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The Calvin Forum
A MONTHLY

Thy Neighbor's Wife
The British Crisis

China Emerging
Chiang Kai-Shek

Calvinism and Revelation
Barth-Augustine-Calvin-Bavinck

South African Church Life
The Dutch Churches

Institutionalism
A Disease in Our Schools

The American Constitution
A Great Document

Bishop Baltazar
A Magyar Calvinist

Books

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A Severe Test for Constitutional Government

DECEMBER 10, 11, and 12 of 1936 will ever remain red-letter days in the history of the British Empire. The constitutional crisis, in which a bachelor-king's love affair with an American divorcee led him to cede his throne to his younger brother, held the center of the world's attention as has no event of the entire year. The abdication of the king proved the climax as well as the swift dénouement of a drama that was suddenly thrust out into the open. Although the world is still speculating about what happened behind the scenes, a few things stand out about which no one need be in doubt. This unexpected crisis proved a double test for Britain. British democracy and British public morals have suddenly and spectacularly been put to a severe test before the eyes of the whole world. And both have stood the test well. In the face of the bitter criticism for democracy which the autocracies of Europe are dispensing freely to the international public, it is gratifying to see how one of the foremost democratic nations of the world has stood up in a real crisis. King Edward and his prime minister have unintentionally been instrumental in giving the world an object lesson in the strength of constitutional government as embodied in the world's foremost Kingdom and its greatest Empire. Although one of the big show windows of John Bull's store had been smashed, he calmly hung out the sign to the world: During alterations business going on as usual. This is heartening. No, there is no occasion for boasting. There is too much dynamite in present-day Europe with its dictatorships, its communist radicalism, and its "little world war" waged in Spain. But it is cause for sincere rejoicing and for gratitude to God that democratic, constitutional government—the only form of government under which, in a civilized state, both Christianity and liberty can truly come to their own—has been so strikingly vindicated.

Saying "No" to the King

Of even deeper significance, in our estimation, has been the vindication of the public moral standard for an occupant of the British throne so clearly apparent in this crisis. Through their prime minister and outstanding representatives of the Church of England the British people have said in effect: We desire a man of good morals on our throne. How things have changed! In former days the king could do no evil. British sovereigns seemed formerly to be sovereign also in the realm of morals. In matters of marriage and sex morals many of the former occupants of the British throne were far from irreproachable. There is no need to call up the ghosts of the past or to pull skeletons out of the royal closet. Nor has England been outstanding on this score. Loose sex relations seemed the prerogative of many representatives of royalty, whatever their house or throne. Today, however, the head of any constitutional monarchy—and there are not many left in Europe—finds himself in quite a different position. More than ever the king exists for the sake of the people—not vice versa. In a constitutional monarchy which virtually is a democracy the king is honored and respected only when there is reason to look up to him as the symbol of national unity and of national idealism. That symbol must live up to the highest standards of conventional morality in order to pass muster. Since these moral standards of the British people, as represented and asserted by those in authority, are still in the main those of Christianity, King Edward VIII has run up against a stone wall. Wells and the rest of the sophisticated crowd who look upon marriage as a mere human arrangement and view divorce as a convenient way out of an unpleasant relationship may say bitter things against the Archbishop of Canterbury, and others may scold the "headstrong" resident of 10 Downing Street, but those who have any appreciation for the maintenance of Christian standards in public life will rejoice that both the government and the church stood their ground in this hour of crisis. One likes the fine grace manifest in the public statements of both the King and Baldwin, but one no less admires the conviction of those who behind the scenes stood their ground and had the courage to say No, even to their sovereign.

Thou Shalt Not Covet Thy Neighbor's Wife

"I HAVE found it impossible to carry the heavy burden of responsibility and to discharge the duties of King as I would wish to do without the help and support of the woman I love . . ." These pathetic words from the farewell address of the abdicating king would under normal circumstances be well designed to stir the human heart to deepest sympathy. Who does not feel warm towards a man that craves the help and support of the woman? And who does not warm up to a royal love match? The genuine enthusiasm displayed by the
Dutch people at the announcement of the engagement of their beloved Princess, heir to the throne of Holland, has exhibited in unmistakable fashion that the world loves a royal lover and his love. And yet, the words of the departing British monarch have stirred up no such sympathy or enthusiasm in the bosom of his British subjects. The real, deep reason for this is found in the fact that these words do not ring true because "the heavy burden of responsibility" which he now finds his British subjects. The real, deep reason for this is given very little or no evidence of a deep sense of "the impossible to carry". But—and this is the deeper reason—these words do not ring true because "the woman I love" is the wife of another man. That "woman" was another man's wife when a year and a half ago the Prince of Wales first became chummy with her. She was another man's wife when the romance between her and the heir to the British throne thickened last summer at the time he took her on a Mediterranean cruise and went swimming with her at Cannes. She was another man's wife when last September she was photographed in public (as the unmistakable camera can testify) holding the king's hand in that familiar way which one delights to see in the case of a young courting couple. All this happened before a divorce was obtained, a divorce which will not be final until April 27 next. Is it surprising that even responsible parties in England feel that collusion is at the bottom of the ease with which the decree of divorce was recently granted to this woman? "Thou shalt not covet thy neighbor's wife" belongs to those Ten Commandments of which someone said one time that they will not budge.

C. B.

The Smeenk Jubilee

We cannot refrain from honoring the Dutchman who has for twenty-five years been the leader of one of the Dutch Christian Labor Organizations and the Editor-in-Chief of their organ in which he has expounded the Christian views of sociology and economics. As far as we know Mr. C. Smeenk is a man without a university education. Yet he has written the first Dutch scholarly work on Christian Social Principles. In 1914 appeared his modest book, Voor Het Sociale Leven, which had a reprint within half a year. In 1934 and 1936 appeared his first and second volume of Christelijk-Sociale Beginselen, a well-documented, foot-noted, comprehensive, elaborate, thoroughly Christian, and progressive work, based not only on Dutch, but on numerous other sources in the English, French and German languages. There ought to be a thousand universities, the authors try to convince us that the Christian view of history is simply a reconciliation of these two views? Or, is there an idea underlying both views which we cannot accept, if we hold on to the Scriptures? Are not both the old and the new philosophy assuming that there is a mystical force in nature and in mankind which brings about changes sometimes of a progressive, and then again of a degenerating character? And does not this view also imply that we do not know whither mankind is bound? The Bible teaches that a personal and triune God made heaven and earth, that He has an eternal plan for his creation, that the Savior came into this world to re-

The Real Rembrandt

Several weeklies have commented on the new Rembrandt film (which was produced in England), as gorgeous and enlightening. Now the Detroit Free Press has a novelized story from this film published in its issue of December 13. Because the ultra-modern fads of fauvism and surrealism have run amuck there is a return to the old masters which in itself is gratifying. Rembrandt, Hals, Vermeer and De Hooch, Vincent van Gogh, and even lately Jerome Bosch, the spiritual father of Peasant Breughel, have come to the foreground. But we cannot appreciate the fact that these geniuses are represented as revolutionaries, even though their conceptions and technique gradually brought about a new art which differs quite thoroughly from the art of Greece and of the Italian Renaissance. The Dutch painters represent an art of their own which has been recognized both as original and advanced. But why should we represent Rembrandt as a Calvinist renegade as Van Loon has done, or as a lover of wine, woman and song? Is it perhaps because modern youth has turned liberal, and then chosen Bacchus and Venus for its new gods, that the name of Rembrandt is dragged through the mud? The real Rembrandt had a steady hand and a religious soul, even if he was not perfect. H. J. V. A.
Money

A subject requiring the equivalent of several university courses for a mere introduction to its mysteries should be approached with a measure of respect for its intricacies. In the field of money, if anywhere, it would seem that the adage, “There is nothing new under the sun,” would be applicable. Yet men hasten to make pronouncements with reference to the use or abuse of money that would lead one to think that knowledge in this and, as it would seem, in other aspects of life as well, were quite unnecessary, or just a snare and a delusion.

Does it not occur to men who are outspoken in this field that almost every conceivable object has been used, or rather been attempted in use, as a standard of value? In their condemnation of the action of governments for going off the gold standard, do men realize that in the modern world the first great nation to adopt the gold standard was England and that she adopted it as late as the year 1816? Do men know that England’s, Holland’s, and other countries’ abandoning bi-metalism during the last century made it difficult for the remaining bi-metallic countries to remain on a bi-metallic standard? Do they know that China is still on a silver standard, but that just as other countries were compelled in the past to change to gold, she may be compelled to drop silver if the rest of the world insists on its present measures? Do men know whether money is just a means of exchange or something that has value in itself? Is it generally known that recognized authorities disagree sharply on some of the more important questions in this field?

Individuals certainly may not tamper with money as a standard any more than they may with any other standard. Standards must, however, be set and maintained, and by the agency best able to do this. Unfortunately, money is a standard that varies, varies in its command over goods. Because of this very characteristic also it demands a certain amount of control. An increase in the quantity of gold may increase prices and thus hurt those with fixed incomes. A change in the banking system such as that introduced by the Federal Reserve System made possible greater extension of credit in this country than ever before, with consequent effects upon prices. Too rapid expansion of credit may bring on a financial crisis with its resultant rapid drop in prices and hardship for debtors.

Statement such as these undoubtedly need much explanation for most people. If so, should we not at least be hesitant to condemn changes in a field which, if it has been characterized by anything, has been characterized by change? Arbitrary changes or changes for the enrichment of a monarch or of a selfish government should always be regarded as unjust, but changes made in the interest of all the people may be expected. But this opens up the whole question of money, credit, and inflation, and the point here is just this, that in a field like that of money a little knowledge is dangerous. In fact, so much is required to permit the expression of an opinion that one can only do so with the greatest of diffidence. H. J. R.

That New Tax

THE nation is now so generally aware of increased dividend disbursements, bonuses, salary and wage increases that it is in point to recall one of the important factors in bringing about this distribution of the income of industry. The surplus profits tax, almost universally condemned at its first announcement, is now being hailed as a tax that is bound to remain. One commentator pointed out recently that this tax is responsible for having brought back the increase in expenditure for consumers goods to the point where the percentage increase in the consumption goods industries is again in line with the percentage increase in the heavy goods industries. It is just this expenditure for consumers goods that must be kept up according to such reports as the Brookings Survey and the National Survey of production. Up to the present the good accomplished by the tax seems, by far, to outweigh the harm that it may have done. After such amendments have been made as are necessary to remove injustices, the prophecy that this tax may abide may come true.

In the face of the criticism it met, the launching of this new tax was a feat of social pioneering comparable to the feats of individual pioneering of the past. New legislation must be carefully prepared and must meet the need of the hour as well as the ideals of justice that hold for all time. Where the need and the method of meeting it are not easily stated both over-optimistic claims as to what legislation will do and unduly pessimistic or hostile claims as to what it cannot do must be taken lightly. “It won’t work,” we hear; and it does, we discover. In the hour of need and in the light of that caution that the good of all, both in the present and in the future, demands we must have the courage to continue “pioneering”. H. J. R.

WE, SMALL CREATURES

O, we small straitened creatures of the dust! How shall we upward mount on eagles’ wings? We are so bound by time and place and things—Yet, Christian, so we must.

But this kind goes not forth except by prayer, By fasting and to crucify our wills; We are so poison-pitted with mean ills— But, Christian, God does care.

Who shall deliver me from wretchedness, The body of this death? Through Jesus Christ alone, the Scripture saith— Thank God! He came to bless.

O let us often come apart awhile To sit at Jesus’ feet; That God himself may give us counsel sweet; His comfort, strength and smile.

JOAN GEISEL GARDNER.
THE EMERGENCE OF THE CHINESE NATION

Henry A. Dykstra, A.M.
Missionary, Christian Reformed Church of America, Jukao, Kiangsu, China

POLITICAL events are following each other with the most amazing and startling rapidity these days. Old systems only recently disintegrated and now new orders are emerging from the ruins. The forces at work in the world today mock human prognostication. A few years ago man's highest ideals crystallized in the League of Nations. Today the noble palace at Geneva impresses one as a beautiful corpse from which the spirit has departed.

Agreements among nations pledged on honor and integrity prove to rest on shifting sands. What a picture! To see Italy fling its gauntlet in the face of the British lion and forcing proud Albion to retreat. Who ever envisaged European nations brought to the brink of actual warfare because of revolution in Spain? And Germany, so recently lying prostrate at the feet of her conquerors, today marshals her millions defying the world. Also the giant bestriding two continents is integrating her forces and moving forward with the most colossal political, social, and economic program the world has ever witnessed. Japan and Germany, erstwhile enemies, are today trying to grasp each other's hand across the vast territory of their common potential foe.

What terrifying possibilities! What an ominous future!

The Stirring of New Life in China

The European situation being so pregnant with possibilities, it is perhaps not surprising that developments in Asia are crowded into the background. While at home in America during the year, it became quite obvious to me that the general trend of opinion was reconciled to Japan's imminent conquest of China. The League of Nations failed to enforce its judgment upon Japan. America and Britain occupied the bleachers in the bloody conflict at Shanghai. If those nations were unwilling to offend Japan to the extent of armed opposition, what, one may well ask, can frustrate the realization of Japan's ambitious plans?

The answer has been given by China's determined leader, Chiang Kai Shek. China will stop the further encroachments of Japan or die in the attempt. In that answer the general speaks for millions of his enlightened countrymen. They have their back to the wall. They cannot retreat further. In that determination becomes evident the stirring of a national spirit for which all who love China have long prayed and longed. Chinese leaders are keenly aware of the overwhelming superiority of arms and power on the part of Japan but they have called into being a spirit of sacrifice which defies military force.

The genius of General Chiang is becoming increasingly recognized at home and abroad. Ever since 1927 he has faced the greatest odds with undaunted spirit. It is told that Sun Yat Sen during his lifetime said of him: "I can better afford to lose an army than lose Chiang Kai Shek." The confidence of China's first Provisional President in his military leader has proved well founded. It was under the leadership of Chiang that the revolution of 1927 was fought and won. During that revolution national enthusiasm reached a very high pitch. The national feeling which had long been fostered in the schools was communicated to the common people. That such profound emotion could not be long sustained can be readily understood; that such depths of feeling on behalf of the country actually existed in China was a revelation to many. The overthrow of the Manchu dynasty was accomplished by a small minority of the people. It left the masses untouched.

The second surge of national, revolutionary enthusiasm was far greater and more widespread. It provides evidence of growth and the awakening among the people of a national consciousness after centuries of subjection to foreign domination. That China at that time failed to emerge as a united nation must be attributed to the rivalry for power among the military leaders and the disruptive influences of communist propaganda.

A Decade of International Strife

Since the Revolution of 1911, Chinese military leaders have ruled by force. Their government was not the expression of the will of the people. The general's power depended upon the strength of the forces under his control and the extent of his armed forces was to a great degree determined by the wealth of the territory he infested. The result was the creation of cliques and the dividing of the country into rival military camps.

When General Chiang took upon himself the leadership of the rightist forces in their struggle against the Russian inspired and controlled leftist forces, he was surrounded by enemies on every hand. While the West was practically controlled by Communism, the North was in the hands of generals who objected to the political domination of Nanking. Always rebellious Canton soon set up a rival government and failed to cooperate in the gigantic struggle. General Chiang was accused of lust for power; catering to Japanese ambitions; acquiring of huge personal wealth, etc. During the Sino-Japanese struggle at Shanghai, he had even resigned his government offices and turned them over to his opponents. The Nationalist Party which governed from Nanking was numerically small. The students of China organized their opposition to the government and its leader, and the people in general showed little confidence.

Two vital steps in the life of General Chiang were his acceptance of the Christian faith and his marriage to the Sung Mei Ling, a sister of the widow of Sun Yat Sen. Especially his marriage into the famous Sung family enhanced his prestige. It was, however, his military strategy and his unswerving determination that brought success. Caught in the vise of external aggression on the part of Japan and internal dissension in the provinces, he made it his policy to...
use diplomacy against the former and the strength of his well-trained armies against the latter. Even in the face of Manchurian conquest and Shanghai destruction, he held to his purpose. The criticism hurled at his protracted Kiangse campaign brought no change in his purpose until the Communist hordes had been expelled or destroyed. Because of the yielding to Japanese insistence, he was often branded as a coward and a traitor by his countrymen and the students throughout the country repudiated his leadership.

Results prove the wisdom of the General's course of procedure. Now for the first time the Chinese provinces are united under the leadership of Nanking Nationalistic government. The backbone of Communist resistance has been broken and the sporadic risings here and there are quickly suppressed. Even recalcitrant Canton has entered the fold and the dissatisfied generals of Kwangsi, Pao and Li, have just pledged their allegiance. Meanwhile, the people have been galled by the unceasing demands of Japan. The stoppage of the nationalization of finance by students and government officials. Chinese New Year was the time for festivity by the masses. This month the 10th was celebrated throughout China with a spirit such as I have never before seen during my sixteen years in China. For three days the country folk continued to flock to the market towns and cities to participate in or be the witnesses of the monster lantern parades. A huge sum of money was contributed by an appreciative populace in honor of the generalism's birthday for the strengthening of China's air force. Everywhere the countryside resounds to the tramp of marching troops. Compulsory military training is being enforced even though arms are inadequate to equip the numerous recruits. Local store clerks and artisans are going through their three months of military training for three hours a day with an enthusiasm which does them credit. The same is true of the students. There is a new spirit abroad, characterized not by slavish obedience but by a sense of devotion and determination which is refreshingly new. One hears the Chinese rejoice in the fact that the nation is now united. In the face of all the military preparation, they show a grim realization that they are preparing for a life and death struggle. All they ask is another year or two. Each day the struggle can be delayed is a day won.

Evaluation of the Present

This year the 10th of October, Chinese Independence Day, coincided with General Chiang's birthday. Formerly this day was celebrated in a rather heartless fashion by students and government officials. Chinese New Year was the time for festivity by the masses. This month the 10th was celebrated throughout China with a spirit such as I have never before seen during my sixteen years in China. For three days the country folk continued to flock to the market towns and cities to participate in or be the witnesses of the monster lantern parades. A huge sum of money was contributed by an appreciative populace in honor of the generalism's birthday for the strengthening of China's air force. Everywhere the countryside resounds to the tramp of marching troops. Compulsory military training is being enforced even though arms are inadequate to equip the numerous recruits. Local store clerks and artisans are going through their three months of military training for three hours a day with an enthusiasm which does them credit. The same is true of the students. There is a new spirit abroad, characterized not by slavish obedience but by a sense of devotion and determination which is refreshingly new. One hears the Chinese rejoice in the fact that the nation is now united. In the face of all the military preparation, they show a grim realization that they are preparing for a life and death struggle. All they ask is another year or two. Each day the struggle can be delayed is a day won.

A Glance at the Future

In Europe strange things have happened during recent years. In some cases the breaking forth of national aspirations has resembled the eruption of a volcano. Decadent nations have obtained a new lease on life. What is this spirit in the lives of nations that has its ebbs and its tides? That passes through stages of age-long slumber only to burst forth with rejuvenated power? With Japan the world witnessed the phenomenal rise to power of an Oriental nation. In 1894 the brave Japanese defeated the imperial armies and navy of China. Ten years later she severely defeated the huge armies of Russia. During the European war she sided with the Allies and took her place on a basis of full equality with the victorious nations. Her statesmen have followed a carefully worked out plan of continental expansion. For years the Chinese have retreated before the superior forces of Japan. China appeared like a helpless victim waiting to be slaughtered. The forward movement of Japanese aggression appeared invincible.

Behold, an awakened, united China ready to hurl itself against the rising tide of Japanese imperialism! It is not the financial resources or the military equipment of this emerging nation that challenges our attention. China is poor financially. Judged by standards of modern war equipment, she is weak. But it is this aroused national spirit that spells the doom to Japan's ambitions. Upon the ruins of the old, from the chaos of the past, emerges a nation which will again add glorious chapters to the records of an illustrious past.

APOSTROPHE TO A SOWER

You knew the harvest would be thin, with seed Flung upon stony ground, and some Caught in a fissure for crows to peck at Industriously, and perhaps one To reproduce the strange, unworldly dream That bade you sow and let another reap. Did this suffice? I wonder. You were vain With the common vanity that life permits, Flattering for a time, and then condemns With sudden, deathly silence. Did the lack Of recognition dim the splendid dream, Fray it at the edges, thin it out, Show darkness through the rents? It may be so; You were not one to quite forget yourself. Yet when you died you had your dream about you. And if your pain was like the livery The long-rejected wear, it could not hide The beauty of inevitable disaster That is the end of living in a dream. But did you fail? There is a little doubt When I remember how you loved the soil, And with what passionate care you harrowed it, And how you watched at dawn, at evening For one green sprout, for one response, to show The fertile truth of dreams; when I recall An answer in your eyes to something far And foreign to the dark, immediate view— For which I envied you . . . I do not know . . . Or if I do, I cannot say I know— That courage too, was yours. Ah! True or not Your dream was a magnificence now gone To where all men must go—and go alone.

FREDERICK TEN HOOR.
CALVINISM AND REVELATION
Leonard De Moor, Ph.D.
Minister North Blendon (Mich.) Reformed Church. Until recently Professor of Philosophy, Central College, Pella, Iowa

There are few more insistent problems in the religious thought of our day than that of revelation. Especially the growing spirit of secularism has been, and is everywhere threatening the distinctively religious or spiritual conception of things. Christianity has not escaped this pervasive influence. As a consequence, the idea of revelation, when not completely abandoned, as it has been by some, has more often been subjected to important modification. At the same time orthodox Christianity continues to maintain the concept, sometimes with, and sometimes without the help of a world-view which takes due cognizance of the contemporary situation.

Someone has lately said that if it could be shown that such a doctrine as that of revelation must still be held, and how it could be accepted, the Christian Church would be filled with new life. This constitutes a sufficient challenge to rethink the concept of revelation.

A good starting point is the realization that all historic religions are founded upon a belief in a divine revelation which brings man knowledge supersedes that which can be attained autonomously, and practical help for life not obtainable through man's own unaided efforts. The Christian religion in particular claims that such a revelation is an act of a personal Being who transcends the system of nature, though He addresses us through natural phenomena; that such revelation may be discerned in history, though it is never exhausted by history; that on the human side faith is necessary to make possible any cognizing of the divinely imparted gift, without man's power of receptivity, however, creating the revelation.

The Naturalistic View

But it is characteristic of important currents of thought in the last two hundred years that the concept of the transcendent is considered superfluous in any field of thought. John Dewey's theological views, as expressed in A Common Faith, are a logical culmination of this stream of thought. According to this point of view, revelation should be considered as issuing from those natural human attitudes which realize themselves in a pursuit of "ideal ends." Moreover, the God-idea, it is argued, should be surrendered, or should only be thought of as symbolizing human ideals and hopes. It is claimed that the human "imagination" presents these ideals to man, and his will quite naturally responds to them as worthy of pursuit. That which results, we are told, may be called revelation. All this not only happens in the course of man's natural life, but there is no need for, or justification of referring anything in this experience to a transcendent realm. This new piety, rather than placing a premium upon an acknowledgment of ignorance, centers its loyalty upon the relentless employment of the method of scientific inquiry. Salvation is reached only by some kind of self-discipline: it is a natural and immanent process.

Thus, at every point, it is claimed that if we are to retain the concept of revelation, it must be re-thought in terms of immanent laws and conditions. Professor Pauck does not state the issue too strongly when he says:

"Whether there can be a religion without God, a godless religion, is the question which constitutes the present crisis of religion." (Wilhelm Pauck, Karl Barth, Prophet of a New Christianity, p. 11.)

Thus the problem before us today is: The validity of the concept of revelation itself. We are challenged to reconsider whether the following pairs are mutually exclusive: the natural and the supernatural, the objective and the subjective, the rational and the super-rational, the autonomous and the divinely-prompted, the scientific and the authoritative, the ethical and the historical. Even certain so-called "naturalistic" or "humanistic" thinkers profess not to deny the reality of revelation, nor to reject the belief that the content of revelation is divine." They insist, however, that this divine content shall never supersede or transcend natural conditions. The traditional view, on the other hand, has been that there is and can be no valid concept of the "divine" apart from a transcendent supernatural reference.

Adherents of the traditional view who emphasize the transcendent nature of the revelation-content do not deny that revelation is transmitted to man over pathways which are a part of external or internal nature. But the persistent question that remains is: Whether, in the last two centuries of religious thought the divine content of revelation has been kept inviolate, while at the same time the human media have been recognized as the indispensable channels of its transmission. The problem of revelation is to correlate the supernatural content with the historical processes by means of which it has been revealed, and to do justice at once to the superhuman fact and content, and the human media and conditions of the revelation.

Two Factors in Revelation

The problem of necessity revolves around these two foci. For it is involved in the very conception of revelation that the human spirit is intimately related to the divine, and that there is an interaction between them. Because revelation, the disclosure of the divine, is always realized through some human medium, it has proved to be an ever recurring temptation for theologians in the last two centuries, to disentangle the divine elements from the human, and to determine what is truly authoritative, what is transcendent, and what is the passing medium. But it was in yielding to this temptation that the error of abstraction has too often been made, either to the disadvantage of the divine or transcendent element, or to the neglect of the human channels. The obligation to disentangle the divine and human elements too frequently has been taken so seriously that the necessity of maintaining an organic union of the factors has been neglected.
In an important sense, and speaking broadly, this struggle has been one between faith and reason, the Barthians championing the former, and the Lessing-Schleiermacher-Ritschlian tradition representing the latter cause. The slogan of the first group may be said to be the classical utterance of Tertullian: ‘Credo, quia absurdum est’ (I believe because it is absurd), and that of the other group the modern-sounding, but none the less classical formula of Abelard: ‘Credo, ut intelligam’, (I believe in order that I may understand). Now if there is anything which the history of Christian doctrine in our modern period should have taught us, it is this: That it is invalid to set these two conceptions over against each other as mutually exclusive. This is not a case of ‘either-or’ but of ‘both-and’. It is a false and unwarranted antithesis to cut the two ideas asunder. It is true, and a conception for the emphasizing of which the Barthians, in our day, should be given due credit and honor: That faith involves the irrational, the incomprehensible, the paradoxical, the Wholly Other. Without this there could be no talk of revelation at all. But it defeats the very possibility of revelation to insist, as they do, that the divine is “absolutely” transcendent, that there is no point of contact (Anknüpfungspunkt) whatsoever between the divine and the human, no continuity whatsoever, even though it be the divine initiative itself that throws the connecting bridge.

Rather, revelation is an organic union of the divine and the human. If there were no community between God and man, he could not reveal Himself. Even if He spoke we should be unable to hear Him; we should lack the faculty even of conceiving His existence. Not only so, but any revelation He might make would have no meaning for us. It follows, then, that if God reveals Himself to man there must be something in man which can respond to Him. As Pascal has so beautifully put it, “Thou could’st not seek Him had’st Thou not already found Him”. Revelation comes from without, as a great light, yet it manifests what has always been present to us. “In Thy light we shall see light” (Ps. 36:9). There is an inner light of the ‘Logos’ “which lighteth every man, coming into the world” of which the incarnate, the visible, the tangible, the historical Logos who was “made flesh” (John 1:14) serves as the complement. As a creature of the natural order man is endowed with senses and faculties which make him capable of answering its requirements; but there is that in him which allies him to another and higher order. In the act of creating him as man, God placed His own mark upon him, and gave him a knowledge of Himself which no abuse has ever been able to eradicate completely. These human conditions of receptivity constitute the subjective elements of revelation, and are as truly parts of the organic conception as the content which exists objectively.

Revelation and Experience

Therefore, in the language of the Post-Kantian idealistic theology, it may truly be said that “all knowledge rests upon experience,” — also knowledge of the divine; so that revelation, too, must of necessity come by the road of experience. It is true, as Luther himself said: ‘Deus non abit donis suis’ (God is not absent from his gift); God, the objective cause, is not to be conceived as foreign to or absent from the experienced gift of revelation. Yet it is not adequate to look to God, as has too frequently been done in the last two centuries as the transcendent “reference” to which human experience merely points, the “Source”, the “Whence” to whom we can reason back in a casual series, or to which we are intuitively led back under the compulsion of inner experience (Schleiermacher). This either makes God artificially external to the inner experience, or grants to experience itself the prerogative of disposing of the divine, of wielding Lordship over Him who is Himself arbiter of our destinies. We need a conception of revelation which, while safeguarding the unique glory of man, the recipient of revelation, does not ride rough-shod over the divine prerogative and supernatural content.

Just such a union of the objective and subjective as we have discovered the need of, has unquestionably from the beginning underlay Christian thought concerning revelation, at least in as far as the Scriptures of the Old and New Testaments were permitted to serve as the criterion or norm. For

“In the Old and New Testaments alike both conceptions find their place. God is the high and holy one, reigning in heaven, and yet there is always the sense of man’s affinity with God. Man is made in God’s image and receives from Him the breath of life. God dwells with the humble and contrite heart; he has made us for himself; he has searched and known us, and we are continually with him”. (E. F. Scott, The New Testament Idea of Revelation, p. 11.)

It is necessary merely to call attention to the Biblical doctrines of creation, preservation, incarnation, and resurrection, in each of which the organic union of the divine and the human is so emphatically expressed.

Augustine and Calvin on Revelation

Though it may be the accident of birth and ecclesiastical connection that predisposes the writer in the formation of his personal conclusions on this subject, it has seemed to him nothing less than remarkable, that in what for convenience we may call the Augustinian-Calvinistic-Reformed tradition a remarkable balance and symmetry has been maintained respecting these two factors.

The framework of Augustine’s philosophy of the Christian Religion, which is also his doctrine of revelation is this: Matching the divine essence, which approaches us from without, is the inner human self-consciousness, man’s subjective capacity, which in response to the Deity assimilates a certain valid knowledge of the same, though in this earthly life never a complete knowledge.

“For His incorporeal and changeless essence (essentia) far transcends all forms of relation and association that belong to human thought.” (Wilhelm Windelband, A History of Philosophy—Tr. by James H. Tufts, 2nd Ed.—Revised—1926—p. 276.)

Nevertheless the two together constitute an organic whole, and without both, revelation is not possible in Augustine’s view.

And the following is a summary of Calvin’s theory of knowledge, classified in terms of the two elements which constitute the knowledge relationship in respect to things divine:

The subjective side of revelation consists of:

1. The ineradicable human capacity to know and worship the Creator, in spite of the universal abuse there-of.
2. The implantation of faith, i.e., the constraining inward operation of the Holy Spirit, whereby the objectively wrong, but definitively Deity is made internally effective in human lives.

The objective side of revelation consists of:
1. The divine glory as reflected in:
   a. the mirror of external physical nature, and
   b. the human constitution (physical and psychical).
2. The Scriptures of the Old and New Testaments, which serve both
   a. as the key for the understanding of the otherwise mysterious and gloomy nature of nature, and
   b. for the exposition of the doctrine of salvation, centered in the life and work of Christ.
3. The historical manifestation of God Himself in the incarnate Christ.

It is fallacious to reserve the term revelation only for the objective factors, and then either to call the original subjective element "natural religion", or deny that the latter factor has any bearing upon religion or revelation at all. The inward, antecedent, or prior revelation, implicit in our very being, affords the point of contact between God and man. Without a common language there can be no instruction, and before God can speak his message, we must have the capacity for understanding Him.

Yet from the inward revelation alone man could never know God. Those instincts in him which reach out to something beyond would lie dormant and could excite nothing more than a bewilderedness and vague discomfort. The inward premonition begins to have meaning only when it meets with an answer. A message must come to it from without which makes it conscious of itself, as sounds come to a child and acquaint him with his sense of hearing. It is a fact of experience that the consciousness of God has always to be quickened by an impulse from without. These two aspects which even a sound psychology would seem to demand are not only preserved in the Calvinistic conception of revelation, but are here formed into an organic whole, a synthetic unity.

Herman Bavinck's View

Also Dr. Herman Bavinck has so beautifully expressed the hand-and-glove relationship between the objective and subjective factors which we have discovered constitutes the present problem of revelation, that we give the passage in full:

"Consequently, to the objective revelation of God, there corresponds in man a certain faculty or aptitude of his nature to recognize the divine. God does not leave his work half finished. He not only creates the light, but also the eye to behold that light. The external corresponds to the internal. The ear has been fashioned for the world of sounds. The 'logos' in the items of created nature corresponds to the 'logos' in man and make science possible. Beauty in nature finds an answering echo in aesthetic sensibility. Likewise there is not only an external, objective revelation, but an internal, subjective revelation as well. The former is the 'principium cognoscendi externum' of religion, the latter is the 'principium cognoscendi internum'. Both 'principia' stand related to each other in the most intimate fashion, like the light to the eye, and like rationality in the world to the human reason." (Herman Bavinck, Gereformeerde Dogmatiek, Vol. I., p. 253. Translation is my own.)

Only when these two elements are clearly apprehended as complementary, not as exclusive, are we assured of a sound concept of revelation. Nature and grace, creation and revelation, the world of reality and the world of value-judgments are not two, but indissolubly one. To think otherwise has been the error of the theology dominated by the critical Kantian philosophy. In these systems revelation has been illegitimately bifurcated. This may not be done. For without a genuine divine revelation in nature, history, and conscience, the so-called special revelation of supernatural or spiritual truths loses contact with the whole of cosmic reality. And if, as a consequence, the essence of religion is sought in the "practical reason" (Kant) or in a "donum superadditum" (Catholicism), in each case religion comes to stand along side of common human existence in an artificial manner, it appears as a sectarian phenomenon, and its catholicity is gone. On the contrary, only a theistic monism can guarantee a sound philosophy of revelation. Such a view is not only cosmic in sweep, but unifying as well. And so Bavinck concludes his discussion of revelation with these magnificent words:

"It can therefore be the purpose of revelation not only to teach man and to enlighten his reason (Rationalism), to cause him to conduct himself virtuously (Moralism), to awaken in him religious sentiments (Mysticism). But God's purpose in his special revelation penetrates much deeper, and has a much broader extent. It is none other than to wrench man from the power of sin, and to cause the glory of God to beam forth again from all creatures. And this has reference to man in his entirety, including body and soul and all his capacities and powers. Nor does it comprehend only a few isolated humans, but humanity as an organic whole. And finally, it takes in not only humanity, but all the rest of creation from other creatures, but heaven and earth as well,—in short, the whole world in its organic existence. Sin has spoiled and devastated everything, reason and will, the ethical and the physical world. Consequently in his work of rescue and restoration God concerns Himself with the whole of humanity and the whole cosmos. Most certainly God's revelation is soteriological, but the object of that salvation is the cosmos, and not only the ethical part of man, or his will in abstraction from his reason, nor the psychical elements to the neglect of the somatic and physical, but everything together. For God hath shut up all unto disobedience, that He might have mercy on all!" (Op. cit. Vol. I., p. 318).

All natural human organs may serve as tools for the transmission of revelation because they have been created for that purpose, and fulfill their true function only when so used. In the sacramental view of life there is nothing common or unclean. All things have been made to serve the divine purpose of self-disclosure or revelation. In Him all things beget their design and purpose, but these two elements are clearly appre-
is at once the majesty in the heavens, whom men are to worship with infinite awe, and a God near us, with whom we can hold the closest communion. Both conceptions are necessary, and a grave danger arises when they are kept separate. When all stress is laid on God’s transcendence, as in Barthianism, He becomes unreal and remote; when He becomes purely immanent, as He was conceived in the period from Lessing to Barth, we have the pantheistic confusion of God with moral achievements and with enthusiasm for scientific research (as in Lessing), with a mystical absorption of the soul into itself or into the All (as in Schleiermacher), or the release of values and ideals inherent in man’s moral nature (as in Ritschelanism). Instead of this unnatural severance, the two conceptions must go together. They are but two different modes of apprehending the same reality, which is at once the ground of all being, and yet stands apart from it, as that which is revealed. Nothing suffices but a theistically-monistic view, when it comes to this central theological doctrine of revelation.

THE DUTCH CHURCHES IN SOUTH AFRICA

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THE history of the Christian Churches in South Africa begins with the landing of Jan van Riebeeck at the bay of the Cape of Good Hope on April 6, 1652. He had been sent to the Cape by the Dutch East India Company to occupy and colonize this new territory as an intermediate stopping place between Holland and the rich East Indies, with which the Dutch East India Company then carried on a very lucrative business. He arrived with a small company of men and women in three ships and occupied the Cape in the name of and for the Dutch East India Company. Two days after their arrival he gathered his small following and laid the foundation not only of a new country, but also of a new religion, the Christian religion, new in this country of darkness and barbarism.

In his first official prayer, spoken at this first gathering of Christians in this strange, dark southern part of the dark continent, Africa, he expressed the hope that “our Christian reformed religion may be made known to the barbarian inhabitants of this country, and that the true reformed doctrine may in time be firmly planted here, and so expand that the holy name of our God may be praised.” In this foundation prayer van Riebeeck, founder of a new country, prayed not only for the continuance and survival of the Christian reformed religion, but also, and that is worth recording, for its expansion so that it may be made known to these barbaric inhabitants. From the very beginning the new colonists accepted their responsibility with regard to the conversion of the barbaric races in South Africa. Mission work forms an inherent part of the task of the white, European Christian population in South Africa. In a later article I intend to give special attention to our Missions in South Africa, and in this article I will limit my exposition to the European Churches, and, more particularly, the Dutch Churches.

The Early Dutch Reformed Church

With van Riebeeck then came to South Africa the Dutch Reformed Church. During the first years of settlement the colonists did not have the services of a permanent minister of religion, but had to be satisfied with those of a teacher of religion, of the so-called sick-comforter (siekentrooster). There was no church institution, no elders, no deacons and no ministers. But the Classis of Amsterdam was anxious to secure the services of a good and trustworthy substitute, who had to indicate his adherence to the reformed religion by signing the three formulas of unity, and this substitute was the sick-comforter. The first ordained minister of religion at the Cape was the Rev. Johan van Areckel, who started his work here in August 1665. Within five months of his arrival he had a Church Council elected with Abraham Schut as the first elder and Johan de Weine as the first deacon. This may be considered the beginning of institutional church life in South Africa, and from the very first this was organized along the lines of the doctrines and practices of Calvinistic, reformed religion as laid down in the resolutions of the great Synod of Dordrecht in Holland in 1618.

The arrival of the French Huguenots at the Cape in 1685 only strengthened the already existing ties with the pure reformed religion. Very few changes occurred in ecclesiastical affairs during the whole period of the rule of the Dutch East India Company at the Cape; that is to say, up to the year 1795 the only official church here was the Dutch Reformed Church. In that year England occupied the Cape for the first time, and from an ecclesiastical point of view this meant being cut loose from the Classis of Amsterdam, the only source from which the colonists could get their ministers of religion. Nothing being substituted in its stead, the colonists were completely at sea. In 1803 the Cape was restored to the Netherlands, then officially known as the Batavian Republic, which sent to the Cape Adv. J. A. Uyttenhage de Mist as Commissioner-General to take over and to institute a new government, more in accordance with ideas of the authorities in the Batavian Republic.

The arrival of de Mist marks the beginning of a new period in the history of the church in South Africa. He immediately set out to put some new order into things here. An adherent of the ideas of the French Revolution, he departed from the old order of things as he found them existing at the Cape then, and particularly as regards matters of a religious nature. In 1804 he issued a very important Church Ordinance, which was to replace the ordinances of Dordrecht, of which de Mist was no adherent, and in this new ordinance he laid down such new laws and
regulations for the orderly administration and control of the church as one would make for any secular organization. To him the church was nothing more than a more or less permanent association of like-minded persons.

**Under British Rule**

But in 1806 the Cape again, and now finally, passed into the hands of the English, who took over the Dutch Reformed Church. Under the act of capitulation the Dutch colonists were assured “that they would enjoy all the rights and privileges as before, and that public religious worship would be retained as before.” In other words, the Church Ordinance of de Mist remained in force and function. The church was now practically bound over to the State, and the Dutch Reformed Church now became more or less a State institution: its ministers were appointed by the Governor of the Cape and were paid for their services in the church by the State, while the Governor was to be represented in all church councils by two political commissioners appointed by him. In 1814 a new deviation from the old reformed service was adopted by the introduction of the so-called *gesange* in addition to the versified psalms. These *gesange* had previously been introduced into the church service in Holland in 1807 by the “Hervormde” church, and it was the example of this church, also a State institution, which was followed in South Africa. These songs or hymns were not taken from the Bible, but were free evangelical versifications.

For the next ten years very few changes were introduced into the conduct of the church service and into the laws and regulations governing the administration of the church. In November 1824 the Governor called together a General Church Assembly or Synod, at which certain rather important regulations were passed in respect of the general control of the church. These new regulations remained in force until 1842 when they were reviewed and changed, and in the following year the Church Ordinance of de Mist was repealed and the Church received full autonomy to regulate its own internal affairs without the intervention of the State. But the Church did not return to the Church Ordinances of Dordrecht. Since 1842 the Dutch Church became officially known as “De Nederduitsch Gereformeerde Kerk in Zuid-Afrika,” a name she has retained to this day.

**Church Union**

After the establishment of the two Dutch Republics in the hinterland of South Africa, *viz.*, the South African Republic in the Transvaal and the Orange Free State, this church extended its influence and membership throughout the whole of South Africa. After the incorporation of these two Republics into the British Empire in 1902 and when the four provinces went into union in 1910, the Union Parliament passed an act (No. 23 of 1911) which authorized the union of the four branches of the “Nederduitsch Gereformeerde Kerk” in the four provinces, and made comprehensive provision in regard to the organization, property rights and other matters concerning the united church and its component congregations. The present organization of this church is as follows: Each of the four churches (Cape, Orange Free State, Natal, and Transvaal) is ruled by a Synod, possessed of the highest legislative, judicial and administrative power; to ensure regular working of the church administration, the congregations (*kerke*) are mutually divided into church districts or circles, as fixed from time to time by the Synod; each congregation (*gemeente*) has a representative and managing church council; there is also a Federal Council which, guided by certain provisions, interests itself in the general good of the four aforesaid churches; arrangements also exist for the connection of Mission churches with this church.

Two things are clear from the above exposition as regards the organization of this church: it still lives under the shadow of the state, and it has departed from the Dordrecht Ordinances in respect of its administration. The fundamental idea is that the church is an association (*genootskap*) with branches in various places, while the upper (*meerder*) councils have become the managing bodies. This church has developed along the lines of Collegialism, in which an upper “collegium” has the right to veto decisions of a lower “collegium,” and in which decisions are made by majority vote. Accordingly, the highest authority is the Synod which makes the laws and regulations by majority vote, binding itself and the lower assemblies. The government of the church has developed along the lines set by the State or any association, and the Synod has the highest legislative, judicial and administrative power.

**Nederduitsch Hervormde Kerk**

The Voortrekkers (emigrants trekking away from English rule and influence at the Cape since the late thirties of the previous century) settled in the Transvaal and founded their first town, Potchefstroom, in 1838. In 1852 there were already three congregations, *viz.*, at Potchefstroom, Rustenburg, and Lydenburg. The Dutch Reformed Church at the Cape was concerned about the religious life of the emigrants, and at its Synod held in 1852 passed a resolution to incorporate the Transvaal congregations into the mother church, but this incorporation did not materialize, because the emigrants were unwilling and established their own church, the “Nederduitsch Hervormde Kerk.” An this is how it happened.

In 1850 a Committee had been formed in the Netherlands with the expressed purpose “of promoting the religious interests of the Transvaal Republic”. It collected sufficient funds to send out a minister, the Rev. Dirk van der Hoff, who arrived in the Transvaal in the first half of 1853. On his arrival there he found that in influential circles there existed a decided feeling against amalgamation with the Cape Synod. The Transvaalers were afraid of two things: the first was the influence of the English, which was then rather strong in the Cape churches; the second was the fact that in some of the Cape congregations very little discrimination was made between white and colored, both being allowed to become members of the church. In August of that year a representative General Church Assembly or Synod was held at Rustenburg under the chairmanship of Mr. van der Hoff, where it was decided not to amalgamate with the Cape Synod, but to establish
an independent church under the name of “De Nederduitsch Hervormde Kerk.” In 1858 a Constitution was drawn up and accepted by the Volksraad (Parliament) for the South African Republic, in section 20 of which provision was made for the acknowledgement of this church as the State church.

This church is governed more or less according to Presbyterian Church regulations by a General Church Assembly, which meets once every three years, and in the intervening periods by a Commission of the General Church Assembly; and further by five Circuits, into which the church is divided, and by the individual church councils concerned.

In 1866 the Dutch Reformed Church established its first congregation in the Transvaal, and by 1879 there were already 12 congregations. After the first war of independence in 1880-1 there was a general feeling abroad that the two churches, the “Nederl. Gereff.” and the “Nederl. Herv.” should unite, and in 1885 a partial amalgamation was effected. The result is that we have today still a partially depleted “Hervormde” church existing besides a very powdery “Verenigde” (United) church, also designated “Die Nederduits Gereformeerde van Hervormde Kerk.”

The Reformed Church of South Africa

And now a few words on the history of the third Dutch church, “Die Gereformeerde Kerk”.

Up to 1858 the Rev. van der Hoff was the only minister of religion in the South African Republic. But by this time a large section of the more conservative members of this church were turning against him on account of his modernistic tendencies, especially his rejection of the fundamental doctrine of predestination. There were also strong feelings against the use of the evangelical songs introduced into the church service. The same feelings were revealing themselves in the northern districts of Cape, also against modernistic tendencies in the Dutch Reformed Church there and against the use of the evangelical songs introduced in 1814. In 1859 these differences came to a head, and a third church was established in South Africa. Those who seceded from these two churches formed the “Vrye Gereformeerde Kerk”, later called the “Gereformeerde Kerk”. They had sought assistance from their brethren in Holland, who had likewise established a new church, “De Christelijk Afgescheiden Kerk”. These had sent to the Transvaal Rev. Dirk Postma, who became the founder of the Reformed Church.

The Reformed Church of South Africa is governed strictly according to the church regulations laid down by the Dordrecht Church Assembly of 1618-19, but as far as they can be applied in the various countries, with due regard to the individual requirements of the communities. In 1913 the Synod of Steynsburg decided to review and modify the church regulations of Dordrecht on the basis of the revision adopted by the Reformed Churches in the Netherlands at the Synod of Utrecht in 1905.

According to these church regulations, which do not represent an absolute law for every community or church, the functions of government rest mainly in the hands of the individual church council for each local congregation. Formerly the congregations of every province of the Union of South Africa assembled once annually in General Assembly. This is still done in the Free State, but in the Cape and the Transvaal a change has been made for the good. More in agreement with the church regulations of Dordrecht, the provinces are each divided into a limited number of circuits, e.g., the Transvaal is divided into four circuits or classes, namely Rustenburg, Pretoria, Potchefstroom, and Middelburg. Representatives of these circuits assemble once or twice a year to deal with matters which are too difficult for the individual church councils to dispose of. Once a year every circuit sends five representatives to the Particular or Provincial Synod. Once in every three years the representatives of all church councils assemble for the General Synod. The Reformed Church has no Moderator or permanent Executive. Every circuit, general Assembly or provincial Synod, or general Synod, elects at the commencements of its sittings an executive of four members, but at the close of the proceedings the executive is dissolved.

In my first article [THE CALVIN FORUM, Sept. 1936] I gave the latest figures with regard to the numerical strength of the three Dutch Churches. The Dutch Reformed Church is by far the largest, and its membership of 774,000 represents nearly 45% of the white population of the Union, while the other two churches have each about 2 to 3%. Thus more than half of the European population of the Union belong to the Dutch Churches.

The above gives us only one side of the picture. South Africa is a bi-racial country, and there are also a large number of English Churches. About these I hope to write in my next letter.

* * *

INTO THE NEW

Here we are.

'Neath arches of greetings;

Pushing old problems

Into new fields;

Carting old nature

Into new occasions;

Lugging old things

Into new regions,

Save our old deeds, buried

In old acres.

How alien this ground,

And yet...

Here are familiar paths,

Old paths tapering across

New fields.

Before us, to the right,

Over vales of uncertainties,

Towers the Rock of Ages.

Taking the path

Leading to the Rock,

We tread into the new

With certitude.

ALBERT PIERSMA.
THE DISEASE OF INSTITUTIONALISM IN OUR SCHOOLS

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SOMEONE not long ago made a statement which seems to contain more truth than poetry that American society is cluttered with organizations to the extent that it is monstrously over-organized, with the result that many institutions are little more than corpses of dead tissue. The spirit of Tara’s castle halls is gone, and the place is dead. In a real sense this is the danger for most institutions, for the simple but cruel reason that institutions too often begin as tools but end as tyrants. Hence the common experience that institutions sooner or later are attacked by a sinister disease of creeping paralysis.

The usual steps are that at first the institution embodies a great and vital ideal for the benefit of the basic needs of the individual and for the welfare of the group. What a life, buoyancy, freedom, joy, and similar subtle things of the category of the invisible and intangible — yet thoroughly human and beautiful aspects of a good life! And all along the line man rejoices in the glory of institutions which produce so much happiness. But before long the servant assumes the role of master. The tables are turned, and instead of the institution serving man, the latter loses more and more of his natural and God-ordained freedom and is by reason of rules and regulations on the road of serving the institution. Once master, he now is a slave. And he submits very readily.

The third and last step is a corpse. To be sure, there is a seemingly unavoidable incompatibility between the spirit of man and institutions; yet, that free man is so readily, albeit slowly, transformed into a stubborn worshipper of mere smoothness and complacency, and his hitherto free spirit is shackled into submissive slavery. The spiritual tragedy then does not lie in institutions and in machinery, but in man himself eager to follow the lines of least resistance and not aware that the thieves came at night and stole the best he can ever possess: freedom, the innate desire to develop, to grow, and to live the abundant life. He is a victim of the disease of institutionalism. And that condition is not to be charged to institutions — it is rather the result of his own love of ease and his neighbor’s love of power.

Shall We Blame the Institutions?

It is useless to blame the institution as such. Man is made to have institutions. They belong to the very nature of being and becoming. Without them he is thoroughly hapless. Suppose we ignore all institutions, and present forms of existence will deteriorate and all progress will stop. The nature of both being and becoming is violated. The court jester of long ago advised his king, afflicted with a bad disease, in order to bring about a quick and permanent cure that he should wear the shirt of a truly happy man for the short period of twenty-four hours. After much searching the servants found a hermit, contented as ever man was, but he refused to part with his shirt. Institutions are needed for happiness. Hence it is most unreasonable that the disease of institutionalism should ever be charged to the institutions as such; the fault always lies with our wrong notions about institutions.

At times we make the serious error of adding institutions that ought not to be but all the while rob us of our liberty; or we commit the sin of expecting too much from the institutions as means, and we ourselves fail to function as normal beings, with inevitable but disastrous results of subsequent disillusionment; or again the lust for power gives us the desire to use institutions for our own advancement no matter how much this selfish motive may grow at the expense of our fellow beings. Too many institutions and overorganization is the result of absence of rational selection; too much respect for the worship of institutions is the emotional error of making a golden calf; and is the selfish abuse of institutions to exploit those who lack both rational selection and emotional stability not the hobby of those strong-willed and self-propelled individuals whose lust for more conquest seems insatiable and who not so seldom honestly argue themselves into the firm conviction that they are the pillars of church, or state, or society?

That schools do not escape the ravaging influences of the disease of institutionalism which so readily gets admission through any one of the three gates just mentioned need not surprise any. They are occupying a larger place in present-day society than ever before, they are institutions to serve society all along the line from the Kindergarten to the University, and the three foes without the gate and within are always ready to prey upon the poor victim. If ever institutionalism threatened schools, it is particularly true of the present age. The real purpose of these institutions is in too many cases crowded into the corner, if not into oblivion, by sinister influences that singly or in unison have an excellent chance for success and a large opportunity to undermine in so many strategic places. Three of these enemies of the genuine purpose of schools will be briefly pointed out.

Artificiality in Schools

There was a time when in simpler social structures than those of this present western civilization the more natural institutions, such as the church and, especially, the home, occupied a central place among the educational agencies. They performed the lion’s share of rearing the next generation. Theirs was the normative function; schools then had but an auxiliary role. What was left undone by church and home was after a fashion taken care of by schools. Then the main task of education was confined to the former; and residual tasks were looked after by schools. This situation was a very natural one, the home being a foundational insti-
tuation and the church in some form or other always being a vital extension of the home.

But this natural set-up has undergone a most radical change. The former normative and large function of the home is now taken over by the schools, and the residual tasks of the latter are now left to the home. The larger functions in rearing children are transferred from the natural institution, the home, to the artificial institution, the school, which today has a richer curriculum than ever before. It is exactly this complete change that gave rise to the danger of artificiality. The central place occupied by the home, where the children learned reading and writing and living, is now assigned to the schools. And with this transfer of the normative tasks in education we sacrificed much of the naturalness, of the vitality, of the life-like situations, and of the organic atmosphere, all of which for centuries were the outstanding characteristics and treasures of home life. Instead, there grew up *nolens volens* an artificiality spreading far and wide amidst a confusing complexity of overgrown and over-formalized institutions, called schools.

It must be remembered that this tremendous change with schools swallowing up nearly all educational agencies and education by schools supplanting education by experience, did not come because a single individual or any group of individuals desired it. The development of our civilization with large urban populations, with the rapid advance of the industrial and machine age, with the ever increasing demand for an educated citizenry, with the ever growing need for specialization, and with the ever greater emphasis on competitive living in the struggle both for existence and for luxuries, irresistibly like a huge moving avalanche forced this shift from home influences to school domination upon us. Nothing could stop it! But we must not forget either that just as truly as this change came, so truly did education change from its natural setting to a highly artificial one. And the more artificial any institution is, the less resistance it has to withstand the virulent attack of institutionalism.

This artificiality is a by-product of the colossal change in social structure and is the fault of no one. But our very attitudes can make matters a good deal worse. When parents neglect to do what the more natural institution — the home — can do and ought to do, this first enemy increases his domain, his power, and his influence. When we as teachers and superintendents attach too much value to schools and do not esteem sufficiently highly the place of the home, thereby still more delimiting the residual functions of the home, artificiality widens its horizons. When the public in general expects too much from schools, which ought to have the smallest part of education and not the largest, artificiality is once again enthroned to lord it over still more territory. When we as parents and teachers are not doing all in our power to make both church and home work to full capacity in their residual tasks we are *ipso facto* making for more artificiality. When society does not develop a wholesome concern for quality but feeds the craze for quantity, again the enemy of artificiality is enlarging his legions of supporters, and the masses are doomed to disappointment by expecting too much from mere schools, size, number, courses, knowledge, technique, promotions, and whatever is used, as so much machinery in operating schools.

If the housewife by dint of her inveterate insistence on cleanliness forever scolds the members, the home is lost; if a minister preaches a dead and cold orthodoxy, religion is lost; if the teacher is teaching only subject matter, the student is lost; if the politician selfishly looks after nothing but his success, by promising mountains of clever and whole fields of timothy, the party is lost; and if society worships school machinery, education is lost.

Artificiality, due to a shift of educational responsibility from the more natural to the more artificial institution, is simply inevitable. But our inmost attitudes toward and love for freedom, naturalness, life-likeness, and similar organic paths of education should try to keep this enemy within bounds. Eternal vigilance is also the price for education. Our plain duty is as much as possible to keep education unspoiled by organization. And both home and school should together prefer the individualizing of education to the institutionalizing of education.

**Formalism in Schools**

Enemy number one would not have been so successful were it not that he has powerful assistance provided by another enemy or force. The first attack upon genuine education is the unavoidable concomitant of a change in society itself. The second attack is much more subtle and disastrous because it comes from the ever-recurring weakness of man to confuse form and essence, appearance and reality — a weakness that devitalizes practically all resistance to the warding off of destructive influences and to living a robust, healthy, and abundant life. Formalism is a form of idolatry so easily embraced that enemy number one instead of being checked by "minute men," ever ready to defend freedom and naturalness, can forge ahead like the rising tide of the ocean, conquering and to conquer.

Man, by reason of his sinful nature, operating also in attitudes of self-sufficiency and complacency, readily accepts form instead of essence and mistakes appearance for reality. Hence the confusion we meet again and again in the history of any civilization in identifying schools and education, or churches and religion, or parties and principles, or the letter and the spirit, as though there were no difference between form and essence. This identifying process usually results in a superficial, sentimental, and self-humiliating worship of appearance, form, and everything formal and outward. This phenomenon in the history of man has been the cause of many a denunciation from prophets and seers. It is such an inherent characteristic of man, that even while he has at least some contacts with true religion, he yet as a side issue relishes to serve idols. This sort of worship so well characterized by Holy Writ, "They feared God and served their idols" is at best dualistic, but formalism is still worse. It is that easy-going, self-complacent and sluggish attitude of heart of accepting stones for bread, of expecting genuine education regardless of how well the school functions or in which direction it leads, and of identifying church and religion or doctrine and the reorganization of personality.
Let us convince ourselves of the power of this age-old enemy of formalism by listening to the holy and righteous wrath of Isaiah, the chief among the later O. T. prophets, when in the first chapter of his book he vividly introduces Jehovah, speaking directly to the people and with increasing emphasis, denouncing the prevailing idolatry of formalism in stinging terms, and condemning as the worst of their religious practices what the Jews considered their very best. They were so blinded by formalism that everyone of their religious activities generally hailed as the reality of realities was branded as something that Jehovah “hated,” that was “a trouble unto Him,” and that made Him “weary.” There was plenty of form, but no essence; a great variety of performances but no reality; rebellious children had become worse than an ox and an ass. No wonder they failed in their purpose.

Another prophet, Amos, likewise eagerly tried to awaken the people out of the stupor of indifference to social evils, a stupor brought about by the enervating forces of formalism. Again their best religious practices are “hated” and “despised,” and the Lord “will not accept,” “will not regard,” and “will not hear.” And thirdly, Micah reasons as a kind father does with his children by asking a series of six questions pertaining to the general problem how to come before Jehovah, and with child-like simplicity and plainness and directness he asks: “Will the Lord be pleased with thousands of rams or ten thousands of rivers of oil?” All three prophets dealt with the same evil of formalism among the Hebrews; all three gave the same evaluation of their formalistic practices; all three condemned these sins unequivocally; and all three offered the same general remedy of returning from form to reality. “Learn to do well”; “Let justice roll down as waters.” “Walk humbly before thy God.” And Jeremiah sums up the new way and the new covenant by the direct personal message from Jehovah, “I will put the law in their inward parts and in their heart will I write it.”

**Intellectualism in Schools**

Artificiality makes such inroads upon all efforts to provide a genuine education, especially because man’s native propensity for formalism weakens and saps what might in more normal situations be a source of formidable resistance. But whatever vitality is still left is further drained by a second ally and enemy of the high purposes of schools. It is the wrong approach to the nature of reality, to the essence of things, and to the rock bottom of well being — an approach usually called intellectualism.

True, we all subscribe to the slogan that a real education never issues from a knowledge factory. Again, we heartily agree that education is, like religion, caught, not taught. And yet, what have we too often done in practice? The emphasis throughout has been altogether too much on knowledge. Filling the mental hopper with facts has been too much the prevailing policy. When the mighty civilization of the Greeks was suddenly thrown into the lap of the Church, the riches of this contribution were so enormous in variety and the philosophies so multitudinous in their implications that proper selection and rejection in the process of assimilation was out of the question, with the result that much was accepted which was either positively harmful or misinterpreted and applied with dire consequences.

The Christian Church — at least the more orthodox Protestant group of succeeding centuries — rejects quite definitely the Greek slogan that “Knowledge is virtue,” but the danger in the similar saying, “Religious education is power” was not clearly understood. Knowledge, so the application before long developed to be, is a cure-all. Hence parents and teachers — and we all are guilty — hailed the intellectual powers of the mind as miracle workers. The theory was actually defended that if enough schools were built, prisons could before long all be demolished. The illusions prevailed till this present day that progress of science, a generous share of a general education in schools for all, and a specialized education or schooling for an ever-growing number of people would be a guarantee for a more perfect society. No alphabets, no ignorance, no crime. Da Costa, a Dutch poet, however, took a more sober position by labeling the invention of printing a giant’s step to heaven and to hell.

Meanwhile, the popular notion spread that knowledge is the power supreme. And schools fostered this notion. Book knowledge was elevated to a position of honor. Intellectual advancement was stressed. Promotions, report cards, degrees, and similar marks of distinction became the standardizing agencies of success or failure. Memory was exercised to the extreme for academic advancement. During my recent visit in the Netherlands I came upon a group of five boys of the seventh grade of an elementary school who, by the side of the road, tried to commit to memory fifty dates in history, each with its event, printed on both sides of a sheet of paper — the dates not in chronological order but as much in illogical order as possible. It was sheet number four. So far they had to memorize two hundred dates at the end of the school year before they could be promoted. In the same country I met a girl student of the fourth year of a five-year high school pursuing nineteen separate studies, and another girl student in the fifth year of a gymnasium showed me a report card with sixteen different subjects, seven of which were ancient and modern languages. This excessive regard for the accumulation of knowledge is no doubt one of the reasons why the Netherlands is called the little China of Western Europe.

And this aim, acquisition of knowledge, is emphasized in our U. S. also. We, too, think too much of the proud possessor of diplomas. We, too, foster a tendency of dead and killing intellectualism. “I must cover the book” is a desperate cry of a tired teacher, heard too often. And parents usually admire their bright children for getting all A’s on the report card and hardly ever fail to treat visitors and friends with a glowing account of the achievements of their offspring. These same parents, however, often regard the less fortunate brother or sister as of much less value and worth. And a dull child hardly ever has any chances left.

That an over-emphasis on this knowledge aspect of schooling cannot lead to a genuine education is proved in various ways. All Christian educators will agree that the whole problem of education is a moral one — moral in a wide sense. We, too, are of one accord when we say that religious consciousness is predominantly a non-intellectual experience. Again, no one denies that God did not reveal Himself primarily for our intellec-
tual satisfaction, nor would any one dare to proclaim that "He should be glorified primarily through our intellectual understanding of Him." "To the contrary, God's revelation addresses itself more directly to our feeling and moral apprehension." And that very revelation teaches that we stand "in a relation to God which is more adequately characterized as primarily moral than an intellectual one, for we are guilty before Him, reconciled to Him, in Christ His children."

Instead of the intellect being primary in purpose, let us stress the whole personality, with full emphasis on the will and the heart. Why should Paul make grace the keynote in his fourteen epistles? And the grace he has in mind is the irresistible grace, not omniscient grace or scientific grace. The very qualifying adjective "irresistible" pre-supposes a will of man that must be bent, or regenerated, or reorganized. Or, why the insistence that love is the principal Christian virtue, a doctrine quite in harmony with the substance of the Decalogue, a monument of moral science towering over the march of time with the ringing message that we should love God above all and our neighbor as ourselves? Not knowledge is the power that overcomes the world but faith born of love. Or again, if knowledge is to be stressed so much that we often leave no room for character, personality, will, love, faith, and similar spiritual aspects of the abundant life, why then was one of the main themes of that mighty movement, the Reformation of Luther and Calvin, a continuous appeal to and defense of the priesthood of believers? Then intellectualism was not the dictator, but the Christian hearts were quickened by the appeal of personal regeneration and personal privileges and duties as individual priests.

Moreover, the main contribution of the Hebrew social structure to the stream of this western civilization was a moral science, still the mainstay of our moral order. And our Lord and Saviour expressed His philosophy of life thus, "It is my meat and drink to do the Father's will." And, yet, in spite of all this our whole western civilization is suffering from a cultural lag between what we all believe to be the essentials of life and our practice in schools where too often we worship at the shrine of "Intellectualism" with the superscription "Primacy of the Intellect." Now the approach may be correct by appealing to the intelligence, but the purpose is infinitely higher. Mere learning will not save us. If it is true that the most sacred thing a man can do is to say "Lord, I believe," then our misdirected and misapplied enthusiasm for mere learning, often motivated too much by economical considerations, needs redirection in harmony with what seems to be the more fundamental concern of life — viz., "the reorganization of personality by reason of which the creature comes to seek its own felicity not in the temporal but in the abiding." And the will of God abides forever.

This one-sidedness in schools as though education is mere preparation for examining the lesser achievements of children, an attitude toward children enthusiastically lauded by parents and others, is but a reflection of the general spirit of the age in which we live and which can indeed claim to make greater contributions to the lesser needs of human existence and welfare but seems poverty-stricken in making but lesser contributions to the greater needs of humans. The craving for knowledge as a means to outward success surely does untold harm to the major objective of all Christian educational effort, the molding of Christian personality. As the third enemy in the triple alliance it solidly supports both artificiality and formalism. Together they create a situation similar to one in the hoary past which as a warning for all time has been called "Ishabod."

A New Program

There is, indeed, among many teachers a wholesome rebellion against the last two enemies, and the new remedy is an insistence on a much more natural and more organic approach revealed in decidedly better instructional procedures with emphasis on the child and his personal and social development; with less regard for subject matter as the beginning and end of all education; with a determination not exclusively to stress the three R's at the expense of higher objectives that center rather in character, emotional attitudes, citizenship, spiritual and cultural values; with a devotion to the principle that after all Christian personality is the better objective; with a decrease in excessive emphasis on scholarship marks; with a typically American demand that secondary education should no longer be confined to the intellectually and socially élite but be opened to all the children of adolescent age; and with a curriculum revision intended to meet the interests and efforts of a larger number of pupils of different abilities. But mere change in technique of approach is not sufficient. Fads and frills result if used by those who will not see the thing whole. These more modern ways of teaching developed after much discussion are only productive of wholesome changes and effective in keeping out the enemies of formalism and intellectualism if teachers are eager to be well founded in educational psychology, educational sociology, Christian philosophy of education, etc.

And we in our Christian school surely have a lofty starting point on God's holy hill. We may teach covenant children, whose covenant God has made a hedge of the greatest blessings about them — body and soul; head, heart and hand; and mind and spirit as He did with the patriarch Job. In the very atmosphere of these spiritual treasures we should define our aims, choose our materials and methods, and scorning the three arch-enemies of a genuine education below in the valley — artificiality, formalism, and intellectualism — we with uplifted head in the fear of Jehovah will look unto "the hills, from whence cometh our help."

With due respect for knowledge and form as means to higher ends we shall dare place the basic Christian virtue of love central subordinating everything else to it.

Or shall we, as one of our superintendents stated the issue, complacently practice the dualism of being Christian in aims and pagan in procedures; of combining Christian faith and pagan pedagogy; of being afraid to carry a sound principle into practice, instead of fully accepting all consequences of a noble ideal.
THE MEANING OF THE CONSTITUTION

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ONE hundred and forty-nine years ago the Constitution of the United States was adopted. It is the oldest written constitution still functioning in the world.

In order to have a correct conception of the meaning and value of this superb document, it is imperative to keep in mind the chaotic conditions that existed prior to the writing of the Constitution and the miraculous transformation to genuine progress, as a result of its adoption.

Chaos and The Constitution

The victorious conclusion of the Revolutionary war did not end the troubles in the colonies. They could not unite for peace; all desired prosperity and none would yield state sovereignty. Orderly government was absent and consequently credit was gone; money was worth anywhere from two and half cents on the dollar down to nothing. Trade was ruined and bankruptcy became an ordinary affair. Mobs drove the Congress from Philadelphia into New Jersey and in Massachusetts they “shot up” the courthouses. Tories were expelled to Canada by the thousands. The social and moral structure of the nation was rapidly decaying, it seemed.

As Washington observed this movement towards certain anarchy, despair and melancholy seized him. The bloody sacrifices to achieve independence appeared to have been made in vain.

Two years before the Constitution was signed, he wrote to his friend, James Warren: “The wheels of government are clogged, and ... we are descending into the vale of confusion and darkness.”

On November 5, 1786, he wrote in a similar vein to James Madison: “No day was ever more clouded than the present. We are fast verging to anarchy and confusion ... What stronger evidence can be given of the want of energy in our government than these disorders? ... A liberal constitution, well guarded and closely watched to prevent encroachments, might restore us.”

And in February of 1787, seven months before the signing of the Constitution, he wrote to Henry Knox: “If ... any person had told me that there would have been such formidable rebellion as exists I would have thought him a fit subject for a madhouse.”

Under such perilous conditions, fifty-five men met at Philadelphia and framed the Constitution. It took about four months to write it, almost a year to have it ratified by the various states and another year to set the new government in motion. A miracle had occurred. Order emerged out of confusion; unity and cooperation replaced hostility and rivalry. Credit was restored. Many wondered and asked: “What happened?”

This amazing and rapid change from chaos to healthy progress, brought about through the Constitution, is of crucial significance to a correct understanding of American history. The beneficent effect of its operations deeply impressed Washington and completely cured him from his mental depression.

A Great Document

On June 8, 1790, about three years from the time the Constitutional Convention was called, he wrote to the Marquis de Lafayette: “You have doubtless been informed, of the happy progress of our affairs. The principal difficulties seem in a great measure to have been surmounted ... Our revenues have been considerably more productive than it was imagined they would be.”

And on July 20, 1791, he wrote to David Humphreys: “Tranquility reigns among the people, with that disposition toward the central government, which is likely to preserve it. Our public credit stands on that high ground which three years ago it would have been considered a species of madness to have foretold.”

All this clearly indicates that Washington considered September 17, 1787, as the proper birthday of the Republic. For it was then that partisanship and local selfish interest gave way to unity and unselfish public service. People began to think in national terms. It was the first manifestation of the true American spirit.

In this connection it is highly significant to note that when Washington still had six months to serve as President he delivered his farewell address on September 17, 1796, which was the ninth anniversary of the Constitution. In that remarkable valedictory to his countrymen, he recommended the Constitution “to the applause, the affection, and adoption of every nation which is yet a stranger to it.” William Pitt, perhaps the wisest prime minister Great Britain has ever produced, declared that the American Constitution would be the “wonder and admiration of all future generations and the model of all future constitutions.” It is extremely interesting to observe that the greatest American leader and the most celebrated British statesman of that day were in full accord as to the abiding value of our Constitution.

The Constitution passed “unscathed through the furnace of civil war,” foreign wars, and withstood three thousand attempts to amend it and history emphatically confirms the testimony of an immortal Gladstone when he characterized it as “the most wonderful work ever struck off at a given time by the brain and purpose of man.”

Permanent, Yet Flexible

There are two schools of opinion feverishly debating the question: “What is the meaning of the Constitution? How must one interpret it?” There are those who are always hiding behind their favorite smoke screen of constitutionality. They are the literal-minded interpreters who would place the supreme law of the nation in a straight-jacket of “unreasoning and unreasonable conformity.” They look upon the Constitution as an object of popular worship, instead of an instrument of popular power.

Then there are others who ardently hold that the Constitution has become obsolete in many parts, that it needs radical amending or complete replacing to
meet “modern needs.” This extreme contention must likewise be condemned.

The Constitution does not consist of a set of rigid rules that would block any progress and keep everything static. On the contrary, it is a forward-looking document contemplating economic and social advance. Chief Justice Marshall explained the spirit of it when in one of the most well-known cases before the Supreme Court he said, “We must never forget it is a constitution we are expounding — a constitution intended to endure for ages to come, and consequently to be adapted to the various crises of human affairs.”

Of course, this does not mean that emergencies are to alter the Constitution or that unconstitutional legislation shall be upheld because of a devastating depression. It simply means that within the scope of the Constitution are powers to deal with every emergency. It is an instrument capable both of changing and of remaining the same. On the one hand, its inherent flexibility must be maintained to serve mankind. On the other hand, there are limits to be observed and we must know when and where to stop the process of “adaptation.” Even noble experimentation must heed the stop signal, unless we are ready to tear up the Constitution and break entirely new trails. I don't think the American people are in that mood just now.

Let us keep in mind there is always a road open to amend the Constitution. The people can do it whenever they please, as they have already done a number of times, and when they have done so there is no power on earth to stop their authoritative claims. The Constitution is wide open for all possible natural growth, if the people are progress-minded. And it doesn’t take so long. One recalls that the repeal of the eighteenth amendment in the constitutional way was accomplished in two hundred and eighty-eight days. And if the Constitution is not elastic enough to help the nation in a grave economic crisis, then let the people now demand such constitutional remedies that will prevent future despair or worse.

The Constitution and the Bible

We often glibly speak of laws as being constitutional or unconstitutional — but what does “constitute the constitutionality of the Constitution”? Before what final court must it receive justification?

The secret of the Constitution’s inner authority lies in its perfect agreement with natural law, with moral principle and with conscience. These are the bases of the Constitution and, we may add, they are in harmony with Holy Writ.

The Founding Fathers did not believe in coercing men’s consciences. They stressed the principle of religious toleration when they wrote in the Constitution: “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.” It means that the powers of the government shall never be employed to serve the interests of any politico-ecclesiastical machine. The enjoyment of religious liberty is a direct fruit of the teachings of Christ. His commandment, “Render unto Caesar the things which are Caesar’s; and unto God the things that are God’s” is not only recognized but enforced by the first provision of the Bill of Rights of the Constitution. “The things of God” are sacred and Caesar may not touch them. The Constitution keeps Caesar, the government, in its own domain. It builds a wall of separation between Church and State.

The commandments, “Thou shalt not kill” and “Thou shalt not steal” are recognized in our Constitution as a superior law, which our lawmakers, Congress or Legislatures, may not violate under any pretext. Listen: “No person shall be ... deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use without just compensation.” The Constitution protects the sanctity of human life, liberty and property.

Furthermore, the Declaration of Independence and the Constitution solemnly affirm that the “laws of nature and of nature’s God” entitle men to certain specific inalienable rights. These rights must be protected. Governments are accountable to a Higher Power for their acts. The laws of nature are an expression of the law of God. This divine law is superior to all human law and must be obeyed. That principle is maintained by the Constitution.

It moreover provides a system of justice in which there shall be no respect of persons, in accordance with the divine maxim, “ye shall not respect persons in judgment.” All citizens are “equal before equal law” is the heartbeat of the Constitution and is in complete harmony with Biblical teaching (Lev. 19:15). The Constitution emphasizes Christ’s principle that “a laborer is worthy of his hire.” Where, except in America, does the laborer enjoy so many privileges, including the untrammelled right to acquire property and improve his status in every direction?

Anti-Communistic and Anti-Fascistic

It is not incidental that many smart college professors evince a keen aversion to the Constitution and the Bible. They have sensed a vital relationship between them. They would like to abolish them if they could. They are teaching youth the dangerous doctrine that morals, religion and constitutional government are just “man-made fashions” and should be subject to change. How long will the patient American people permit this boring from within? Certain centers of higher learning should be investigated at once and if need be, cleansed from this cancer of communistic propaganda.

It is high time that loyal American citizens make a thorough study of their Constitution and their Scriptures and discover for themselves the striking similarity in underlying ideals. It would yield tremendous benefits.

The Constitution as the charter of our liberties abhors the pagan conception that man is a creature, a slave of the State. It is the defender of all, citizens and aliens. It serves warning on all to adhere to the accepted rules. It affirms that God governs the affairs of men.
THE recent death of Bishop Desiderius Baltazar was a great loss to the Reformed Church of Hungary. He was a characteristic churchman. The present status of Magyar Calvinism is closely interwoven with his life.

The ancestors of Bishop Baltazar were Huguenots who settled in Hungary. The Hungarian soil assimilated him and he became the most ardent exponent of Magyar ideas. He was young when he was elected the bishop of Transtibiscan Synod, the largest in Hungary. (It is named after the river "Tisza", or "Tibiscus" in Latin.) He resided at Debrecen, which is called the Calvinistic Rome.

He was the worthy successor of Bishop Melius, the first bishop of Debrecen, who won over a great many of the Hungarian learned class and nobility for Calvinism. Bishop Melius presided at the General Synod held at Debrecen in 1567, when the Second Helvetic Confession and the Heidelberg Catechism were adopted. In 1570 he held another council at Csenger, where a confession was prepared and a strong protestation was made against Unitarianism. The Confession of Csenger was included in the international collection of the Reformed confessions.

Debrecen from the very beginning of the Reformation was faithful to Calvinism. In the last century, however, when liberal and rational theology became fashionable, the Calvinism of Debrecen became a decorated vessel without the precious nard. When other Reformed Theological Seminaries of Hungary were ashamed to be called Calvinistic, Debrecen still clung to the name and boasted of its Calvinism. Nevertheless, it was a dead orthodoxy without the awful experience of the sovereignty of God. This false Calvinism was joyful in its achievements as far as national, political and religious liberalism was concerned. The Magyars of Debrecen were Calvinist nominally because they could and would not be members of the Roman Church.

Bishop Baltazar respected the traditional Calvinism of Debrecen, and in the years of the late confessional revival of the Reformed Church of Hungary he cured its disease. He gladly accepted the practical Christianity offered by the Theology of Budapest but not on a general Christian basis but as a natural consequence of Calvinism: to walk humbly before God, to serve Him and to live for His glory.

Bishop Ravasz of Budapest preached the funeral sermon over Bishop Baltazar, taking his text from Luke 11:21-23. I herewith translate a part of this sermon.

"His nerves, his soul, were of steel. His soul was not passive or a virtuoso of patience and silence, but was very active. The fundamental character and the root of his intellectuality was bravery. He was an orthodox type, who possessed the pure truth, therefore he did not know what doubt was. The distressing instincts of seeking were unknown to him. He did not fight with the polyp arms of the critic. He has never revised his fundamental convictions, only their applications were different. In the construction of his world view he was not led by logical or aesthetical interests: he wanted to be fit for practical life. His believing soul accepted fully the confessions of Calvinism, thus every question pertaining to God and man was settled for him. He was not a prophet, a pastor, a theologian or an evangelist, but a "miles Christi", a true soldier of the true Church of Christ. He kept the ancient heritage of the Hungarian Reformed Church in its full and unimpaired historical possession. He was of the opinion that he had to keep especially three treasures: the pure doctrine which is expressed by the atonement of Christ in its intactness; liberalism, which prepares the way of human dignity; pure Calvinistic Magyarism, in which the national spirit, national history and national predestination were incarnated. In a solemn hour all of these were comprised by him in one word: Debrecen. For him Debrecen was the seed and root of Calvinism, on the other hand Calvinism for him was the color, spirit and flame of the Magyar nation and Magyarism was the symbol and crown of humanity. Debrecen for him was the comprehensive embodiment of everything that was great and glorious, as Calvinism, Magyarism and Humanism."

Bishop Baltazar organized the National Hungarian Reformed Ministers Association. Now nearly every Hungarian Reformed clergyman belongs to it. He was instrumental in establishing flourishing homes for the orphans of ministers.

Bishop Baltazar manifested great activity in the interest of the College of Debrecen. It is the glory of the city and Calvinism. It was established four centuries ago and its existence has often been endangered. In 1752 Queen Maria Theresa forbade the city to aid the College from its treasury. The Magyar Reformed people started a collection among the Reformed brethren in Switzerland and Holland and among the members of the Church of England. After the world war its funds were depreciated and the existence of the College was imperilled once more. Bishop Baltazar came twice to the United States to raise funds from Magyars and Americans and he saved the life of the College.

The late Magyar Calvinistic bishop was a blessed instrument in the hands of God to build His Kingdom on a firm foundation.
SCIENCE, EVOLUTION, AND REVEALED TRUTH


The contents of this book as seen by the reviewer may be summarized in the following propositions:

1. The theory of evolution which has gained great popularity and with the assumption that everything, including even life, mind, and personality, has been "evolved out of" matter. Everything can be traced to one single material origin or source. This is the thorough-going monophyletic interpretation of the cosmic process, advocated by Ernst Haeckel and his followers.

2. Similarly, the central thought underlying every "orthodox" interpretation of the modern theory of evolution is that in some real sense the ordinary physical and chemical forces hold within their own nature "the promise and potency" of all that has since emerged.

3. It is, however, impossible to accept this theory which derives everything from a single material integral. You cannot get more out of a thing than is in it.

4. Illustrations of the author's view:
   a. You cannot derive a circle from a polygon by increasing the number of sides the latter may have. The circle is different; it has a distinct integral or logos.
   b. You may produce numberless patterns and combinations; yet all of these depend upon the number and color of the bits of glass and the specific angle of the reflecting mirror; similarly, the "variations" of organisms are limited by the parent-form to which they, severally, belong, whether plant, animal, or man.

5. Evolution in the sense of a single continuous process arising from a single material source is not true to reality. Evolution is true, however, in the sense of "a series of distinct developmental systems" each arising out of its own separate and characteristic integral.

6. The origin of any material actuality is spiritual. Matter does not give rise to spirit but spirit determines and creates matter. The mind gives existence and shape to the body.

7. Hence, the original forms are the product of creation, of spirit, mind. Only the "varieties" included within each original type are the product of evolution.

8. The Universal Integral, God, has created three integrals which have given rise to the fundamental forms of life: plant, animal, man.

9. Of the three original types Man in monophyletic. The author inclines to the view that plants are also monophyletic. He, however, does not admit that animals are monophyletic.

10. Creations and evolutions have alternated. At a certain point in the evolution of physico-chemical forces, the principle of life descends "from above" into inorganic Nature, and plant-life emerges. This, in turn, undergoes development (evolution) until a new principle descends from above; animal-life. Animal life evolves to the limit of its potentialities; then, under the quickening agency of a higher spiritual reality, man appears. Human life evolves upward to the limit of its possibilities until it is overshadowed by the Power from on High and Christ appears.

11. Christ differs from other men not merely in degree but in kind. He is indeed God of God, not merely a product of evolution. He is the Incarnation of Deity.

12. Christ's birth was necessarily parthenogenetic.

13. Immortality and Physical Resurrection: "There is absolutely no inherent reason why . . . when the body is destroyed the soul should not continue to exist, and . . . reproduce or recreate another body of precisely the same plan or pattern as the former, just as trees, which lose their leaves in winter, are in the Spring put forth their leaves anew."

   Here is a firm basis for the problem of creation and cosmic development. It is a book worthy of careful perusal. The argument against the primacy of matter is very convincing. The author succeeds in showing the inadequacy of the theory of evolution viewed as a single, continuous development. His illustrations are ably selected and really shed light on the subject. The defence of the orthodox doctrine with respect to the Person and Virgin Birth of Christ is refreshing.

The author's idea of the resurrection of the body is not the one which is usually defended in Reformed circles. In this connection a thorough study of 1 Cor. 15 will be profitable. What does the Bible really teach? That is the real, the only question. The view which derives all plants from one ancestral type is by many considered in accordance with the undisputed facts gathered together by the Laymen's Commissions. This book not only faces all those facts but also draws from them conclusions which are far more cogent and compelling than those which the authors of Rethinking Missions draw. The set-up of the book is not at all polemical. Where does it mention Rethinking Missions or its sponsors or its authors. But it is an answer to the book nevertheless. Others, notably Dr. Zwenner, have attacked the theology of "this tragic blunder-book," but here in Professor Latourette's book we have a fearless facing of the morrow of the missionary enterprise - a morrow which is not divorced from today, much less divorced from the facts of the first two thousand years.

Professor Latourette is well qualified to write such a book. He served his missionary apprenticeship as Professor of History at Yale-in-China, Changsha, Hunan. He is now D. Willis Professor of Missions and Oriental History at Yale University. His first book was The Development of China, than which no better brief account of China's history has been published. His massive A History of Christian Missions in China is the authoritative book on the subject.

The author first presents a two-chapter description of "The Day Which Is Closing." He lists the forces which made that day and gives a crisp survey of the missionary enterprise which was its result. The author then dedicates a chapter on "The Day Which Is Coming." Some of these forces he finds to be a prolongation and accentuation of those which made the nineteenth century distinctive. As new features which are helping to make the coming age different from the old he lists: the emergence of a new world culture; economic and social change; the menace to all civilization of international war and of violent domestic revolution, paralleled by an unprecedented interest in ways of insuring peace; a loss of faith and even of interest in the older religious systems, along with the rise of new systems and a trend toward religious toleration. He revolts against the political and economic domination of the Occident; and the stationary character or actual decline of missionary giving and enthusiasm in much of the Occident, especially in Protestant circles.

When he presented for Revising Missions the Need for a New Day, the author states his own position: "Here at the risk of seeming hopelessly dogmatic and obscurantist, we can simply affirm that the historic Christian position is the eternal validity of the Christian gospel and for all men. Many of us are now growing less interested in all the new knowledge which the past century has seen disclosed at variance with the Christian gospel, but, rather, a threat and menace to it. In the latter, he insists that the men and women of the new age continue to be the representatives of the Christian gospel. He answers affirmatively the question: "Do we of the West have any right to go abroad as missionaries when so much remains to be done at home?" Here the "view" follows that the author would have made out a stronger case if he had emphasized more strongly than he has the command of Christ which leaves no alternative as long as there remain areas un-reached by the gospel.

BOOK REVIEWS

RE-RETHINKING Missions

MISSIONS TOMORROW. By Kenneth Scott Latourette. New, Harper's and Brothers, xvii and 220 pages, $3.00.

This is a heroic and much-needed book. Since the publication of Rethinking Missions, nothing else has appeared which faces so squarely and courageously the questions put forward, and has attacked the theology of the book which has set up the opposition. The set-up of the book is not at all polemical. No where does it mention Rethinking Missions or its sponsors or its authors. But it is an answer to the book nevertheless. Others, notably Dr. Zwenner, have attacked the theology of "this tragic blunder-book," but here in Professor Latourette's book we have a fearless facing of the morrow of the missionary enterprise — a morrow which is not divorced from today, much less divorced from the facts of the first two thousand years.

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Chapter Five on "The Program of Missions in the New Day" contains the author's constructive contribution to the problem investigated in his book, and defends eighteen propositions, and there is not an unimportant one among the eighteen. Evangelism, Christian literature, education, medicine, and the application of the gospel to social conditions are given thorough treatment. We must be awa some of the secular motive of missions schools and hospitals. The burden of the Christian witness must rest more and more upon Christian communities rooted in the soil. Types of worship and of organization must be adapted to local conditions, and to the historic genius and culture of the people to which Christianity goes, but the bond with historic Christianity must be maintained. Self-government and self-support remain indispensable ideals. Missionaries should not be withdrawn but should be assigned to tasks which are younger figures numerically too weak to assume. Preparations must be made for adequate leadership. Churches of both sending and receiving countries must be knit into a world-wide fellowship with friendly approaches to non-Protestant Christian groups. (Here the author seems headed for a broad inclusivist which the reviewer fears cannot be attained except at the cost of depth).

What seems to the present reviewer as the outstanding virtue of Dr. Latourette's set-up for the Missions of Tomorrow is his insistent emphasis upon the necessity of working towards the founding of Christian congregations on the mission field. He seems a person of unusual and indefatigable zeal for personal educational and medical and social features of missionary work. All have a place and a noble place, and the time has not yet come that they can be eliminated, but they are the scaffolding and the part of the building which we are erecting in mission lands.

In his eloquent plea for co-operation on the mission field between the various denominations, the author has not given much prominence to the fact that his church groups are nearer to God and become more submissive to His truth, they will inevitably draw nearer together. The reviewer does not hesitate to mention this, because he knows from personal conversation with the author that Dr. Latourette is wholly committed to this principle.

The reviewer heartily recommends this book. No missionary or mission administrator can afford to ignore it. It leaves thou sands of pages of it worked over and daily living, but it is a stimulating and usually correct analysis of the problems which missions will have to face tomorrow.

Wellsburg, Ia.

J O H N C. D E K O R N E.

THE GREEK OF MARK'S GOSPEL


Apart from a few Semitists (notably, Prof. Torrey of Yale), there is agreement among scholars as to the general character of the text by which the New Testament was written. In the year 1895 of Deissmann's Bibelstudien and then in quick succession, of Thumb's Die griechische Sprache im Zeitalter des neuen Testaments, and then through the publication of the fifteen volumes of the McMurdie-O'Connor material, the "text" of Mark has remained no serious doubt about this matter. Subsequent studies have all pointed in the same direction: the writers of our NT employ that form of the Greek language which was used throughout the Eastern Mediterranean from the time of the momentous conquests of Alexander the Great. Although not written in substantiation of this fact, a cursory examination of Father Kleist's work shows the close relationship everywhere between the language of Mark and the Greek of Plato, Euripides, etc. His constant reference to Smyth's grammar of Classical Greek (the best in English) is evidence of his conviction that the close relationship of St. Mark can be understood from classical parallels.

The tide is turning. Classical scholars have had to admit the Greek NT into the fellowship of Greek letters but they disclaimed to acknowledge its literary merit. Poor stuff, I say, the "omissions" and "omissions" of Mark when you discover these same things in the masters of Greek prose—Plato, Thucydides, Demosthenes? This is what Father Kleist points out in detail. It turns out that there is very little in this work that is not to be found in classical usage which cannot be illustrated from the writings of the great literary men of the fifth and the fourth centuries B.C.

Father Kleist explains in the Preface that he writes for those who are beginning their study of the Greek NT. In this reviewer's opinion the work is better suited for more advanced students. I venture to say that these notes are quite beyond the average college student and a very close study will repay the mature scholar. The text, Vogel's edition of 1922, is printed in the margin with the Vulgate and the correct Greek as given in Jerome's Latin translation of the Bible. This was an arrangement of the text whereby "each single line crystallizes just a single thought and no more." We know that Demosthenes and Cicero were studied in this form and that several of the NT manuscripts were written in this way. It is obviously a great aid to the oral reading and to the understanding of the text. The difficulty is that printing a text thus is a form of interpretation, and we do not have the same disarrangement of St. Mark dating back to early times. But this and other problems which such division raises are discussed thoroughly in a large scholarly footnotes and a very-discussion of controversial points.

There follow some twenty extended notes on the general features of the Marcan style. Among these may be mentioned: parataxis, 'pliable and good-natured Kai', Marcan Ethude, Marcan Apokrinesrtath, the Semitic strain in the Second Gospel. This material should prove rewarding to the professional student of the subject.

Next come the brief notes on special passages, of which I made mention above. Here are found admirable translations, paraphrases and explanations of the exact meaning of the Greek, paralleled in ever so many places by citations from the classical writers. Father Kleist possesses the enviable gift of coming to the exact point briefly:

"...his Lord's story disheartening: "the dogs under the table cannot have the children's bread"; but the good lady touched them with a sudden radiance, by showing that, while His statement was perfectly true, it would not prove His love for them. He foresaw a visit to an ancient place of religious association where the dogs under the table ask the crumbs from the children's bread.

A brief but up-to-date Greek-English vocabulary concludes the volume.

Since this is a linguistic study no attempt is made to review scientifically the facts pertaining to date, authorship, etc. The traditional attitude is everywhere assumed. For the same reason the author leaves to one side any study of the exact structural form.

I should like to conclude this brief survey by calling attention to the same author's Memoirs of St. Peter (Bruce Publishing Co., 1932. $2.50). This is essentially a new translation of the Gospel of Peter which is a study of Mark's influence. It discloses a knowledge of Greek. Here Father Kleist reveals himself as being not only a competent philologist but a felicitous translator as well.

Grand Rapids, Mich.

W. T. RADIUS.

A LIFE IN RETROSPECT


This volume brings us the autobiography of the General Secretary Emeritus of the Federal Council of Churches of Christ in America, written at the age of seventy. And an interesting thing it is in more than one respect. Foremost, it is a story of human achievement, with something typically American about it. There is the real pioneer spirit running through all the rise from poverty, through sheer will power, persistent effort, unduly long hours of labor, to a position of great influence and recognized leadership. We cannot but admire the lad helping the widowed mother until he drops down of sheer fatigue; the young minister who feels the lack of a regular theological training, and makes up for it many times, until he becomes a desired speaker at Universities. Again, we discover that the appointment as secretary to the Federal Council of Churches of Christ in America came to him naturally; he would never have had the opportunities this position afforded him. And we may add that the world war has been a factor in the making of the Council; without it, Dr. Macfarland would never have met as many of the world's great men and women as he has met. On the other hand, the war and has also been the making of the Federal Council to a large extent. In what poor condition he found it when he became secretary, and in what a financial sacrifice it meant. But how he has organized and energized it.

Through it all we feel the insufficiency of the author's outspoken Ritchieian convictions in theology. These were well known and indeed a lesson to the young student of theology in this volume. A true representative of the social gospel, as that term is generally understood, his efforts have largely confined themselves to exhorting men and nations to follow Jesus, our great moral ideal and example. That is not sufficient, resting as it does upon an inadequate conception of Christ and a denial of man's depravity, it is not necessary to contend in this
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periodical. In fact, one feels, in reading the book, a growing sense of wonder whether Dr. Macfarland does not realize at this stage of the game, that a great deal of his efforts in Europe has been wasted time and energy.

But though we differ greatly on theological grounds with the author, and our conception of the task of the ministry must needs be determined largely by our theological convictions, there is much in the book and in the life it describes which is attractive. Take the fact that Macfarland in his earliest years insisted upon catechetical instruction of the youth, and some kind of doctrinal confession of faith (no matter how inadequate). Take his courage and foresight when he became something of a pioneer in tackling labor problems, p. 57. Consider his slowly changing opinion on war, the resultant of seeing war at close range. And the tenderly written pages on the influence of a godly mother and a devoted wife! And, last but not least, the rediscovery of the early Wallon influence upon America, forgotten in France itself, and brought to the attention of France, Belgium, and Holland by the author.

All this, and more, is truly interesting.

In all, a book, or rather, a life that leaves something to wish for; yet at the same time, a life of great usefulness, of widening sympathies toward the end, and in many respects very attractive. For us ministers, who are apt to lose sight of the social aspects and demands of the gospel, an instructive and worth while biography by an older contemporary.

Grand Rapids, Mich.

J. K. VAN BAALEN.

ON THE ATONEMENT


A fine work on a central Christian dogma should, of course, always be welcome. We feel, however, that such formidable attacks are made to strike at the foundations of historic Christianity, such an effort ought to be doubly appreciated. In Professor Berkhof's recent work on the Atonement we have one of his valued volumes. For us ministers, who are apt to lose sight of the absolute necessity of the Atonement, its vicarious nature, the unity of the Churches must become CHURCH — the body with undivided devotion to its Head. The first chapter is devoted to the subject, "The Unity of the Churches". The duty of the Church in the Churches is to listen to His voice, and by an act of faith to come to unity. The thesis here proposed. Barth is right when he says in effect that unity is required for the Church. The lesson is timely and ought to find entrance into the hearts of all those who long for unity but stand discouraged in the face of the defeats of past endeavors.

In his scholarly fashion the author reviews, be it briefly, all the significant theories of the Atonement from the earliest Church Fathers to the present day. We see, too, the intimate relation of the doctrine of the Atonement to the faith of Holy Scripture. Such important subjects are discussed as the absolute necessity of the Atonement, its vicarious nature, the effect of past and future blessings accruing therefrom, and its subjective effects. Very pointedly, too, does the author meet the objections often lodged against the doctrine of a limited atonement.

In the midst of the growing superficiality and doctrinal indifference which characterizes our age, it is refreshing and stimulating to read a book of this type. Its scholarly presentation in theological literature.

Grand Rapids, Mich.

DR. Y. P. DR. JONG.

BARTH SPEAKS ON CHURCH UNION


The World's Conference on Faith and Order will be held this year in Edinburgh, Scotland. The purpose of this conference is to promote mutual understanding among the various Churches and to remove, if possible, the obstacles that stand in the way of Christian unity. Karl Barth, the great Crisis Theologian, has devoted some time to the problem of ecclesiastical unity. The results of his efforts are given in this volume to the public in "The Unity of the Churches," which is a series of lectures. The style which I had anticipated to be exceedingly heavy because of my previous acquaintance with Barthian literature, I found to be clear and readily intelligible. The main theme of the essay is to be found in the first and second chapters. The latter chapter, "The Church as the Church," is more valuable than ecclesiastical unity.

In the meantime it is well to bear in mind that the truth is more valuable than ecclesiastical unity.

H. S.

THE GOD OF THE ACTUALIST


The author of this work is an "actualist". He views the universe as a series of actual events that act on each other, irrespective of all consciousness. Modern discoveries in science have strengthened the author in his belief that everything is to be explained in this actualistic fashion. He has even ceased to talk of "the soul" and "spiritual substances," and tries to conceive of them "in terms of events."

The author's definition of God is as follows: "God is not static substance nor changeless being, but an onrushing, ever developing and expanding flow of events, and those that occur in the selves of men and women creatively affect it. Man is a working part of God," p. 182. "Man and women, the creative and responsible factors," (the italics are ours) p. 211.

Proceeding from this conception with respect to the Deity, it does not surprise us with impious and agnosticism with respect to many fundamental questions.

About the origin of "the events that comprise the cosmos," he says: "We might today be further along in understanding, and would certainly be more impressed by the events of cosmology, had we frankly admitted from the outset that we know and can know nothing of how they got under way," p. 58.

Concerning the "end" of the world's history he says: "Those who wish to think that Christ's death and resurrection were indeed events of historical importance and that the theological dogmas, had we frankly admitted from the outset that we knew and can know nothing of how they got under way," p. 58.

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Further, “Some dynamic—we know not what, for mystery envrovements it has directed the stream of events along its course,” p. 98. Finally, “It is, of course, not possible to affirm or deny with any certainty about a ‘life hereafter’. We know nothing about it,” p. 210.

We do not believe that the title of the book is appropriate. It is not “science” that inevitably leads to the author’s conception. God, but maybe an anthropological philosophy. And this is not a result of investigation, but it is the starting-point. Briefly, the “God” of this book is not the God of Scripture; it is not the God we whom command to pray; it is not our God.

Grand Rapids, Mich.

W. HENDRIKSEN.

THE APOSTLES’ CREED

CAN WE REPEAT THE CREED? By Tenius E. Gouwens, D.D.

We are living in a time in which there is a rather strong antipathy to creeds. There is an insistent cry for Christianity without dogmas. Some Churches boast of the fact that they have no creeds; and others who still recognize some creed or other ascribe to them only historical significance and often make them of none effect by the application of a symbolical interpretation given, though differing with him decidedly on biblical conclusions of our religious leaders is liable to be significant that the question should be raised, not whether we can agree with any one of the larger Confessions of the Protestant Church, but whether we can conscientiously repeat the smallest of the creeds, the Apostolic Confession. And it is still more significant that this question should be raised in a Presbyterian Church. It seems to imply that there are some in the church who are inclined to doubt the propriety of repeating the Creed.

Happily, Dr. Gouwen answers the question in the affirmative. He himself endorses the affirmations of the Creed, including those of the virgin birth and the descent into hell, the resurrection of the body and the final judgment, and gives a popular and readable exposition of all its articles in his book. He realizes that there will be some who do not agree with his interpretations, but feels that this need not deter them from repeating the Creed. In reciting the Creed they need not subscribe to his interpretations, but can interpret it in their own way.

We enjoyed reading the book and in general agree with the interpretations given, though differing with him decidedly on some points as, for instance, when he says that “all people, themselves, shall sooner or later, in one place or another, have knowledge of the Virgin Birth and the descent into hell, the resurrection of the body and the final judgment,” and when he asserts that “our souls shall be in another body immediately after death.” Moreover, we feel that one who would honestly repeat the Creed should not do it with all kinds of mental reservations, but with readiness of heart to subscribe to the statements of the Creed in their obvious sense.

Grand Rapids, Mich.

L. BERKHOF.

PAUL’S JEWISH ANTECEDENTS


New Testament scholarship has a tantalizing way of focusing its attention first upon Jesus then upon Paul, then upon Jesus again, etc. He who can best use to sustain the extrabiblical conclusions of our liberal scholars is likely to be courted most heartily. For a while the cry of N.T. scholars was, “Let us go back to Jesus”. At the present time there seems to be a tendency to swing back to Paul again.

At any rate St. Paul is again enjoyable for liberal scholars. He belongs to the apologetic of biblical scholarship. The problem of the relative influence that Judaism and Hellenism had upon Paul calls for further consideration today. One can sense the reality of the problem when he realizes that the Jewish religious tradition in which Paul stood was not to be very devoted to the Jewish ritual; but when he deals with the Gentiles he appears to have no appreciation of the ceremony. Moreover, his particular dualism has set him a question. The investigations of Dr. Kunst have brought him to the conclusion that the Jewish influences in Paul’s life were dominant.

The volume contains a discussion of the literature dealing with the life and teachings of St. Paul. The author’s purpose is to show that they constitute a trustworthy source of information about Paul. Critical Views are briefly and clearly discussed, and at times a bit too lightly dismissed. However, the author shows that he thoroughly familiarized himself with N.T. scholarship.

There is an extended discussion of special passages in which there is a peculiar problem of interpretation, for instance, Acts 15 and Gal. 2. The author in his examination is at his best in these sections. They are followed by an attempt to trace the Jewish influence upon St. Paul in his missionary labors and finally to their sources.

The Dutch reading public owes Dr. Kunst a debt of gratitude for his clear presentation of the principal views of modern scholars about Paul, for his brief and precise presentation of the basis and where offered, and for the same and well-grounded conclusions to which he leads them. It is unfortunate that foreign citations were not translated. Its clarity would otherwise have rendered the volume easily readable for the general public.

Grand Rapids, Mich.

H. S.

THE HOLY SPIRIT

STUDIES IN THE HOLY SPIRIT by J. B. Green, pp. 186, Revell, $1.25.

This volume has been called forth by the interest in and study of the truth of God, the Holy Spirit, particularly by the women’s auxiliaries of the Southern Presbyterian Church. The author is a Reformed theologian rooted in Scripture and grounded in the Westminster standards, a great teacher and a dynamic preacher. The volume is a fresh presentation of the weighty doctrines involved in a discussion of the Holy Spirit, such as the Trinity and the inspiration of the Scripture; a veritable storehouse of gripping analyses for expository preaching; and a few sermons and a few pages for sermon or bulletin. The reviewer is inclined to find a somewhat larger place for prayer to and for the Holy Spirit. But whether one is (like the reviewer) in fundamental accord or in rather substantial disagreement he will fail to be stimulated by such vigorous statements as the following:

“...the question whether the Bible is the Word of God takes precedence over all other questions.” . . . “I hold that the view of the Bible is the Bible’s view of life.”

“...Only as we preach Christ as He is offered in the Gospel can we have the ‘Amen’ of the Spirit; and without the ‘Amen’ of the Spirit our preaching shall be in vain” . . . “Christianity is a vast brotherhood, not in virtue of the participation of the blood of the first Adam, but of the blood of the second Man of the cross and resurrection by faith and adoption.” . . . “Beware of yielding to the demand for an untheological religion, there is no such religion.”

Decatur, Ga.

WM. C. ROBINSON.

THE LIBERAL “GOSPEL”

GETTING HELP FROM RELIGION. By James Gordon Gilkey, New York, 1908, MacMillan. $1.75.

The author confesses to belong to that group of men who call themselves, Liberal Protestants. And the book he has written is really a confession of his liberal protestant faith.

“We liberal Protestants,” he says, believe in the three simple teachings of Jesus. First “at the heart of all things” stands an unreasoning, loving, trustworthy God. Secondly, ALL human beings are children of God, and have infinite value. Thirdly, because of this value, all persons owe kindness to all other persons.

“Help from Religion” one receives through the consistent application of these three formulas. For example, just as a child by experience knows that his parents love him, so also man in the Gospel can we have the ‘Amen’ of the Spirit; and without the ‘Amen’ of the Spirit our preaching shall be in vain.

“Beware of yielding to the demand for an untheological religion, there is no such religion.”

Grand Haven, Mich.

J. G. VAN DYKE.