrons farther away from the positively charged nucleus requires energy. Even the amount of energy that is required to move these electrons about can be calculated and it is usually expressed in terms of volts. The simplest picture which can be given is to view our atoms as being miniature solar systems with electrons for planets and a pack of protons and neutrons as a sun. Throughout the ages man has looked in awe at the power of God as displayed in the universe of the sun, moon and stars. It requires little imagination to see the evidence of tremendous power displayed there. But in the tiniest atom we can see this same power of God—every minute particle moving according to definite laws—every particle testifying to the greatness of Him who created heaven and earth and everything that is in them. These things “which eye hath not seen” will some day be revealed to us in heaven above. Until then the ultimate answer to our age-old question remains unknown.

“Who Is This ‘Son of Man’?”

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ALL readers of the Bible know that of all the names used in Sacred Writ to designate the Immanuel of God none was more dear to Christ himself than the name “Son of Man.” Yet every reader of the literature on the Bible will agree that of all the names He bore none is so little understood as this one. As a consequence this most meaningful of names has not yielded its very worthwhile instruction and blessing.

It would seem that the Incarnation season is the time, of all times, to give our attention to this very valuable item of Revelation. A study of the name “Son of Man” is seasonable, as will become evident, we believe, as one reads.

“Son of Man” Neglected

Speaking generally the Church has first neglected this name, and then has misinterpreted it. Earliest generations of Christians seem to have neglected this name of our Lord. Although the Apostles’ Creed, for example, lists several of His names, among them the names “Jesus,” “Christ,” and “Lord,” it is silent concerning the title “Son of Man.” Later creeds, fol-

lowing this precedent, have simply neglected this most meaningful of names. The Heidelberg Catechism, for example, although it exegetes the other names very beautifully does not so much as mention the name “Son of Man”!

Later generations have frequently misinterpreted this name. Especially since Reformation times a great deal of study has been made to get at the meaning of it. But we are convinced that much of this effort was vitiated by an erroneous bias which kept the investigator off the trail, made him miss the point. As an example of this sort of thing one might mention Stanton’s study (in his “The Jewish and the Christian Messiah”). In this work he offers the guess that “by this phrase Christ represents himself as the Head, the type, the ideal of the race.” But there is nothing in Scripture to support his contention. Christ never used the expression normatively. He never indicated that we should emulate that in Him which entitled Him to the name “Son of Man.” Evidently this name is His and His alone. It is uniquely His. His followers cannot begin to share this name with Him, nor can they share in the consideration that entitled Him to it.

Nor have we been benefited much by those writers who have pointed out that "Son of Man" frequently stands in a humiliation passage and that therefore it is indicative of Christ's humiliation. For there arose at once an opposite camp, equally insistent that "Son of Man" points to Christ's exaltation, is indicative of His dignity. The plain fact is that the Scriptures use our expression in both connections. Matthew 8:29, "The Son of Man hath not where to lay His head" may be matched with Matthew 9:6 "The Son of Man hath power on earth to forgive sins"!

Whence the Name?

A poorly concealed evolutionary bias is responsible for the meager results which much of this modern study has yielded. It was indeed a bad beginning when man proceeded upon the assumption that Christ must have picked up our expression somewhere in his earthly career and applied it to himself. Every such beginning is foredoomed to failure. For Jesus did *not* pick up this name "Son of Man" in this world; He picked it up (we speak reverently) in an altogether different, other world! Jesus did not appropriate this name unto himself after He had heard it from the lips of men. He brought it with Him. If He leaned upon Daniel's prophetic word (Cf. Daniel 7:33), as He probably did, it was because in Daniel we have a faint adumbration of the profound meaning of our expression.

Paul was irked beyond measure by the insinuation flung at him that he had derived his theology from man. It is a safe assumption that Christ is similarly dissatisfied with every interpretation that makes Him dependent upon men in the matter of this name, the name for which He showed such persistent preference! Was He not the Great Revealer? When will men cease trying to factor His every thought, assuming His dependence upon His earthly environment? Did not He bear information to this earth? He Himself declares that He has deposited heavenly thoughts among men. And we shall do well to proceed accordingly. If we do the name "Son of Man" yields its meaning to us without any great difficulty.

The late Doctor Geerhardus Vos threw out a fine hint when he called the name "Son of Man" the "most celestial" of all His titles. For this name has its origin in the heavenlies. It harks back to that supersensitive region where the Council of Redemption met. The name finds its origin in that great conference and in the subject about which it met. At that conference, as we know, the several persons of the Holy Trinity met to discuss redemption and to draw up a redemption program. Redemption strategy was determined upon. And since the proposed program of salvation for mortal men required the incarnation of deity it had to be determined upon which of the three persons this task logically devolved. And for it the Son was indicated. Not the Father, nor the Spirit, but the Son was to be made after the fashion of a man. He was to become very

man, become such by assuming human nature, by becoming "Son of Man" in a word. And that appellation became the exclusive property of the Son thenceforth. This gives us the necessary background to any fair evaluation of the name "Son of Man." Needless to say, a generation of thinkers that is quite careless concerning the momentous doctrine of Christ's pre-existence has by its very bias of unbelief insulated itself against a proper appreciation of the name "Son of Man"!

A Transition Name

Now by common consent names are chosen to draw attention to that which is unique in the bearer. A boy with unusually red hair will likely be called "Red" or "Sandy." If he is unusually tall he will soon be called "Slim," etc. Men are not named for that which is common but for that which is unique, uncommon. And in the mind of the eternal Son of God His own uniqueness lay not in His deity—that He had in common with the Father and the Spirit. With them He shared His ubiquity, His eternity, His omniscience, etc. But the prospect of incarnation was His and His alone. Therein lay His uniqueness in the divine economy. Is it any wonder that in that heavenly society the name "Son of Man" was invented and applied to this prospective visitor to earth and earth-men? And is it any wonder that when this heavenly visitor now in flesh appearing should search His mind and find no name so appropriate as the name "Son of Man"? It was most appropriate because it pointed out that which was unique.

But as man among men his associates (that is, those who were illumined to see through the mystery of the Incarnation) saw in Him another uniqueness. As man among men he differed from them all in being the Son of God. And so they called Him that by preference. In this light the dialogue in Caesarea Philippi is most interesting. In it Jesus asks "Whom do men say that I, the Son of Man, am?" And Peter answers "Thou art the Christ, the Son of God." What remarkable partiality shown by both speakers! But how natural that they show the preferences they do show!

Now we know why the term "Son of Man" is expressive of humiliation quite as readily as of exaltation. For incarnation implies both. When the subject of the incarnation is contemplated "Son of Man" readily points to the great dignity of the subject; but when the predicate in the incarnation transaction is stressed the name "Son of Man" conveniently points to His humiliation.

Now we know too why "Son of Man" should be the "transition term" that it is. For the term is used most commonly in connection with "coming," "going" and "coming again." And no wonder. For the term was invented, as has been indicated, in connection with a contemplated mission, an anticipated trip. Hence "Son of Man" is a transition name. It is commonly associated with coming and going. "The Son of Man is not come to destroy men's lives"

(Luke 9:56); "The Son of Man goeth, as is written of Him" (Matthew 26:24); "The hour that ye think not the Son of Man cometh" (Matthew 24:44). Here we have one example of each.

Even the otherwise quite impossible "Son of Man" passage clears up quite easily in the light of what has been said. We refer to John 3:13 where Jesus standing upon the earth calls himself "the Son of Man which is in heaven." For His visit to earth did not diminish by one the blessed trinity! During the sojourn of the Son among men His place between

the Father and the Spirit was not left vacant. Hence His reference to Himself as at that time "in heaven" is not at all insoluble—although it is tremendous.

With these tools in hand a study of the many "Son of Man" passages will yield new and rich results. A lot of hitherto undiscovered Christmas texts will offer themselves to the Bible-believing student of God's Word. For Christmas speaks of the coming of the Son of Man. And "Son of Man" is His transition name! More than any other name it talks of the Incarnation, the miracle of Christmas!

Building Personality in Education

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1. What is it that must be built and rebuilt?

The Biological Answer

If we consider the child biologically, as a growing organism, we notice that its distinctive basic urges are desires for food and protection, and for recognition and expression. He hungers for sociability, sympathy, love, friendship, etc. Wherever desires are felt and satisfactions are experienced; whenever needs and wants and longings culminate in fulfillment; and wherever native urges are thwarted or granted—there something registers in this growing organism so that for the time being these inward cravings all the while becoming stronger and stronger are satisfied. If a definite organic need is met, satisfaction registers even visibly in contentment. Hundreds of times the same wants are asserted, even violently so at times when opposed, and are satisfied in the same way, and hundreds of times satisfaction is reported. The sum total of all these registered satisfactions gives birth to consciousness. Where this awakened consciousness gropes about and asserts itself more or less definitely with hundreds of repetitions certain outstanding lines in this consciousness grow before long into a pattern of behavior, attitudes, dispositions, longings, propensities, mind-set, traits, bent of mind, and character. Personality is born. It is well for teachers to be mindful of this biological origin of personality and to recall the fact that nature is always present.

And just because human consciousness and human personality cannot operate without values, even the origin of personality as well as its subsequent growth, behavior, and significance in society forthwith assumes tremendous ethical importance.

The Metaphysical Answer

Dr. Herman Bavinck considering the child less biologically and more metaphysically defines per-

sonality as the fundamental category of reality. Soul and body, he argued, find their unity in human personality as the image of its prototype, its original, God, Who is Spirit. And personality being the fundamental category of reality it needs no further defense that the inner areas of that wide circle of personality are religion and morals. Thus it follows readily that the highest regard for human personality flowered in the modern age among the Protestant Reformers into the axiom of the priesthood of believers, gave as a result birth to the genius of democracy in its respect for personality, and forces all teachers (whether they like or dislike it) into the logical admission that we must make the chief business of education everywhere identical with the reorganization of personality. Christian education then is the reorganization of personality in terms of a Christian philosophy.

Effect of These Two Answers

Most of us contemplating on the origins of personality as biologically and metaphysically stated, no doubt, will before long admit that we should pay more attention to personality, both to that of self and to that of the pupil. Too often, we concentrated all or most of our efforts on less important matters such as filling the mental hopper brimful of mere facts for periodic examination—reproduction. Personality is to be central in the scheme of education, and it is becoming increasingly clear that it is just as incongruous and inconsistent to ignore or slight personality education in the classroom as it is to rob the people of a personal God. Let us remember that the *alpha* and *omega* of all our efforts in the classroom is to hold fast to the conviction, no matter how hard to carry out, that personality as the fundamental category of reality is henceforth to color all our procedures, plans, aims, and ultimate objectives in the most desirable way. All other reality is to be built around it. An honest confession of this kind

and a sincere heartfelt desire to apply it in the classroom will result in a daily more or less thorough housecleaning in the laboratory of the teacher's private life of undesirable attitudes, wrong techniques, mistaken view of discipline, and slothful preparation. Let us never forget that in dealing with a child's personality we are not playing with a make-believe or spurious something, but are facing the fundamental category of reality which is inherently authentic. Squarely accepting the vital importance of the relation between teacher's personality and pupil's personality, between mind and mind, spirit and spirit, soul and soul, and realizing that this relationship is one between two growing organisms we should feel stimulated to think more clearly about the nature and meaning of personality in the schoolroom.

A More Practical Definition of Personality

Personality may also be defined as the awareness of relationships in toto with lordly ideals at the core. It is a manifestation distinctive of human beings. Stones have no awareness. Animals do have awareness but do not know themselves as animals. Only humans have awareness of themselves, do reflect upon their experiences, and have self-consciousness. Now a pupil moves, lives, and has his being in a complex entity of fourfold relationships. He is first of all aware of relationships to the self and its biological and ever present urges and needs, constantly in a state of becoming. He is a growing organism. All learning involves growing, a part of which is the interaction with self and its capacities, needs, desires, functions, urges, satisfactions, dissatisfactions, mental and bodily growth, etc. This category of relationships constitutes a world of possibilities in itself involving food, protection, love, self-expression, recognition, reward, etc.

But this same biological being constantly in the making is always a social creature, for he cannot be thought of apart from the social situation in his interactions with other humans, and here, too, the relationships are most numerous.

Again the child growing as a social being finds himself in a material universe, and here he functions primarily as a psychological creature, his learning from his material universe branching out into literally hundreds of relationships and educating him as a member of this industrial age. Too soon he learns that success in life is too often merely identical with the main materialistic criterion of making money, and failure is synonymous with not having nor earning much money—both false standards in life severely condemned a hundred years ago by Carlyle in his *Past and Present*, a book containing a wholesome analysis of capitalism gone wrong.

Moreover, this self-conscious, biological, social, and psychological creature has those innumerable connections with his prototype, God, Who is Spirit. His Creator made him a being in a moral world, divided into the two halves of good and evil, holy and unholy, clean and unclean, sanctified and sinful.

This moral aspect is the central category of relationships in the child's personality, just as his personality is part of the fundamental category of reality. As image-bearer of his Maker he is first and last a moral being, and his growth as an organism, his relations as a social individual, and his learning as a psychological being must serve his well-being and destination as a moral person. Needless to say, these four groups of relationships are never groups clearly separate, but always interwoven so much so that any single relation to self, or to other fellow beings, or to the material universe, or to his Creator, implies the other three. A child's love for a parent is inconceivable as taking place strictly only in any one of these four groups. The other categories of relationships make this functioning of filial love possible, for all four areas of relationships are vitally involved within the single love-experience of the one personality. The physical organism is needed, the social situation must be present, the mind must function in the act, and without the consciousness of one's relation to God the love-act is abnormal.

Some Immediate Implications of These Three Answers

Summarizing, we learn that a child's personality is this fourfold awareness of relationships, and, as stated, for him who believes in a Creator God the moral relationships are central, to govern the others and to be served by them. These four types of relationships comprise the total of all relationships, however immature at any age level, for these relationships are in the making, are becoming. All learning in these four realms involves growing, and it is especially this biological aspect of growth and the dangers of outgrowth and degeneration and deterioration which demands of us guidance, cultivation, and eternal vigilance in personality education.

Besides, growth needs direction toward an ultimacy of goodness and perfection, and truth and beauty. Hence, such a personality (self-conscious and dynamic, growing and becoming, socially conditioned, and morally articulated) needs lordly ideals placed at the very core of being from which they control the whole. Therefore, a teacher's function as a guide in personality education becomes both tremendously important and endlessly glorious, the moment we begin to sense the meaning of personality as the awareness of relationships in toto with lordly ideals at the core. And the more we give ourselves with wholehearted self-abandon to a study of this blue-print of personality the more vistas are opened, the wider the horizons expand, and the more enticing the opportunities become to give oneself to the genuine professional service of wholesome personality growth in the "little ones." Do we now attach a new meaning to the imperative invitation, "Suffer the little ones?" Then we can, without ever growing faint or weary for a long time, stare steadily at the noblest of educative powers of man: shaping and reshaping, organizing and reorganizing, con-

structing and reconstructing, building and rebuilding, fashioning and refashioning a child's personality.

Personality then becomes more and more the individual center of multifarious acts and life relationships. It is then likewise the center of values and obligations. Small wonder, indeed, that we all respect, at least in theory, the command, "Thou shalt not destroy personality." Instead of destroying we eagerly turn to the injunction, "Honor that which is most central in any human being, and help it in the direction of growth toward an attainment of lordly ideals."

Viewed in this light a child's personality is that human centrality or essence than which nothing is more precious in a human being. Then we leave no labor undone to shape and reshape it by the grace of God in terms of lordly ideals, ultimate verities, abiding values, and unchanging laws. Then we make almost any sacrifice. Then the child is actually worth more than his weight in gold. Then we serve as ever ready and faithful teachers. Then we see at once the shallow personality of Aristippus, who advocated as his hedonistic philosophy that the highest good is individual momentary pleasure. Or, we pity the Epicureans who saw the greatest good in simple, personal, and individual pleasures without any obligations toward social welfare of others. And, we even refuse to accept the delimitation in the utilitarian ideal of the greatest good of the greatest number on the sheer basis of usefulness. If personality is that fourfold awareness of relationships, if it is the center of values and obligations, and if it is actually the most precious essence in a human being, our lordly ideals must both recognize the hard realities of life concerning sin and reach forth to the glorious ideals of grace for that selfsame life. Modern science and the poison of secularism have resulted in narrowing the range of personality by delimiting it to personal pleasure, selfish satisfaction, or an emaciated humanism. Lordly ideals, instead, force us to be both realistic and idealistic so that they may serve us as so much capital to utilize in the reorganization of personality in the widest range possible; viz., that the man of God may be perfect, thoroughly furnished unto all good work—leaving hedonism, epicurianism, and utilitarianism far behind.

2. What pattern shall we build the child's personality after?

Knowing somewhat the blue-print of personality, i.e., the picture of *what* must be guided, we must likewise take a more careful look at the very pattern of lordly ideals after which we long to fashion the child's personality. The following gives some glimpses of what we ought to possess in our own souls and hearts and minds as a picture or model in toto in our program of character education.

1. We must dare scandalize the prevailing secular philosophy in education which makes the social universe basic, and we do this by proclaiming that this

is first and last and everywhere a moral universe where the presence of sin makes redemption through sacrifice a first consideration. Calvary is the center in all human relationships. That moral universe is easily ignored but never destroyed.

2. We must train the child into the Old Testament realism of Jeremiah that the heart of man is desperately wicked and into the New Testament realism of Paul concretely stated in his classic description of this desperate human heart, "The good that I would I do not; but the evil which I would not, that I do. O wretched man that I am! who shall deliver me from the body of this death?"

3. We do help the child to lay personal hold on Paul's glorious answer to this saddest of all cries of the struggling soul, "I thank God through Jesus Christ, our Lord."

4. Furthermore, we accept with the child the idealism of Calvin that God lives in immediate communion with His own, and His own live their whole life in His presence. Again, "whole" is whole—no part exempted or hidden.

5. The more practical lordly ideal is to equip the core areas of the child's personality with the very essence of a vital religion; viz., that this vital religion claims the supreme direction of every effort and action. This vitality is the wellspring of all genuine personality education—no single phase excluded.

6. We bear in mind evermore that in the process of personality-growth the law always operates that out of the child's thoughts deeds are born, out of the deeds habits are born, and out of the habits a destiny is born. In personality education we should be more destiny-minded.

7. We remember in our procedures and techniques of personality education that the revelation in Old Testament and New Testament bind together upon a stately and dignified theme the law that we should love God above all and our neighbor as ourselves.

8. We dedicate ourselves ever more to the conviction that the chief business of Christian education in the classroom is the reorganization of personality in terms of the True, the Good, and the Beautiful.

9. We firmly resolve that in molding and remolding the personalities of baptized children we look upon them as God's children, assured of His holy promises that the Holy Spirit as an all-powerful and irresistible teacher will and does sanctify their hearts and minds toward Christian faith and conduct, if they are educated after a properly selected pattern of lordly ideals wholly in harmony with the will of God as revealed in Holy Scriptures.

Recapitulating, we notice that personality education both as to the picture of what personality is and as to the road to travel or program to follow is a genuinely human problem. Both the essence of personality and the nature of the objectives deal with true human values. We want to build and rebuild spiritual structures in a religious universe, with the

awareness of the reality of sin and grace, with love basic, with an all inclusive religion, and with a program of relationships for self and the social self, for self and the non-self, for self and the Creator of self; for here and hereafter, for home and society, for Church and State. And, first and last we want to build these structures according to law made by Him Who is our Lawgiver.

3. Who are the best builders in this program of personality education?

A First Warning to Builders

The builders and architects so far received the two blue-prints of what is and what ought to be in personality education. Let no one be discouraged. Christian teachers of all teachers should never become victims of defeatism. Among all the educators of children Christian educators were on the whole nearer to the reality of what is involved than those with a non-Christian and "secular" outlook. Christianity with all its failings is still more aware of the real issues involved in this matter of character education than are the secular and naturalistic philosophies—including the much praised but radical progressive outlooks. Instead the Christian teacher should be highly exulted. Consider the possibilities of personality-growth on its more ideal side! Remember the centrality of personality in the scheme of things! Think of enriching your own personality by reorganizing that of your pupil! Meditate upon the glorious task of building spiritual structures! Contemplate upon the fact that of all people you perform the noblest service of strengthening your social structure by genuine human values and true concepts of reality! No profession, indeed, is as noble as yours! Builders of men! Builders of Society, of Church, and of State! Builders of the Kingdom of Heaven upon earth. You are engaged in the program of education outlined by Plato as the process of organizing and reorganizing the good man for the good state.

A Second Warning to the Builders

In the attempt of finding an answer to our question "Who are the best builders?" let no one confuse or identify this reply with what in more progressive schoolrooms looks very much like it, but is in the last analysis wholly unlike it, really a mere article of imitation which regardless of seeming identity will never approach the pattern after which to build and sketched earlier. The promoters of this imitation type of personality education no matter how much they may clamor for human values miss all genuine human values by rejecting any and all of the nine characteristic of real character education. And their product however much like the real article in appearance lacks the articulation with an organic re-

lation to a Christian philosophy of life. What is labeled progressive education is not always genuine education.

A Further Suggestion to Builders

If the training of personality on the human level in the last analysis consists of the thousand-fold interactions between mind and mind, spirit and spirit, soul and soul, or person (teacher) and person (pupil), and if the greatest human influence of one person upon another comes only through the channel of personality, the builders engaged in this most important process should ever be alert in developing a thoroughly human attitude. And in this very attitude each teacher ought to be progressively attuned. Right here mistakes in the past have been made. Too often, the builders considered their tasks altogether in too simple and too naive a way. In a becoming-world of directing learning, with a growing child, we may never expect less than a growing, vitalizing, and dynamic teacher.

And what are some of these errors that cultivated a complacent, smug, and tremendously self-satisfied attitude and profession among the teachers. The slogan "Knowledge is power," an illegitimate offspring of the earlier mistaken dictum "Knowledge is virtue," and its twin sister called "Formal Discipline," have shifted the emphasis from the teacher to the book, from personality training to the amassing of knowledge, and from training the whole child to the training of the mind. A more recent stress on physiological-psychology and its famous Stimulus-Response-Bond discussion as the alpha and omega of learning and teaching has in many cases still more narrowed teaching to a mechanical process. And, finally, the dualistic separation of our world in two halves contrary to a Scriptural view has from especially three directions narrowed the rich meaning of personality and blurred our vision as builders of personality of the common man and of the average child. The first of these unnatural divisions is the false antithesis of Platonic metaphysics building a huge wall of separation between the spiritual and material, belittling and ignoring and even despising the latter—a policy wholly lacking in balance and inflicting a grave injustice upon the Scriptural view of reality, upon the creatural existence of the material world, and upon the human body and the laws of growth of that human organism. Following this we witness the assimilation of this antithesis into the Church of the Middle Ages with its inveterate tendency of splitting the world into two parts: one sacred and the other secular. And the schools followed the church in likewise establishing a high fence between liberal arts education and all other education (free arts for the Knights, mechanical arts for the artisans, industrial arts for the nineteenth century, and professional education for the twentieth.)

Calvinism, the Nation and the Church

John Gillies
Melbourne, Australia

CALVIN'S *Institutes of the Christian Religion* is of capital importance. In the preface to the 1559 edition he explains that because of it he will have no need in his commentaries for long discussions on doctrines or digressions on common topics. His lucid brevity has always been remarked: but the book was still more the weapon of the Reformed Church. It was an extraordinary performance for a man of twenty-six years to be looked to by the Reformed throughout Europe as their champion. He speaks of this first edition as superficial. In successive editions it was enlarged in scope and changed in treatment, but the guiding principles remain essentially the same.

The Duty of Magistrates

The last chapter is On Civil Government. The book was addressed to his king, Francis I, as a defence against calumny and persecution. The cause worthy of a king is the maintenance of God's glory, the preservation of divine truth, and the continuance of the kingdom of Christ. "This consideration constitutes true loyalty, to acknowledge yourself in the government of your kingdom to be the minister of God. For where the glory of God is not made the end of the government, it is not a legitimate sovereignty, but a usurpation." In the closing chapter, after discussing the various forms of government "with a preference for government in the hands of many," he concludes that the people perform their duty when they strenuously and constantly contend for the preservation of liberty. The magistrates in particular are enjoined "that they suffer not the liberty, of which they are constituted guardians, to be in any respect diminished, much less violated; if they are inactive and unconcerned about this, they are perfidious to their office, and traitors to their country." Church leaders and ministers would do well to give heed to this.

In discussing the office of the magistrate there arises the difficult question whether the magistrate may shed blood, in view of the Sixth Commandment, and the prophecy "they shall not hurt nor destroy in all my holy mountain." But the magistrate does not act from himself, he merely executes the judgments of God, Who puts the sword into his hand. "To hurt and to destroy are incompatible with the character of the faithful; but to avenge the afflictions of the righteous at the command of God is neither to hurt nor destroy." Apart from a passage from Romans, his plentiful examples are taken from the Old Testament. Calvin would have severity tem-

pered with mercy; there can be no equitable sentence without mercy, but he is equally opposed to a weak lenity which is the worst kind of cruelty, and is to the detriment of multitudes. He quotes the remark applied to the government of Nerva: "that it is bad to live under a prince who permits nothing, but much worse to live under one who permits everything."

The question of the lawfulness of wars to inflict public vengeance is then raised. He concludes that the obligations in such cases are even more powerful. There is no difference between a king or the meanest of mankind; if he invades and plunders a territory to which he has no right: "All persons of this description are equally to be considered as robbers, and ought to be punished as such." Such action is required both by natural equity and by the nature of the office, and the Holy Spirit in many passages of Scripture declares such wars to be lawful.

To the objection that the New Testament contains no precepts or example which proves war to be lawful to Christians, Calvin gives a threefold answer. First, the reason for waging war which existed in ancient times is equally valid in the present age; and on the contrary, there is no cause to prevent princes from defending their subjects. Secondly, no express declaration is to be expected in the writings of the apostles; their design was not to organize civil governments, but to describe the spiritual kingdom of Christ. Lastly, in those very writings, it is implied that no change has been made in this respect by the coming of Christ. He cites his favorite author Augustine as to the attitude taken to soldiers, which was not a prohibition of military life. Our nation can claim to have observed this final advice, "certainly we ought to make every other attempt before we have recourse to the decision of arms."

Church Reformation

His tract on the Necessity of Reforming the Church was addressed to the Emperor Charles V. Writing in 1544, he says: "The Turkish war now occupies the minds of all, and fills them with alarm. It well may. . . I admit there cannot be too much dispatch, provided, in the meantime, the consultation which ought to be first, the consultation how to restore the Church to its proper state, is neither neglected nor retarded. . . The fuel of the Turkish war is within, shut up in our bowels, and must first be removed if we would successfully drive back the war itself." In Calvin's view purity of doctrine preserves the unity of the Church.

I put the following points before you for consideration:

1. In his commentaries Calvin always has the needs of the Church in mind. In too many commentaries of the present day, a disproportionate space is given to critical questions, grammar and the like. The true guiding principle has been obscured, if not lost. Barth, in his commentary on Romans, says that modern commentaries are not commentaries but only prolegomena to commentaries. That is not saying that numbers of valuable modern commentaries have not been produced; and there is a return to a better state of things, of which an outstanding example is G. S. Duncan on Galatians.

2. There has been a marked discarding of the Old Testament, a loss of the organic unity between Old Testament and New Testament, and indeed, a discarding even of the New Testament except a part of it. Hence there comes a viewpoint eccentric to Scripture. No more mischievous misconstruction has afflicted the Church than the setting of the Synoptic Gospels against the rest of the New Testament.

3. On this basis a thorough-going pacifism has been reared. Even Isaiah, who encouraged Hezekiah to resistance, has been claimed as a pacifist. Whatever be the Christian standing and moral earnestness of those who hold these views, this pacifism is anti-Christian.

4. In the Reformers we read much about ceremonies which is strange to us today. An immense number, says Calvin, abrogated once for all have been revived. Ceremonies ought to be living exercises of piety, but men are vainly occupied with numbers of them that are both frivolous and useless. Worst of all, they are presented as substitutes for the reality God requires. Is there anything approaching this in the Church today? May we not have lost sight of the simple truths in the present day labyrinth of often aimless church activities? Every minister would do well to read and re-read the chapter entitled, Imperfection in Grady's Life of Henri Perreyve, in which he says: "It is not by the multiplication of our surface activities that we shall bring back the people to God." If we should reach the point of substituting this for the reality which God requires we bare our backs to Dr. Johnson's scourge: "To find a substitute for violated morality is a leading principle of every perversion of religion."

5. Beza tells us that Calvin despised mere eloquence, and was sparing in the use of words. Like Paul he expounded spiritual realities in spiritual words. We are all familiar today with the current smoke-screens of speech which cover a flight from the simplicities of truth. Barth has a note on this modern tendency. And if Calvin despised mere eloquence, still more would he despise wordy platitudes.

Vice Self-Consistent and Entire

Nothing more timely or magnificent has been published lately than the passage in the British Weekly

by S. T. Coleridge on the Power of Evil. It loses immeasurably in such an abridgment and paraphrase as space compels us to make: "Often have I reflected with awe on the great and disproportionate power, which individuals of no extraordinary talents or attainments may exert by merely throwing off all restraints of conscience. What then must be the power where an individual of consummate wickedness can organize into the unity and rapidity of an individual will all the natural and artificial forces of a populous and wicked nation?" After an analysis of the disintegration thus wrought, he goes on to discover that it is not vice, as vice, which is mighty, but systematic vice. "Vice self-consistent and entire; crime corresponding to crime; villainy entrenched and barricaded by villainy this is the condition and main constituent of its power." But happily, because of its unsuitableness to human nature a limit is fixed to its power. "But within that limit, both as to the extent and duration of its influence, there is little hope of checking its career, if giant and united vices are opposed only by mixed and scattered virtues. . . . In our late agony of glory and of peril (in the Napoleonic wars) did we not too often hear even good men declaiming on the horrors and crimes of war, and softening or staggering the minds of their brethren by details of individual wretchedness? Thus under pretense of avoiding blood, they were withdrawing the will from the defense of the very source of those blessings without which the blood would flow idly in our veins! Thus lest a few should fall on the bulwarks of glory, they were preparing us to give up the whole state to baseness, and the children of free ancestors to become slaves, and the fathers of slaves!"

Calvin's insistence on the obedience due to rulers is almost unqualified; but there is one exception, viz: that it do not seduce us from the obedience due to God. The closing words of his book might have been written for the present day. God has not resigned his right to mortal men in making them rulers. "I know what great and present danger awaits this constancy, for kings cannot bear to be disregarded without the greatest indignation; and 'the wrath of a king,' says Solomon, 'is as messengers of death.' But since this edict has been proclaimed by that celestial herald, Peter, 'We ought to obey God rather than men,' let us console ourselves with this thought, that we truly perform the obedience which God requires of us, when we suffer anything rather than deviate from piety. And that our hearts may not fail us, Paul stimulates us with another consideration; that Christ has redeemed us at the immense price which our redemption cost him, that we may not be submissive to the corrupt desires of men, much less be slaves to their impiety."

[NOTE: This address was delivered by Prof. John Gillies, M.A., B.D., at the first annual meeting of the Australian Calvinistic Society, September, 1940, at Melbourne, Australia. We are happy to place it before our readers and in this way share in the fellowship of our brethren in faith in the most remote of all continents—EDITOR.]

Harmonizing with Heaven . . .

"**W**HEN Heaven tries earth, if it be in tune," said the poet about "a day in June." But, why stop there? Heaven is always singing to Earth in one tune or another and laying her warm ear over Earth's lips to catch a tune in harmony with its Heavenly song.

Hark! Heaven fairly bursts with ineffable joy and angels sing with rapturous rejoicing the song that should have struck Earth's heart with thrills of kindred joy and set its harps and voices vibrating in harmonious ecstasy. "For unto you is born this day in the City of David, a Savior, who is Christ the Lord." A few shepherds heard and heeded but the rest of Earth's millions arose to just another day of drudgery and disillusion and went about in heavy-lidded drowsiness. Heaven listened in vain, Earth was out of tune!

The sky was once aflame with the light that Heaven sent when the "brightest and best of the Sons of the Morning" blazed forth the new-found splendor that heralded the coming of the "true Light that lighteth every man that cometh into the world." Earth should have looked and learned, shouted and exulted. The promise of God was fulfilled, the Day had come! A few Eastern Magi looked and recalled and traveled and saw. But the rest of Earth's star-gazers have since then bandied about some observations about astral conjunctions and unknown constellations. But Earth might as well admit the truth. She did not see the star. Heaven listened in vain for her harmony. Earth was out of tune!

Herald of Heaven's mightiest miracle, the Immaculate Conception, Mary, the Virgin bearing God's own Seed, rode on her donkey up to the old inn door. Before that miracle Earth's blindness stood and saw only poverty and scanty revenue. "No room in the inn!" The song of God's redeeming love, uttered in an Infant's cry, fell upon the twitching ears of the stable beasts, and Heaven heard no harmonious response from Earth. Earth was out of tune!

Angels could not have spoken more clearly than did the bards and seers of antiquity when they proclaimed to Herod that truly the promised King was to be born in Bethlehem. But Earth's Herods saw only the threat to their tottering puppet thrones. Earth was out of tune!

Sing Heaven's song of an historic Christ-child in Whom is the light and life of men! At every Christmastide, Heaven tries earth with her son, a song now sung in dying diminuendo by less and less of her true sons. But Earth, lost in her myriads of gifts, now not even symbolic, groping in her maze of tinsel and show, hurrying to finish her meaningless celebrations, does not sing in harmony with that song. Earth is out of tune!

ALA BANDON.

Philosophy in Rhyme

Much impedimenta weighs us down
Of our own concoction, and we frown;
Let the little fears out openly
And you need not stumble gropingly;
They will vanish in the air and sun.
(If you hold them, they will weigh a ton.)

Don't keep little pleasures you can share
A dear one is saddened so;
Give yourself, your gaiety and flare,
And the pressure of another's woe
May be lifted and forgotten as he smiles
Upon little joys that gladden so.

Lead an open life like to the day
Put the petty hindrances away
And you will be given grace to do
Worthy work, both beautiful and true.
He who gave the flowers and the sun
Said to us, "Be like a little one."

—JOAN GEISEL GARDNER.

Assurance of Faith

Poor mortal who by sin distressed
On bended knee to God hast cried
Whom though your sins you have confessed
Fears pardoning grace has been denied
Why do you thus doubt Christ your Lord
And fail to take Him at His word?

If the Lord was here on earth today
And you sought mercy at His feet,
What do you think that He would say
When for your sins He saw you weep?
Do you think He would spurn you when
Forgiveness you implored of Him?

No. You say that could never be,
My Saviour who has loved me so,
He suffered and He died for me.
If He was here on earth below,
Would never say He did not care
But mercy show and heed my prayer.

Since that is so then bear in mind
He is the same today as then,
As tender loving and as kind
To all that are distressed by sin.
And though His voice no more is heard
He gave to us His sacred word.

So doubt no longer, fearful soul,
That all your sins have been forgiven,
That Jesus Christ will make you whole
And give to you a place in heaven.
Trust and obey, your doubting cease,
And He will fill your heart with peace.

And henceforth pray that you may live
A life of thankfulness to Him
To Him all praise and glory give
Who died to save you from your sin
And chosen you His child to be
To reign with Him eternally.

M. KULIKAMP. Detroit, Mich.

From Our Correspondents

From London Under Fire

Dear Editor of THE CALVIN FORUM.

[F to give the best impression of a volcano the man nearest the crater is best qualified, I may lay claim to a measure of qualification in acceding to your request to record some idea of what we in England, and more particularly in London, are passing through. As I write a raid is in progress. As the "alert" has passed on to "Danger overhead" I am in the shelter beneath the building where I work. Above, the windows have been blown out, colleagues have met swift death as they sought to reach the building from the street, around on every side ruins mark the spot where shops and business premises stood. Often the din is deafening, the place where one sits shakes like a leaf and the flashes accompanied by a sizzling noise indicate fire bombs above and all around.

You will ask what is the effect of all this on the people, the men, women, lads and lasses, who are so suddenly and continuously subjected to these destructions and upheavals. To state simply and sweepingly that calm courage and defiance characterizes the people as a whole is strictly true. Individuals here and there become hysterical or overwrought. The constant wear of wailing sirens, and the thud of bombs, the lack of sleep, overcomes the weak but though this great city reverberates with explosives and burns with incendiaries behold a miracle "it is not consumed." On the contrary the heart of the great metropolis throbs with activity and the life blood of the city flows through veins which resist the murderous onslaught as a seasoned warrior laughs at pin pricks.

What a still more intense and violent attack might produce I cannot conjecture, but I can testify that the morale of the masses in London is unbelievable. Nor is it a general stoical stupidity which blinds to danger. The people are keenly alive to the portents; to the risks; to the devastating destruction which sweeps daily; nightly (chiefly nightly), from one end of the land to the other. They view it in an amazingly comprehensive way. They understand it. They work with almost demoniacal energy to speed up protective works of every type and kind, women shield the little ones with their own bodies when other shelter fails, men risk imminent death to give the women a faint hope of escape and face almost certain destruction to give a larger number of their fellows immunity from danger. They know what it all means but they are British and they hold the fort with a tense tenacity prepared if need be to fight to the death alone and yet casting expectant eyes across the Atlantic refusing to believe that those who raised the Statue of Liberty will longer hold aloof from the bloody struggle upon the result of which depends the future of Christian liberty. If the cry of the soul from English men, women, and children does not fall on deaf ears in the United States its vehemence must arouse every citizen to rush unhesitatingly to our aid in this stand for Christian civilization and justice.

Meantime, amidst fire and the fury of the foe the Briton plods on at his job. If his shop is smashed he erects a rough shanty on the ruins and is trading within a few hours. If his windows are blown out he works in a great coat. If his car is destroyed he cycles or walks. If his church or chapel is wrecked he meets in the hall behind or a building nearby. These are not platitudes but what I have witnessed with my own eyes.

So far I have spoken of the broad attitude of the nation and the native courage of its citizens. Behind all this as a backbone is the far deeper strength of the true Christians whose prayers go up from the fiery furnaces to the Sovereign God of the whole earth. Their confidence and calm amidst tempestu-

ous motion is inspired by living faith in that same Jesus who once said: "Peace be Still." They are enabled to cast themselves and their dear ones body and soul for time and eternity into the arms of their Savior and plead that God would arm them in this fight for freedom go forth with their armies and air force and work miracles that victory may be theirs. You who worship unmolested in your quiet and peaceable resting places, turn your eyes to your brethren in tribulation, sit for a moment in spirit as the writer did in fact but last sabbath, in an improvised hall next to a once lovely house of God, now a defaced pile of bomb-blasted masonry outside which innocent passers by were blown to eternity, but a few hours before. Here they sing "Oh! God of Bethel." Listen to the minister quietly give out his text, "The God of Jacob is our Refuge" and exhort the hearers to shelter in the wounds of their crucified Lord and having thus shared our sorrow seek the ears of our common Lord and Master that deliverance may speedily come and that when it comes your land as well as ours may be found side by side on the field of victory.

GEOFFREY WILLIAMS.

London, England, Oct. 21, 1940.

The Australian Calvinistic Society

"The Manse," 8 Myers Street,
Geelong, Victoria, Australia.

Prof. Clarence Bouma, A.M., Th.D.,
Calvin Theological Seminary,
Grand Rapids, Mich., U. S. A.

Dear Doctor:

AS I write to you the drone of trainer bomber planes overhead and the tramp of marching men serve as a grim reminder that we are at war. Australia is moving on rapidly towards her maximum war effort. Although we are many thousands of miles from the area of hostilities, the fact that the Australian forces are moving up to the front line, makes war very real to us and we wait expectantly over the radio for news of our fighting men.

The war has given a nasty jolt to those whose theological thinking has been moulded in Liberal Seminaries. They are beginning to discover that their particular mould does not fit in with the facts of life. The sovereignty of God is the only answer to this problem.

We have just held the first annual meeting of the Australian Calvinistic Society. The meeting was held in the Presbyterian Assembly Hall, Melbourne, where Prof. John Gillies gave a very interesting and extremely valuable address on "The Aspects of Calvinism Bearing on the Nation and the Church." I am enclosing a copy of the address prepared and corrected by Prof. Gillies. [The article appears elsewhere in this issue. —EDITOR.]

We are pleased to report that the movement in Australia now appears to be firmly established, and its widening influence is evident from the reports that appear in the religious press or periodicals and the number of applications for membership.

Our members are drawn from various callings, business and professional men, the clergy and students. Last week a member, drawn from the Education Department, was called on to address a meeting of young people in Sydney (New South Wales), and he gave an excellent *precis* of Dr. Kuyper's lecture on "Calvinism and the State."

And what is more encouraging still, the younger people, who have been somewhat skeptical of the essential value and inner meaning of Calvinism, are showing a decided interest in the application of Calvinism to religious, social, and political problems.

We also appreciate the help rendered to us by our American brethren. During the year, papers were received from Prof. Wm. Childs Robinson and the Rev. Johannes G. Vos. We are very grateful to the Rev. Vos and Prof. Robinson for their valuable contribution toward the propagation of the Reformed Faith in Australia.

The next meeting of the society is to take place during November, when the Rev. Robert Swanton, M.A. B.D., is to give a paper on "Calvinism in Europe." The Rev. Swanton has just returned from post-graduate study abroad.

With warmest regards,
Yours very sincerely,

ARTHUR ALLEN.

October 1, 1940.

From an Old Christian

(The following notes come from an 85-year-old Christian. He himself has inspected the Concordant Version about 20 years ago, and is in full agreement with the position articulated in THE CALVIN FORUM some time ago. We gladly add his testimony to ours.—Ed.)

Ontario, N. Y.

Dear Sir:

The Concordant Version is, in all kindness be it said, a piece of great literary impertinence. The American Revised Version is good enough for anyone. . . As a piece of scholarship the Concordant Version is stillborn, because every nerve is strained therein not to give a faithful rendering but to establish the Universalistic heresy with which the Versionist starts out as a lamp unto his feet and a light on his path. Messrs. Knosh and Gelesnoff started as partners in their scheme of teaching. The vast amount of labor and zeal bestowed upon this "version" deserved a better purpose, a better result. There have been and there may yet be in these days (though the writer is fortunate enough not to know of them) many heretical biblical scholars, but their scholarship was at least respectable. But a "scholarship" that can apply the sentence "Good were it for him if that man had not been born" as good were it for Judas if the Lord had not been born, rules itself out of court as beyond serious discussion. The verse is a confessedly difficult one in its phrasing. But only a distorted intellect can perceive the possibility of the Eternal Son of God who left the Glory He had with the Father to become man, saying, in the shadow of the cross: "What a nice thing it would be for poor Judas if I had never been born." This is heretical intellectual impatience standing in a most scholarly way on its beclouded unscholarly head. A writer for whom Mr. Knoch vouches confesses that, unless this rendering is accepted, Judas went indeed to perdition. And with this admission once made, poor Judas must be saved, even if the blessed Lord Himself has to be reduced in His instruction to the meaningless of the conversation at an afternoon tea. With even one soul in perdition, the whole Concordant Version becomes that much vast paper. Therefore this verse (and others to match) must be made to stand on its head at all costs. This candor at least is most commendable; and makes it all the more regrettable that so much honest zeal and praiseworthy perseverance in a task beset with formidable difficulties is devoted not to the real glory of God and the edification of His people but rather to the service of Darkness and Confusion.

MR. L. KAU.

Oct. 20, 1940.

Religious Development on the Continent

Brussels, Belgium.

Dear Mr. Editor,
THE CALVIN FORUM,
Grand Rapids, Mich.

THE following items about religious development on the continent may be of interest to readers of THE CALVIN FORUM.

Questioning of Komsomols Interested in Religion

Before the election the members of both sexes of the Komsomol Union (Communist Youth Union) who openly declared themselves to be believers in Jesus Christ underwent questioning.

On August 17 the "IZVESTIA" printed a dialogue between one of their reporters and a former Komsomol named Jenny. Jenny had been left with three small children upon the death of her husband. She was employed as a cashier, and lived in one small room, her only furniture a bed, a table and a child's bed. She was not a member of any congregation, had no esteem for the clergy, but the Gospel was her favorite book. She accepted as her friends only those whom she believed to be "in Christ."

She explained to the journalist from the "IZVESTIA" of having been a member of the Komsomol. "I wanted to know about everything," she said, "where man came from, what we must live for, and what will happen to us after death. The Komsomol people told me they knew everything, but they began with registrations, verifications and by filling in a lot of investigation reports. All the time I was waiting for an explanation, but was told, 'Everything comes from a material substance and . . . does not worry us.' I remember one man told me that my mother was material, myself material, and that there was nothing more but a circumvolution."

"And now do you know how everything is done?" asked the journalist.

"Oh, yes, now I know. The Lord explains it in His Book. Everything is vanity, except the Gospel. The Gospel is a refreshing source; it is calmness itself; in it is peace."

"But, if this old Book were written by ordinary mortals?" asked the questioner. Jenny smiled condescendingly and replied: "But we have to live, and what else have we by which to do it?"

The Spiritual Revival

The "ATEIST" forestalls a great revival in the countries which are at war. "The war cannot fail to provoke in the masses the most turbulent feelings, breaking the usual psychology. What are the main streams of these turbulent feelings? The terror and despair. Hence the reinforcement of religion. The churches are filled again. Where suffering is, there comes religion."

The magazine "Ateist" supposes that according to the examples of the war of 1914-19 the religious revival is inevitable, both among the sufferers and among those who suffer indirectly. In 1914 the whole lot of writers (Leonid Andreef, Viatcheslav Ivanoff and others) leaned toward mysticism. It is quite possible that the interest in religion is growing in the Red army, especially in the flying corps. It is known from the "Memoirs of the grandfather of Russian flying men Rossinsky," that during the great war our flying men held the prophet Elijah as their protector. "A lot of officers took with them the icons and other fetishes. It created a lot of superstition. For example, no one dared to go up on Friday or on the thirteenth of the month. Two accidents in succession on the same aerodrome were sufficient to cause all flying men to refuse to take to the air. Now everything is changed. The Protector of flying men is Comrade Stalin; there are no icons in the pilots' cabins, but we cannot say that there is no belief in some mysterious force which rules success or failure." The

"ATEIST" foresees also, to its vexation, the influence of Western religious centers on the psychology of the Soviet youth.

Some Explanation About Liberty of Religion

The last number (VIII) of the magazine "ATEIST" appearing after usual delay, explains to the members of the Atheist Union that in these complicated times it is absolutely impossible to treat religion "with a narrow-headed anticlericalism of the anarchists."

"Lenin and Stalin always condemned atheists who thought it necessary to fight religion at any price and who regarded the strife against religion as a sole objective."

The strife against religion must be governed by general reasons of the State. "The reasons of the State tend to let every citizen practice "any religion" and "do not make any difference among the citizens on account of their religion."

The liberty of religion is especially important when the State, according to the spirit of Stalin's constitution, has to defend "citizens who suffered in the past from any national or religious privileges. Their theory cannot admit any restriction of religious or national character. Those observations are reinforced with quotations from Stalin's speeches and proclamations and clearly refer to the complicated position created historically in Western Ukraine and Western Belorussia. There is of course, a vast difference between their talk and action. This must be constantly kept in mind.

Why Stalin Turned Revolutionary

One of the latest numbers of the "ATEIST" gives a new and rather unexpected explanation of Stalin's theory of revolution. It affirms that the whole dictator's career was enormously influenced by the clergy of Tiflis.

The magazine quotes what Stalin himself told the German writer, Emil Ludwig: "My parents," said Stalin, "were uneducated people, but treated me well. It was quite another thing at the Priest Seminary where I was a student. As a protest against jesuitical methods and order of things I readily became a revolutionary and Marxist."

The "ATEIST" adds that of the "jesuitical methods" learned by him at the Tiflis' Priest Seminary Stalin kept something essential. "The jesuits have a system and a tenacity in the work." But what is the good in spying? The magazine proves by quotations from the "History of the Bolshevik Party" which was written by Comrade Stalin that these jesuitical methods turned him to the revolutionary strife against the old (tsarist) regime.

Stalin in his youth was disgusted by the fact that "many millions were forbidden to believe and confess their faith as their conscience bid." Stalin saw in this, says the magazine, "the insult to the most holy feelings given to the people by history." All these hints, true or not, are clearly in relation with the new instructions given to the members of the Atheist Union re liberty of faith.

C. GRICKMAN.

Religious News and Views

• What Is Wrong?

There is a very informative article in *The Presbyterian* from the pen of Henry S. Brown, D.D., entitled "Does the Presbyterian Church Want an Educated Ministry?" Among the interesting items given we select these:

1. The percentage of Ministers having both college and seminary training is much lower than was popularly supposed. The Lutherans are heading the list of fully (college and seminary) trained ministers with a high of 81.7 percent. Second is the Evangelical Synod, third the Dutch Reformed Church, fourth the Roman Catholic, fifth the Protestant Episcopal,

sixth the Presbyterian Church U. S. (South) and seventh the Presbyterian Church U. S. A. with only 69.3 percent.

2. The Lutheran Church increased during the period 1928-1938 by a net 750,000. The Presbyterian Church U. S. A. in same period declined by 9,104.

3. The "Lutheran Church increased its pastors in nine years by 164 men, we decreased ours by 366! . . . the year just passed we decreased our number by 58!"

The writer of the article seeks the cause of the decline of the church in the church's neglect of its ministry. But, although we believe that such factors as Rev. Brown enumerates are of considerable importance, we doubt very much whether that is the "basic trouble" as he calls it, of the Church's decline. Is it not possible that decline in ministerial training, the decline in number of ministers, and the decline in membership are both caused by one and the same thing? How about faith in the Scriptures and believing the miraculous birth of Jesus? etc., etc. The period of decline was preceded by the notorious Auburn Affirmation.

The Lutheran Radio voices emphasize, in general, faith in Christ, faith in God and adherence to Scriptures. The historic facts of Christianity publicized by the Church are the methods Christ uses to build up his Church.

• Reaction to Einstein

"The Jewish Theological Seminary in New York has been the scene of a great symposium. Its declared object was to unify thought and undergird democracy. Such records as we have seen to date indicate little hope that either cause will be greatly served. Albert Einstein came out with a flat declaration of his atheism, though he made the significant admission that "the doctrine of a personal God interfering with natural events could never be refused in the real sense by science." Dr. Einstein in our Lord's day would have been a Sadducee. Professor Adler of Chicago, declared that "it is probably not from Hitler, but from the professors that we shall ultimately be saved." Here we think the conference heard something like a prophetic utterance. Whether Professor Adler spoke seriously, or in jest, we cannot tell. But we believe he spoke the truth. No sooner was the conclave well launched than it was patent that nothing would be accomplished save the opportunity for a group of "leaders in science, philosophy and religion" to deliver themselves of their own thoughts. If these gentlemen are our front-line defense against social and political evils, we are indeed in a bad way." *The Presbyterian* of October 3, 1940.

• The New Order in Japan

We have informed our readers concerning the Shrine situation in Korea. This time we shall quote from a letter in the *Intelligencer-Leader*, written by F. M. Potter, concerning concerning conditions in Japan itself.

"Newspaper reports of recent days may have aroused anxiety among friends of missionaries in various quarters of the world, and this report is sent, therefore, in order that you may understand the situation and pass on such information as may seem helpful.

"Japan is passing through an important period of internal reorganization, with increasing emphasis upon a totalitarian set-up. All organizations are being scrutinized with a view to insuring their proper relationship to the national order. These pressures are largely responsible for the creation of a new united Church, which was inaugurated on October 17th. Full details have not yet been received, but in that church will be associated, probably in some type of federation, the Church of Christ in Japan, of which we are a part, and five others of the larger denominations. Our Japanese Christian brethren will be faced with the critical task of making sure that the essentials of our Christian faith are adequately safeguarded.

"A further result of these pressures is the probable relinquishing by missionaries of important executive posts but

this is not an entirely new development, as for years, in conformity with established missionary policies, most of these positions have been held by Japanese leaders. No actions have been taken looking to the discontinuance of missionary service in general.

"It is also evident that some decision will be made looking to the discontinuance of foreign subsidies for churches or other organizations. Here, too, this is merely a speeding up of a process which has been going on for years. The major portion of our expenditure in Japan is for the support of our missionaries.

"An entirely distinct situation is the unfortunate development of tension in the relations between our countries, which led to the advice of American consuls that women and children and men not engaged in strategic occupations should leave Japan. The situation is being carefully studied and the State Department consulted."

● And Now --- Ashrams!

Ashrams are something new in the United States. What are they? Are they importations of foreign articles? No. The name itself, it is true, is imported from India. However, the thing as such is . . . but let us tell a wee bit about the first Ashram which was held this past summer at Saugatuck, Mich., July 27, and the day was hot. From 31 states and four Canadian provinces came the 215 men and women to Saugatuck's cooling breezes for a two-week Ashram. They came for recreation, for work, for meditation. Each day began with a period of silent worship. To worship the men and women went down the hills unto the pure, sandy beach of Lake Michigan. There at the shore, no words were spoken. In deep silence each one meditated. He was alone with his thoughts—and the placid waters of Lake Michigan that sometimes go softly.

During the last ten minutes of this service the silence-fast was broken by talk. The Ashram-members exchanged experiences one with another. Any special thoughts that had been found were shared with each other. After this mystical beginning the day was spent in sharing seminars, or listening to Dr. E. Stanley Jones, etc. One hour of the day was set aside for manual labor. The women made clothing for Chinese

needy. The men repaired furniture, painted (buildings) etc. One of the mottoes seen above the entrance of Ashram grounds: "Leave behind all race and class distinction, ye that enter here."

Result: One member said that he came an avowed denominationalist but went away a better man, appreciating other communions. Another member had come in desperate confusion but went home with inner clarity.

The word Ashrams means "a forest colony for spiritual education and community living," and is of East Indian origin. The word Ashram used to designate these periods of communal vacations is a happy "find." If the word "retreat" had been used, . . . how many would have come? And so we have Ashrams. First in Saugatuck, Mich., then in Blue Ridge, North Carolina. Do they fill a need? If there is a need for Ashrams, I for one feel very sorry that the need exists. Why not do like Enoch and Noah: walk with God always. Silent reverie at the shores of our great lake is not worship of God. Worship is praise. God spoke in the Son, the Eternal Word, and man praises God in words, in songs of praise.

● Et tu, Brute!

Thomas R. Birch, Managing Editor of the "Presbyterian Guardian" is sorely disappointed. Why? Because Dr. Clarence E. Macartney appears on a list of speakers containing the names of D. E. Stanley Jones, Dr. Paul Scherer, Dr. T. Z. Koo, Grace Overton, Bishop John Moore. "The man who is co-operating with some of today's greatest enemies of Christianity is none other than the once-great champion of the Gospel." "It was Dr. Macartney who, in 1936, was the acknowledged leader of the so-called 'Reform from within' movement" . . . "But four years of silence, save for a few pathetically futile gestures, have now been climaxed by this shocking capitulation. We have recorded no more tragic story since June, 1936." To understand Thomas R. Birch one must know the history of the Orthodox Presbyterian Church. A recent publication by Edwin C. Rian "The Presbyterian Conflict" will be of great help to gain that understanding.

JOHN G. VAN DYKE.

Grand Rapids, Mich.

Around the Book Table

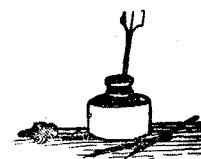
DUAL REVELATION

NATURE'S REVELATION OF GOD AND THE BIBLE SUPPLEMENT. By Evangelist Thomas H. Nelson, LL.B. American Tract Society, New York. 208 pages. \$1.50.

THE somewhat puzzling title of this book becomes clear when we read on page 54, "Our New Testament is in the old concealed, and our Old Testament is in the New revealed and these are supplementary and complementary to each other. And we might go further and say our dual testament Bible is largely but a supplementary comment on the older edition of *Nature's Revelation of God*."

The author tries to show the "perfect harmony between *Nature's Revelation of God* and *The Bible Supplement* and that these two "wonderful volumes have but one and the same Author."

On page 18 the author states, "In these pages, after nearly half a century of general evangelistic experience, we endeavor both in creation and redemption to reveal the incontestable yet simple facts of nature and grace, which should settle all questions and point the way to reality, certainty and satisfaction;



and therein alone Christ makes life worth living in true Christian experience."

A noble purpose indeed, and one should not be too disappointed if the author does not reach these high ideals. One is in fact somewhat disillusioned after reading the first two chapters. The third chapter, however, is more satisfying. Here under the heading "Language of Stars as God's Witness" the author discusses the revelatory character of creation. Such statements as these: "The designer is revealed in the character and scope of the design. The thought reveals the thinker. The work introduces the workman"; "Yet that revelation is incipiently incomplete and unsatisfactory to the soul that was made with a divine capacity to know God, and with a longing hunger for His perfect acquaintance"; "Plastic nature in all her forms is the interesting created medium through which God reveals Himself to His believing friends, and hides Himself from His unbelieving enemies"; and "No fruits can appreciate their own flavor, nutrition, beauty, color, fragrance, etc. but we can appreciate them and need them, therefore we can see the love, will, wisdom, and universal and eternal power of

the Absolute God, all dedicated to our good herein;" are thought provoking.

In the last three chapters the author reaches his climax. These chapters, nine, ten, and eleven, where the author treats of the atoning work of Jesus Christ, are both beautiful and inspiring. This is the work of a true Christian and a real Bible student.

The work as a whole shows that the author is more of a Bible student than a student of the natural sciences. The book is poorly organized. The chapter headings, for instance, do not indicate the content of the chapter, but merely of the first section and one is sometimes at a loss to know just what idea the chapter is supposed to convey.

One leaves the reading of this book with a mingled feeling of disappointment and real inspiration. With discretion it may be read with profit for it contains many thought-provoking and sound ideas.

EDWIN Y. MONSMA.

BOOKS IN BRIEF

THE JOYFUL MYSTERY. By William C. Skeath. Published by The Westminster Press, Philadelphia, Pa. 150 pages. Price \$1.50.

IN this world of ours which would completely commercialize and modernize our Christmas it is well that we Christians pause and ponder over the real meaning of our Lord's nativity. This little book will help us to see a new beauty in the age-old hallowed story of our Savior's birth. It is made up of devotional meditations on events connected with the first Christmas. It presents new angles suggested by tradition or gospel narrative which are thought-provoking, practical and helpful especially to anyone who must again tell the story to others. Occasionally the author's imagination runs beyond the facts as given us in the Gospels but not so as to contradict or minimize the Bible narrative.

TESSIE LUIDENS BOUMA.

HEROES OF THE OLD TESTAMENT. By Marion Poppen Athy. Lutheran Book Concern, Columbus, Ohio. 192 pages.

This is the Teacher's Book and is priced at \$1.00. There is also a Pupil's Book of 24 pages priced at 30c.

The teacher's manual presents detailed instruction about the material and the methods in connections with the lives of the heroes of the O. T. It is very practical. The Pupil's book is profusely illustrated and offers many inducements by the way of questions and suggestions for pupil's self-effort in the course.

DAILY MANNA. Edited by M. Monsma. Zondervan Publishing House. Price 70c.

A Devotional Daily Calendar, prepared by men of Reformed or Calvinistic persuasion. This work has been well received in many homes and is prepared to augment the service at the family altar.

THREE CHRISTMAS EVES. By W. R. Wumer. The Lutheran Book Concern. Pages 20. Price 30c.

A Christmas pageant for Sunday Schools. It is complete with instructions, songs, and other items necessary for the successful presentation of a pageant. This pageant itself has a running time of forty minutes.

A LITTLE CHILD SHALL LEAD THEM. By A. H. Kuhlman. The Lutheran Book Concern. 23 pages. Price 30c.

This is a Christmas pantomime-pageant. It can be rendered with ease and little rehearsal, since all the talking is taken care of by a reader. The instructions are complete and simple.

AT JESUS' FEET. By Ed. W. Schramm. Lutheran Book Concern. 748 pages. Price \$1.50.

This book is dedicated to the Children, designed to serve at the Family Altar, covering lessons from both the New (which is first) and the Old Testaments, and consisting of a selection for reading, followed by brief but lucid and interesting comments, and closed with an appropriate prayer.

LIGHT AND STRENGTH. Calendar for 1941. The Lutheran Book Concern. Price 70c.

In many Christian homes the use of a devotional calendar has been found to be a great aid in family devotions. This calendar consists of an appropriate text, devotional comment, and a prayer on each sheet for each day of the year.

SOME GLEANINGS FROM LIFE. By Dr. Robert E. Truhlar. The Christopher Publishing House, Boston. 251 pages. Price \$2.00.

Critical pointed observations on the stupidity and foibles of mankind.

PEACE THROUGH CHRIST. By Walter A. Maier. Concordia Publishing House, St. Louis, Missouri. 364 pages. Price \$1.50.

This book contains the radio messages broadcast in the seventh Lutheran Hour during the last season. They are characterized by the same deep earnestness, the same religious fervor, the same evangelical note, the same careful analysis of the times, and the same pertinent applications as found in the previous broadcasts. The publication of these messages will be well-received by those who have heard them and also undoubtedly by many others who failed to tune in.

LUTHER ON EDUCATION IN THE CHRISTIAN HOME AND SCHOOL. By P. E. Kretzman. The Lutheran Literary Board, Burlington, Iowa. 116 pages. \$.35.

This is Luther speaking. Kretzman has wisely receded in the background after he has selected and arranged in a masterly fashion citations from Luther on the general theme which is expressed by the title. Luther's deep penetration into spiritual values and his practical and devotional bent of mind make him a man that deserves a hearing on this subject.

THE ETERNAL GLORY OF CHRIST. By George Douglas. Zondervan Publishing House, Grand Rapids, Michigan. 104 pages. \$1.00.

Nine meditations, written in an easy style, centered around the glory of Christ and calculated to frustrate the spirit of defeatism so characteristic of many a Christian in these war-weary times. Douglas is a Bible teacher from Scotland. These meditations have previously been presented to various audiences.

SNOWDEN'S SUNDAY SCHOOL LESSONS, 1941. By E. L. Douglass. MacMillan Co., New York. 370 pages. \$1.50.

Snowden's S. S. lessons are hardly in need of being introduced. They have been on the market long enough to be well-known to all S. S. teachers using the International Sunday School system. The pertinent points are stressed. The practical applications are suggested. Douglass has proved himself to be a worthy successor of Snowden.

THE DRAMA OF REDEMPTION. By S. T. Cartledge. Zondervan Publishing House, Grand Rapids, Michigan. 142 pages. \$1.00.

An interesting discussion by a Presbyterian minister in Georgia on the following four great dramas: God's salvation, man's response, God in history, and the consummation of the ages.

THE MESSAGES OF THE PROPHETS. By Dallas C. Baer. The Pulpit Digest Publishing Co., Great Neck, New York. 152 pages. \$1.50.

A characterization of many of the prophets of the Old Testament, together with the gist of the message of each as applied to his day and ours.

PREACHING PROPHECY IN A WORLD OF WAR. By William Hendriksen. Baker's Book Store, Grand Rapids, Michigan. 32 pages. \$.35.

A well-worked out paper on a timely subject presented to and well-received by the Minister's Association of the Christian Reformed Church. It should be read by every minister who may be a bit at sea (and who is not) about preaching prophecy in these times.