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## THE PAULINE DOCTRINE OF THE RESURRECTION

First of all we should take note of the close connection between the parousia and the resurrection. It is clearly marked in the structure of 1 Thess. iv. 16: "For the Lord Himself shall descend from heaven . . . and the dead in Christ shall rise first." But this same passage seems further to imply, that the resurrection takes place before Christ in his descent reaches the earth, for it is said that, the dead having been raised, those that are still living, will together with them, be caught up in the clouds, henceforth forever to remain with Him.

With this meeting of Christ with his own in the air the statement of iii. 13, where Jesus is represented as coming with "all his saints" is usually brought in some connection. If "saints" here means believers, it will imply that the Lord in his final descent will be accompanied by all his people in an embodied state. It is not absolutely certain, however, that this combination of the two passages is necessary. Two other possibilities exist. The "saints" might designate the sum total of believers previously having their habitation in heaven and now making with Him the first stage of the journey from there to earth. Or "the saints" might refer to angels. Still, inasmuch as Paul nowhere else follows this latter usage, and, on the other hand, frequently calls Christians by the name "saints," the other view appears the more plausible. If the reference to all the heavenly saints as accompanying Him is adopted, note should be taken of the fact, that, since Jesus comes in visible form, in order to obtain a clear picture of the situation, the saints likewise ought to be conceived in cor-

be too much to expect a Methodist Bishop to accept Calvinism. But we shall never understand the God of the Bible if we judge Him by human standards. His ways are not our ways, nor His thoughts our thoughts. For as the heavens are higher than the earth, so are His ways higher than our ways, and His thoughts than our thoughts. We, for our part, are unwilling to admit that the doctrines of God's Sovereignty and of Sovereign grace, i.e., the doctrines which distinguish Calvinism from other types of evangelical Christianity, are of any less importance than those doctrines which are held in common by all evangelical Christian Churches, and those doctrines which are held in common by all Christian Churches including the Roman Catholic and Greek Orthodox Churches. Rob God of His Sovereignty and you will lose your theism. Deny the doctrines of sovereign grace, and you become inconsistently evangelical, and are on the downward path toward naturalism. If God is not our Saviour from beginning to end of the process of Salvation, we should despair of salvation for ourselves and the world. How anyone can read the grand climax to the eighth chapter of Paul's Epistle to the Romans, and not be a Calvinist, we are unable to understand. Take away the doctrines of sovereign grace, and the assurance and joy of salvation is lost. Men often say they reject Calvinism, but it is our belief that every Christian heart ascribes to God alone the glory, praise, and thanks for its own salvation. If such be the case, every devout Christian is, at least in his inmost heart, a Calvinist.

Princeton.

C. W. HODGE.

## PRACTICAL THEOLOGY

*Paedagogische Beginselen.* Door Dr. H. BAVINCK. Derde Druk. Kampen : J. H. Kok. 1928. Pp. 184.

*De Nieuwe Opvoeding.* Door Dr. H. BAVINCK. Tweede Druk. Kampen : J. H. Kok. 1928. Pp. 106.

These two volumes from the pen of the late Dr. H. Bavinck can conveniently be reviewed together; the latter is an amplification of the former. Dr. Bavinck's contention is that modern pedagogy is the handmaid of modern philosophy. Herein lies the great value of his writings in the field of pedagogy. He enables us to observe clearly the operation of principles in a mass of details.

Even the strongest advocate of Empiricism, Dr. Bavinck shows, must admit that he has a definite starting-point and a definite goal in his educational program. Having shown this to be the case, Dr. Bavinck proceeds to discuss the presuppositions and aims of modern education. Many a method and many an improvement of detail receive from him unstinted praise. Yet, he does not hesitate to assert that the underlying principle of modern pedagogy is humanistic. The starting-point is evolution; man has descended from a lower type of organisms. Hence moral evil is not sin, but a disfiguring *detritus* of the seaweeds of the deep. It is clearly

pointed out how difficult it is, on the basis of such an assumption, to inculcate respect for law. Law is but a man-made ideal possessing no sanction that may be called divine; expediency displaces authority, while the sacred and the secular are merged into one. As to the goal of education, modern pedagogy frankly asserts that it is man. Man being already autonomous in philosophy, in religion, in art and even in morality, it remains only that this autonomy be recognized the moment you see him in the cradle. Let the child, the babe even, proceed to educate himself.

This may seem a strong statement, but it would be hard to prove that Dr. Bavinck has overstated the case. Most modern educators are frankly humanistic. Only they think, or profess to think, that humanism and Christianity are identical. And exactly there lies the mistake. Christian pedagogy has always maintained as its starting-point the creation of man in the image of God, and its goal is not man for the sake of man, but man for the sake of God. Humanism goes back to Greece; barring exceptions, Athens, not Calvary, controls the educational policy of the present day.

Education is perhaps the deadliest weapon employed in the struggle between Christianity and humanism. Many Christians seem not to be aware of this fact; at least many of them apparently think it possible that the school should be neutral territory, neither definitely Christian nor distinctly anti-Christian. A change of opinion on this subject has, Dr. Bavinck believes, come about in the last few years. Many Christians are beginning to realize that we must have *Christian* education from the grade-school to the university if we would truly employ all the means given us for the propagation and defense of the faith.

Princeton.

C. VAN TIL.

*Select Notes on the International Sunday School Lessons, 1929* (Peloubet's Notes). By AMOS R. WELLS, Litt.D., LL.D. Boston: W. A. Wilde Company. 1928. Pp. 384. Price \$1.90.

This volume of notes on the Sunday School lessons for 1929 is the fifty-fifth annual volume issued under the name of *Peloubet's Notes*. For the last eight years it has been the work of Dr. Wells, who was for twenty years the associate of Dr. Peloubet in the preparation of the book. Because it is increasingly hard to find helps on the Sunday School lessons that can be recommended to the average teacher in the Church School, this volume is particularly welcome. So many of the present-day commentaries on the weekly lessons are like the present-day commentaries on the Bible, calculated to destroy rather than to build faith. An attempt is seemingly being made in some quarters to popularize the flabby liberalism of "Modern Theology" by gradually introducing it into the Sunday School. In this attempt Dr. Wells takes no part. It is refreshing and comforting to find a book, so well suited to the needs of the teacher and so true to the Word and the Lord. The author plainly shows his position in this regard in the introduction to the book. "Our Bible classes are not to be classes in 'comparative religion' but classes