



*the* **CALVIN**  
**orum**

**Internationalism**  
Some Obstacles

**The Vertical Mood**  
In Worship

**Education**  
God-Centered

**Saint Augustine**  
His Psychology

**Science and Evolution**  
Christian Observations

**The Eskimo**  
Polar Missions

Letters

Reviews

Verse

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TWO DOLLARS  
A YEAR

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## THE CALVIN FORUM

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## Contents

### Editorials

|                                          |     |
|------------------------------------------|-----|
| Internationalism and Understanding ..... | 155 |
| Obstacles to Internationalism .....      | 156 |
| Subduing the Earth .....                 | 157 |

### Articles

|                                                       |     |
|-------------------------------------------------------|-----|
| Worship in the Vertical Mood .....Leonard Greenway    | 159 |
| God-Centered Education .....William C. Robinson       | 160 |
| Augustine as a Psychologist .....Anthony A. Hoekema   | 163 |
| Science, Evolution and Christianity .....             |     |
| .....William T. Radius                                | 165 |
| Missions in the Polar North .....William Vander Hoven | 169 |
| A Little Bird's Nest .....                            |     |
| .....Ala Bandon                                       | 172 |

### From Our Correspondents

|                                                  |     |
|--------------------------------------------------|-----|
| The Church in Holland after the Liberation ..... | 173 |
| Letter from Belgium .....                        | 174 |

### Book Reviews

|                               |     |
|-------------------------------|-----|
| Plato and Our Education ..... | 175 |
| Evolution and Creation .....  | 175 |
| Book Chats .....              | 176 |

### Verse

|                             |     |
|-----------------------------|-----|
| Bilderdijk's Prophecy ..... | 158 |
|-----------------------------|-----|

men on the third stanza . . . Hang on to that high E flat in the chorus . . . Hallelujah! Wasn't that grand!

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

Even the appearance of some sanctuaries is contributing to this lamentable situation. There is no atmosphere of awe. The place of worship is bedecked with banners, posters and placards. Adja-

cent rooms are provided with mirrors for the convenience of those who wish to powder their noses before they approach the Holy One of Israel.

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

"O for a thousand tongues to sing  
My great Redeemer's praise,  
The glories of my God and King,  
The triumphs of His grace."

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

## God-Centered Education

William C. Robinson

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

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

The Methodist Church reports a loss of almost 100,000 in Sunday School enrollment and over 200,000 in average attendance in 1943.

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

\* \* \*

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

Shepherd, is in a position to be the true Educator of any human personality.

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

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

Then in the infinite wisdom of His Providence and His Grace God the Father is dealing with each in just that way which will bring him to the city of habitation. The story of the Prodigal Son is really the story of a real father who loved each of his sons in the way which was best for each, and poured out his substance and his loving heart to mold each into true manhood. And if we being evil know how to give good gifts to our children, how much more will the heavenly Father give the Holy Ghost to those that ask Him and work all things together for good to those that love Him. God's general law is itself eminently fitting. What is our nature? Being like God. What is the law? Be like God. Surely a very reasonable thing. But God calls us into the obedience of Christian faith not

only with a proper law, but with the bonds of a man and with the cords of love. He brings us to the arms of the Father through the Gospel of His dear Son and so works in us with His Word and Spirit and over and on us in His Providence that He molds us anew into His own likeness. In the alchemy of His educational process God takes away the heart of stone and replaces the heart of flint, he removes that self-seeking interest and puts in the gracious love that seeketh not its own, that comes not to be ministered unto but to minister, not to get but to give. For it is more blessed to give than to receive.

\* \* \*

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

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

The Calvinist speaks from his heart conviction whether or not that faith has the support of the secular or the religious education. We believe, therefore we speak. According to the Christian faith, man's relation to God is the most fundamental relationship of life and one that is determinative of all other relations. Confronted by God man rec-

ognizes that he is a creature made and upheld by the Creator. Addressed by the Holy One of Israel man confesses that he is a sinner condemned by His just judgment, helpless and undone until God's grace lifts him up. Apart from the redemption which God has given in Christ Jesus man is like a steel needle resting on a pivot turning with every changing breeze. God's redeeming grace magnetizes that needle so that thereafter it has direction and point. The believing heart points to God in Christ as definitely as the compass needle points to the magnetic North.

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

\* \* \*

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

Martin Luther says that the history of the Church has confirmed in him the conviction that those who have maintained the central article of the Creed in its integrity, that of Jesus Christ, have remained safely intrenched in their Christian faith. "They may, in other matters, not have been free from error and sin—they were finally preserved, nevertheless. He who steadfastly holds to the doctrine that Jesus Christ is true God and true man, who died and rose again, will acquiesce in and heartily assent to all the other articles of the Christian faith . . . He who does not find and receive God in Christ

will never find Him." And Calvin adds: "The whole of our salvation and all the branches of it are comprehended in Christ. If we seek salvation we are taught by the name of JESUS that it is found in Him . . . Blessings of every kind are deposited in Him, let us draw from his treasury, and from no other source, till our desires are satisfied."

Our task is that of the Apostles. We must give ourselves to prayer and to the ministry of the Word. For Christian faith cometh by hearing, and hearing by the Word of Christ. As we teach our bairns the things of Christ, we must look humbly and prayerfully and patiently to the Holy Spirit to open their hearts, to be their Inward Teacher that they may inwardly learn the things of Christ. The Holy Spirit works faith in us and thereby unites us to Christ in our effectual calling.

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

\* \* \*

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

that death focused upon this telephone executive the value of his work in the Young People's Division.

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

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

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

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

## Augustine as a Psychologist

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

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

### Introspection

What were Augustine's psychological methods? They were introspection, observation, and appeal to Scripture. Augustine excelled in *introspection*. There was not a man in the ancient world, and there have been few since, who equalled Augustine in his ability to observe and describe the inner life of the soul. In modern times, Wundt, Titchener, and William James have been outstanding introspectionists. Yet Wundt and Titchener confined themselves largely to minute, artificial, and imprac-

tical dissections of conscious states; and James revealed himself, in his *Varieties of Religious Experience*, as incapable of distinguishing the essentially Christian from the general religious experience of the unconverted man. Neither of these limitations, however, hindered Augustine. His psychology was eminently practical, and genuinely Christian.

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

### The Confessions -- A Masterpiece of Introspection

The classic source-book for Augustine's introspective powers is, of course, the *Confessions*. The entire book is a remarkable tribute, both to the amazing memory of its author, and to his acuity of introspection. One of the earliest instances of this acuity