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The Oxford Conference
Injecting Adrenalin?

Stock Market Collapse
Some Questions

The Chinese Nation
To Be or Not to Be

Educational Heresy
Orthodox Heretics

Abraham Kuyper
Churchman and Statesman

Integrated Teaching?
The Renaissance and Reformation

Dutch Calvinistic Philosophy
Its Recent Literature

Verse

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The Oxford
Conference Dies!

It is well-nigh unanimously agreed that the Oxford Conference of last July was among the great creative councils of the Church of Christ. It dealt with the social wrongs and maladjustments of our age. It revealed and crystallized the conscience of Christiandom on this matter. It is said that its pronouncements may well prove to be the Magna Charta of the Social Gospel. Of course, if the Social Gospel is to have a Magna Charta at all, it will have to be prepared by a group of men, for such a Charta cannot be found in Scriptures. This idea of a Social Gospel is fundamentally a message of system reformation, which in turn is expected to help the individual. Christ’s teachings aim at the individual reformation which in turn will affect the social system. At any rate, strong appeals are being made to try the Oxford way (as if that had not been tried before). Seminaries (Princeton, Chicago Theological, and others) are introducing courses to inculcate into the students the Oxford spirit. Churches are holding special sessions to hold before the laymen the Oxford proclamations. Denominational groups are having conferences in the Oxford way. Appeals are being made to the Federal Council of Churches and to various denominations urging them to join in this project and to hold “miniature Oxfords” in various communities and districts. All this strikes me as the work of the doctors injecting adrenalin into the heart of this great movement which the delegates are loathe to see die. The Oxford Conference could have been far more effective if it had inspired its representatives to go back home with the firm determination to preach the Gospel of Christ a power unto salvation and to stimulate the groups they represented to insist upon the same type of preaching. The evils discussed in England last summer can be and must be traced back to the hearts of men. It is there they will find the Augen stables from which disturbing stenches issue forth. H. S.

The System vs. the Individual

We have a naïve confidence in the alleged essential goodness of man. Hence when economical political or social manifestations appear to us as deeply deplorable, it is difficult for us to interpret the situation in terms of human sinful deficiencies. We are very sure that the deplorable situations are due to the various systems, Labor’s troubles are due to the economic and industrial systems. Wars, civil and international, verbal and military, are prevalent because of deficient systems of government. Class hatreds and all the rest of the social evils are the fruits of imperfect social systems. And we have been changing systems since the days of human organizations. Each succeeding system was as complete a failure as its predecessor. And all the revised systems offered by our doctors of economic, social and political ills will without a single exception go the way of all systems into the abyss of failure.

It is of value to note that both Jesus and Paul, penetrating students of affairs as they were, were as fully aware of the ills of humanit as anyone of our experts today possibly could be. And they were both singularly indifferent to systems. They seemed to take the position that a modification of systems could be of little or no avail. Paul did not advocate the abolition of the system of slavery, though he had an excellent occasion to do so when he wrote his letter to Philemon. Jesus did not advocate a different political system than that of the Roman supremacy, though he was very definitely asked to express himself on that point. They had no confidence in the abolition of old systems and in the adoption of new ones. They were firmly convinced that the cure of social, economic and political ills must be sought in the cure of man. It was not systems, but men that needed the touch of the reformer’s rod. The best of systems will go on the rocks because of the men that they are calculated to serve. The worst of systems can succeed with the right sort of men. The way to our Utopia is through individual reformation. The Church can make its greatest contribution by firing incessantly along that battle front. Its aping of the various reforms advocated by our experts is her disgrace and spells her failure. She should be directed by her own and only expert, to wit, Jesus of Nazareth. She should represent the Christ on earth, and not our braintrusters, whoever and however bright they may be.

But all this is but a pious platitude. Isn’t it? H. S.
Must We Remain Mute?

The Pro-Japanese press has been protesting any and all condemnation of the aggressive war policy of Japan in China on the part of other nations and particularly on the part of America. And the argument that silences many of the objectors to the Japanese policy in the Orient is this one: "You can't say anything because your country did the same thing in the past." In the Halo-Ethiopian struggle the same argument was thrown in the lap of other nations by Italy. That argument seemed the most stunning of all the retorts. These belligerents loved to tell us of our method of dealing with the Indians, when we gobbled up their territory. They flaunted before us our reactions to Spain, when we, so it is declared, appropriated the Philippine Islands and Cuba. They recalled to our minds our treatment of Mexico when we came into possession of the great Southwest. A bit more thorough knowledge of American History may shade these retorts considerably. But suppose it be granted that these details of American History are parallel and similar to the present aggressive action of Japan. Are we even then under any compulsion to keep silent before the outrages in the Orient? Does the fact of a definite sin in a man's past life compel him to condone similar offences in others? Whether one party has a right to condemn another party is not determined by the objective standards of right or wrong. The act is wrong or right regardless of the critic's past guilt or innocence in the matter. And if it is wrong, it is his obligation to so declare it, and to declare it as effectively as he can.

H. S.

Accounting -- to Whom?

We read with a sigh of relief the news that one industry is enjoying the most prosperous year in its history, that another industry is out of the red for the first time since 1933, that the farmers' income will be one of the largest in our history. This is the kind of news we had hoped for, not only as evidence of the fact that the condition of living for millions would again improve, but also as evidence of the fact that there is virility still in our old institutions and vigor still in those who may go their own way. Yes, the balance sheets of countless numbers of firms and individuals will this year again be written in black. Individuals will again be able to enjoy the feeling that they have worked and won, worked and saved. This prospect, one that we have enjoyed in an abundant measure in this country in years past, is one that we should prefer not to mar. Yet, if at a time of returning prosperity, we look again only at our individual gains, we are bound to lose sight of the very issues that, unnoticed or at least unsolved, were presented to us by the great depression.

Individual farmers, year after year, count their gains—but in the end, society may have to admit and suffer losses which the farmer did not foresee or attempt to prevent. Soil depletion is one of America's serious problems. Owners of lands holding valuable natural resources and those who hasten to take these resources out to get their value for themselves may profit enormously for a time, but in the end, society will have to face the result of wasted resources. In spite of marvelous scientific discoveries, we cannot continue to waste what is given us without having to pay the price. As population in an area grows, individuals or commodities may draw heavily on water supplies and for a time grow rich. As time goes on, neither the individual nor the community can satisfy the need without assistance from other regions. The individual's gain has turned out to be a loss and society is compelled to come to his assistance. Industries may spring up over night and flood the world with new products, stimulate in men hitherto unknown wants, but if the changes in personal habits, if the danger to life and limb not only, but to human ideals as well is not realized, society will in time have to reckon the cost.

We have become accustomed to counting carefully the cost of any enterprise. Careful cost accounting is not only desirable, it is indispensable to modern industry. But such accounting as we have thus far had has been individual accounting, revealing more accurately than man had ever thought possible costs and gains to the owners of enterprise. What we need now to undertake is some form of social accounting that will reveal to us the costs to society of some of the enterprises that it would seem, from the point of view of individual accounting, are so gainful to individuals. Only by means of some kind of social accounting can we measure these costs and, if society is willing, turn these enterprises into enterprises gainful to society as well as to individuals. That is one of the issues which we should acknowledge and face in a period of returning prosperity.

H. J. R.

Unemployment and the Span of Life

The improvement in business in the last three or four years has been so impressive that some of our more persistent problems are likely to be waived aside. The newspapers inform us not only of the great success of this or that industry, but also of almost continuous gains in employment. Such information tends to confirm the impression that with returning prosperity the problem of unemployment will be solved without difficulty, just as, it is said, it has always been solved in the past.

Now it is true that we have had the problem of unemployment with us periodically during the industrial era. It is also true that in spite of a serious problem of that kind as early as the beginning of the nineteenth century, the total number of gainfully employed persons has been gradually increasing ever since—at least until into the twenties. Throughout the entire period technological changes, instead of throwing and keeping men out of employment, have made possible greater productivity, greater variety in production, greater demand for labor, higher standards of living, greater individual and national wealth. That this should continue to be
true would seem to be a conclusion, warranted by more than one hundred and fifty years of industrial history.

There are, however, several reasons why we cannot and may not be so complacent in our attitude toward unemployment. We know, it must be remembered, that the number of the unemployed was already increasing in the years before 1929, in spite of the fact that production was increasing. In spite of the fact that industrialists could truly insist that technological changes made possible the satisfaction of the new wants and thus stimulated demand for new goods or improvement in old goods and thus demand for more labor, these technological changes were being made so fast, in the twenties, that the adjustments could not be made rapidly enough. We know now that the depression, instead of slowing up technological changes, has speeded them up. It would therefore seem that the adjustment might still be proceeding too slowly. We know that our population is not increasing as rapidly as it did during the last century so that demand, if it holds up, will have to be, in a large part, demand for new commodities and services. Will our new industries develop rapidly enough to take up the slack?

We know, today, that although certain industries, such as the automobile industry, have been able, through improvement in their products, to employ as many or more men than they employed in 1929, that there are other industries, in which the demand cannot be so rapidly increased or where great improvement cannot be so easily made, in which technological changes have caused very much unemployment.

With the span of life, or expectancy of life, now somewhere near sixty-one years, we know that our population, the birthrate constantly declining, will have a larger and larger number of people over fifty or sixty years of age. The number of our population over sixty was only some four per cent in the eighties; in 1920, it was ten per cent. This lengthened span of life is now the prospect, it must be remembered, not only of the professional classes, but also of the working classes. This means that the number of working years of the workers will be increased. In Shakespeare's time, the span was only some twenty-seven years—and workers had only a few years to work. Consider the number of productive years that a worker has before him now. In many lines a man can do excellent work long after he is fifty. But with the length of productive life increasing, the total number of those employed should increase. Thus far that has not yet been the case. Which groups are or remain unemployed? It would seem that the age group over fifty and the age group between sixteen and twenty are especially affected. If that is the case, it must be admitted that these groups of the unemployed present unique and serious problems—problems which we have not yet really begun to solve.

In spite of returning prosperity and rapid re-employment, millions are still on relief. Who are these people? Are they the unemployable only or are many of them able and willing to work but unable to find a job? Are they young people just out of school or are they men and women over fifty? Is it necessary that they be provided for by the relief agencies or are there other and better ways of caring for them? It is to be hoped that the President's survey of the nature and extent of unemployment in this country will throw some light on these perplexing problems.

H. J. R.

The Stock Market Decline

Is it possible that while many of us have continued under the influence of depression psychology a boom may already have come and gone? Up to a month or so ago men were generally optimistic and quite confident that the present (or shall we write recent) prosperity wave would continue at least through 1937. Today sentiment is wavering. There has been a very sharp recession in steel production and in basic commodity prices, steel production dropping from 74.2 per cent a year ago to 55.8 per cent of capacity now. Retail buying this Fall has been good, however, better than a year ago. Apart from an anticipated reaction in steel, which has turned out to be greater than expected, the domestic situation did not seem different to the analysts a month ago than it did earlier in the summer. Why the sudden break in stock market prices since the first of September?

It may be that, as forecasters have said in the past, men are already in the next phase of the business cycle while still under the influence of the preceding. If so, the curve marking the cycle may already be turning downward. It may also be true that basic conditions are still sound and that we are now experiencing only temporary reactions in some markets. Our banking structure is assumed to be sounder than at any time during the recent depression, and agriculture, the weak element in our industrial situation in the twenties, is known to be receiving a sizable return this year. Consumer buying has held up pretty well until the present.

Can we conclude as some thought during the depression, that the stock market is no longer a barometer of business conditions? This is being said by those who regard the international situation as largely responsible for the present decline. But it must be remembered that the present international muddle is in a large part the result of disturbed trade relations in the past, and that the present wars and rumors of wars have further threatened international economic relations. The threat of war did stimulate commodity markets for a time but now that the peak in these markets has passed, prices in these markets have started to decline. Alternate threats of war and assurances of peace cause influxes and withdrawals of funds, and these affect the stock market first. Thus some have accounted for our stock market decline by pointing to the panic of course of markets in Europe. If they are right, international affairs constitute a threat to continued prosperity, but a lifting of the war cloud may permit the sun of prosperity to shine again.

Others are now, after a month or two of steady declines in the stock market, beginning to point with renewed emphasis to the weaknesses in our domestic
economic situation. The government is making it difficult for business to carry on by reason of the tax load placed on industry. Such tax burdens cut in on corporation profits and thus on the earning basis of economic load placed on industry. Such tax burdens cut in on stock valuations. Corporations have in addition to face too rapidly rising labor costs, it is said. These corporations could go on and pass the increased costs to the consumer if they could be sure of continued buying and if they could be certain that our general economic structure was sound. But consumer resistance has already begun to show itself in some lines and certain of our economic policies are, to say the least, causing hesitancy. The government is trying to cut its expenses but the unemployed remain with us in large numbers and must be cared for. Governmental agencies must care for those on relief and must go on with the social security program, and funds are absolutely necessary for these purposes. Can we under the circumstances approach a balanced budget or not? Some are sure we can, others believe we cannot. The deficit for the current year is already larger than was expected.

Until just a few weeks ago some of our best forecasters felt no alarm as to continued prosperity. Does the stock market decline prove they were wrong? The combination of national and international events may be enough to check such progress as we had made. Surely certain elements in the present situation need careful reconsideration. The financing of the social security program, the incidence of the tax burdens, the labor disturbances with their effects on prices and on production, the rising cost of goods and the resistance to rising prices, the care of the unemployed with smaller appropriations and, therefore, of necessity, the return of their care in large part to local agencies—these are examples. Certainly the international situation is sufficient to cause those engaged in large scale enterprises to hesitate. So it would seem that if we are not now already headed for another shorter or longer business decline we must acknowledge that the stage is so set that just that may happen. All this should be cause for serious consideration on the part of the administration and the new congress. It would seem it should be a cause of concern to the nations of the world. Those who “have” are concerned to be sure, those who “do not have” do not seem to think there is much to lose. Buffeted by the strong winds of hatred and passion from abroad and compelled to meet the strong cross currents of economic and political life at home, shall we let the helm go and drift? If not, what course shall we follow? H. J. R.

**Can The Chinese Nation Survive?**

Harry A. Dykstra, A. M.

Jubao, Kiangsu, China

We are spending our vacation on China's historic Lushan. Fifteen years ago, we evidenced sufficient confidence in the future of chaotic China and in our own missionary career to invest our own and other people's savings in a rock-built cottage. At times the political maelstrom transformed this luxury into a frozen asset but each time again brighter days restored our cherished possession and brought summer weeks of solid rest and comfort.

This tiny cottage faces the sunsets. On bright days we look into the depths of the valley below until our gaze reaches the borderline of neighboring provinces. On other days, the heavy clouds come rolling in upon us from that same valley, painting the world a dismal white and filling our rooms with gloomy dampness. We love Kuling's bright days when the world lies stretched at our feet and only the dimness of our eyes limits the horizon. During the last three days a typhoon held Kuling in its merciless grip and lashed our mountains with torrents of fury. The beautiful world shrunk until only the cottage remained. The obscurity and the uncertainty of these days oppresses our spirits. We long for sunshine and beauty. We want to feast our eyes on the far-reaching, undulating ranges now temporarily obliterated in the gloom.

**Towards National Stability**

The above describes our reaction towards Kuling's atmospheric conditions. It also describes the effects produced by the changes on China's political stage. The days of sunshine are symbolic of China's recent, phenomenal progress towards national reconstruction. Confidence appears well-founded and the imagination carries one along through the corridors of the future till the vista of a modern China assured of her heritage stands revealed.

We delight in the progress of this people towards national stability and prosperity. We abhor those clouds of foreign aggression which cast a shadow over the new-born enthusiasm and initiative and threaten to obliterate the national existence of China.

Here in China a new nation is emerging from the chaos resulting on the overthrow of the Manchu dynasty. As missionaries the preaching of the Gospel of Jesus Christ is our primary interest in this land. As strangers enjoying hospitality, we are to some extent carried along in the stream of China's changing life and have an absorbing interest in her social, economic and political progress as well.

Sometimes, during the seventeen years of residence in this country, hope for a brighter future well-nigh yielded to despair. The inertia of the teeming millions with faces bent to the soil under the cruel force of economic stress was appalling. Their soul did not thrill to the appeal of national greatness. The lowest coolie felt in his breast the surging of racial pride. He had been taught unwavering loyalty to family and clan and the expression of kinship with the four hundred million brethren fell readily from his lips. However, these four hundred million Chinese had been a subject people so long that, with few exceptions, the spark of patriotism still awaited
The conduct of China’s political leaders during the early years of the Republic’s existence retarded rather than furthered the growth of this national consciousness. Rejecting the guidance of China’s great revolutionary leader, Dr. Sun Yat Sen, these men often patterned their irresponsible rule after heroes of China’s dynastic past.

**Phenomenal Progress**

It was from the throes of China’s second revolution in 1927 that full-fledged nationalism appeared upon the political stage. Under the sagacious leadership of general Chiang Kai Shek, province after province threw in its lot with the Central Government established at Nanking. This year even Szechuen, the largest and richest province in China, was welcomed into the national family. It is not merely “silver pellets” that have gained the allegiance of these erstwhile semi-independent rulers. General Chiang’s charming personality, his ardent patriotism, and his undoubted sincerity have accomplished the seemingly impossible. It is said that the general usually wins his man if he can exert a direct, personal influence. The present-day loyalty of former, inveterate foes established the truth of this contention. Italy has a Mussolini, Germany a Hitler and Russia her Stalin. We thank God for giving China in the day of her regeneration General Chiang Kai Shek. Not only is he a successful leader. He is a humble follower of the Lord Jesus Christ. His strength of character and absolute devotion to duty has captivated for him the loyalty of the oft-deceived and therefore skeptical Chinese people. The Generalissimo’s return to Nanking after the humiliating experiences of his captivity at Sianfu was the occasion for the spontaneous demonstration of the love and esteem in which the people hold him.

During the last few years China has made phenomenal progress. Her economic rehabilitation is astounding the world. Dr. H. H. Kong has accomplished the reorganization of national finances; the Economic Council has projected and is rapidly realizing the development of national resources. A vast roadbuilding program is being executed and railroads are increasingly supplying the country with an adequate system of communication. Last month we traveled to Kuikiang. All the accommodation excellent. The government-operated airways connect all important centers with regular and dependable service. This year's famine in Szechuen brought great economic loss but, in general, the absence of floods and the gathering in of unusually good harvests have hurried along the tide of increasing prosperity. There is improvement all along the line. A new spirit of confidence is abroad in the land. China has firmly placed her feet on the road of national achievement. The evidences of national integration fill the hearts of all enlightened Chinese with the hope of ultimate success.

**Gloomy Spectre of Japanese Aggression**

With the gradual lifting of economic and political uncertainty throughout the provinces of China, the threat of Japanese expansion on the Asiatic mainland stands in ever holder relief. Before the European War, the approaching event of “dividing the melon” was quite openly discussed. The Powers had divided China into “spheres of influence” and the logic of events would ultimately add such “spheres” to the respective colonial empires. The Great War put so radical an end to this scheming that it was never revived. The German foothold was returned by its Japanese conquerors as a tangible result of the Washington Conference. With China as a member of the League of Nations, a signatory of the Nine Power Treaty and the Kellogg Pact, her national existence appeared well assured. The “Tanaka Memorial” which unfolded a plan for the systematic expansion of Japan on the mainland at China’s expense could be ignored. Japan together with the remaining signatories had promised to respect the territorial integrity of China.

Great was China’s disillusionment when, in blatant violation of the League’s policies, in default of sacred pledges recorded in treaties and in the face of her government’s publicly declared denunciation of such intentions, Japan separated from China the three northern provinces and then tried to cover up the theft by setting up “the puppet state” of Manchukuo with the claimant to the imperial throne of China as the nominal ruler. In the north the poorly trained and ill-equipped Chinese armies scattered like chaff before the advance which even world-opinion failed to stem. At Shanghai the Chinese troops in 1931 showed moral stamina of a different order. There the 19th Route Army held its ground against the overwhelmingly superior military, naval and aerial equipment of the Island Empire. That struggle dealt a stunning blow to the prosperity of the Treaty Port; it brought ruin to a large part of the Chinese city and the loss of lives on the part of non-combatants as well as combatants was enormous. In the end the Chinese military were forced to evacuate this strategic part of their country. Notwithstanding the apparent futility of the struggle on its material side, one fact cannot be exaggerated: the heroic stand of their fighting men filled the Chinese people with the well-founded conviction, that, granted adequate training and equipment, their soldiers will yet prove their superiority to the forces of Nippon.

**The Tanaka Memorial**

The Chinese are convinced that the “Tanaka Memorial” is a document of sinister significance. Japanese expansion on the mainland has followed this carefully outlined program of advance. Each time Japan has awaited the auspicious moment. To the rape of the three provinces they soon added a fourth. Each time a minor incident for which the Chinese were held solely responsible served as the occasion for the forward move. That “incidents” were usually given an importance out of all proportion to the facts and that many of them were quite definitely marked with the “made in Japan” label did not in the least embarrass the Japanese government. The drop of oil kept spreading. The demilitarized zone between China proper and the four detached provinces was soon transformed into an autonomous area completely under Japanese domination. The Chinese are convinced that the “Tanaka Memorial” is a document of sinister significance.
Japanese co-operation deprived the Chinese government of effective measures to ward off this assault on its revenues and administration. Two weeks ago the mutiny of the Chinese troops in that area resulting in the massacre of the Japanese-Korean colony showed how precarious this makeshift actually was. A council was placed in control of the Peiping-Tientsin area, which was expected to be subservient to Japanese demands while Chinese sovereignty still remained nominal. Each month, however, saw the tightening of Japanese military control.

Last year the Mongols were the vanguard of the advance into Suiyuen. The determination of the Central Government frustrated this attempt. Meanwhile various sections of the country were clamoring for war against Japan. The amazing capture of the Generalissimo at Sianfu last year was really a desperate attempt to force this policy of active resistance upon the leader. Although sharing with his people the feeling of resentment against Japan's encroachments, the leader was not swept off his feet. While bending all his energies towards military preparedness for the inevitable clash, the General realized all too well that China had not yet attained the position where she might hope to meet the ruthless military machine of Japan with any promise of success. Chinese diplomacy stayed off or yielded to the outrageous demands of the aggressor. Officially the anti-Japanese boycott was dropped; its spirit lived on.

To Japanese demands for economic co-operation in North China, the government countered with insistence upon a prior settlement of outstanding political issues. When the Japanese exerted pressure to force China into an anti-Communist agreement whereby the country would be thrown open to the advance of Japanese military forces, China stood out adamant. During months of uncertainty the general pledged himself to exhaust all means in the maintenance of peace. He declared his readiness to endure humiliation and insult for the sake of his country. At the same time he pledged on his honor that Japan would not be permitted to take another foot of Chinese soil. When this "limit of endurance" was reached China would be forced to armed resistance.

Hand in hand with the unification of the country and economic progress went military preparation. A beginning was made with the conscription of China's vast manpower; popular enthusiasm was behind the building up of an efficient air-force and the Central Government's model divisions trained under foreign military guidance stand in sharp contrast to the poorly organized soldiery which once constituted the plague of this country. For the Chinese it has become a race with time. If only the necessary time remained to weld the masses into an efficient fighting force; if only the required war equipment could be manufactured or purchased, China's national existence would be assured. Throughout the country there was a clear understanding of the significance of this military preparation. No secret was made of the identity of the potential foe. The question that continued to be raised in Chinese as well as foreign minds was to what extent this activity would be permitted to continue before Japan would attempt to crush this developing nationalism which threatened interference with her carefully laid plans, and render it abortive.

According to reliable sources the results of Japanese aggression since 1931 have been most startling. She has taken over about 40% of China's railway mileage, 85% of her unsettled "wastelands," 80% of her iron deposits, and over 30% of her finest forest lands, some 40% of her national export trade, and a large part of her coal. Japan now controls 75% of the total pigiron, and iron-mining enterprises, and well over half of the textile industry. Granted the continuance for a few more years of this process of absorption and China will have become an appendage of the Japanese Empire. Japanese aggression has not only obtained a foothold in the North, it has fastened its tentacles on the national existence of the nation.

Analysis of the Present Crisis

For an unexpectedly long period of time conditions in Spain have absorbed the attention of European Powers. The anti-Communist Alliance between Japan and two major European powers has been a startling development leaving many anxious questions unanswered. The "Purge" is on in Russia and the provoking growls of the Russian Bear across the Manchurian border have been silenced. Suddenly an "incident" arises in North China. At Shanghai military night-manoeuvres in the Hongkew area are of common occurrence. The resentment of the foreign and Chinese communities receives slight consideration from the Japanese military authorities. Only the foreign newspapers in the Concession offer a safety-valve for the pentup feelings of the outraged residents. On the night of July 7 the Japanese army was carrying out night manoeuvres on Chinese soil in North China. One of the soldiers was reported missing and the military demanded entrance into a Chinese city in the small hours of the night to search for the strayed soldier. The demand was refused and hostilities resulted which have now brought two neighboring nations to the verge of declared war. Who fired the first shot remains undecided. There is quite general agreement that the Japanese military have no business in that part of the country and that their night manoeuvres are insulting to Chinese national feeling. Such considerations do not enter into Japanese calculations. Demands were pressed upon the local authorities and the Central Government was warned not to interfere with the settlement. The Nanking government rightfully maintained that any settlement would require its agreement to obtain validity. Negotiations extended over several days with claims of insincerity on both sides. It appears that the Chinese were willing to apologize as requested; they were ready to withdraw their forces provided the withdrawal was mutual, but it is difficult to understand how the Japanese can insist on suppression of anti-Japanese feeling when the hearts and minds of the Chinese people are filled with resentment. It is not difficult to understand the Chinese government's refusal to enter into an anti-Communist Alliance with the aggressor when it will most surely result in this country being patrolled by Japanese forces when and where the Japanese leaders decide.

To the Chinese it is obvious that the Japanese consider the time auspicious for another forward push.
To the detached observer, the insult offered to the Japanese army—in case such insult actually has been offered—does not call for the drastic measures applied. Japanese statesmen go on deprecating the idea of territorial expansion; they stress their desire for economic co-operation and recently the ambassador emphasized the need of applying a "new concept" to relations with China. Without questioning the sincerity of these statesmen, it is obvious that the military party has frustrated such friendly intentions by its ruthless, uncompromising attitude. Their conduct on foreign soil is that of overbearing conquerors to whom the law of the land does not apply.

It is generally conceded—even by the Chinese—that these two neighboring Orient countries need each other. Japanese enterprise must aid in the development of China's resources. There is a vast difference of opinion as to the way in which this co-operation shall be realized. The Chinese insist that it shall be on the basis where Chinese rights are respected and the advantages derived are mutual. The Japanese point of view was well expressed in a recent cartoon where a snarling tiger was hitched in a team with a recalcitrant buffalo to draw the economic applecart. The impossibility of this situation is obvious. How can this unreasonable attitude of Japan be explained?

**Japan's "Divine Mission"**

The explanation lies undoubtedly in the Island Empire's conception of its task. From Japan's point of view the unreasonable can be rationalized. One meets repeatedly in the writings of Japanese statements about Japan's "sacred mandate," her "divine mission," etc. It is in this light that Japan conceives her policy of bringing together the countries of the Far East. She does not seek to formulate a plan mutually acceptable. The plan has been worked out and China must fit in. The task of welding together Manchukuo and China into an economic bloc with herself is a divine mandate. The advantages to be derived by China are not a primary consideration, if they are a consideration at all. China's opposition to Japan's plans is not even mere obstinacy; in the eyes of the Japanese military China's opposition to their policies is sacrilege of such a grievous nature that it must be disciplined and eradicated by harsh military measures. Hence the ruthless bombing of the city of Shanghai in 1931 and the frightful destruction with which Japan's bombing planes visited Tientsin last week. This type of political fanaticism is closely akin to the religious fanaticism of bygone centuries. No foreign mediation is desired; no compromise is sought by the aggressor. Men despair of finding a formula to meet the situation.

The claim that Japan does not seek territory is true in the Japanese way. It holds for Manchukuo where the Japanese are building up their economic hegemony while nominal sovereignty is vested in an emperor subservient to Japan. Similarly in North China, the question of sovereignty was not debated but only those Chinese were entrusted with the affairs of local government who had ingratiated themselves with the Japanese.

Neither need it be questioned that Japan does not desire major hostilities with China. What nation foolishly sacrifices its manhood and treasure when the object of its desire can be attained in a less costly way? Settlement by "local agreement" without the interference of the Central government is a far more desirable method for the Japanese and equally effective. Then gains can be consolidated before another advance is made. It is this method of procedure that is now in the balance.

**Has the Limit of Endurance Been Reached?**

Two weeks ago General Chiang declared that when "the limit of endurance" was reached the Chinese nation would fight. By that "limit" he meant further encroachment by the Japanese on Chinese territory. By defeating the Chinese troops, bombarding Tientsin, and taking control of North China, the Japanese have met that challenge. Both sides admit that a compromise on the present situation is beyond the range of possibilities. Japan is massing her troops in North China. Japanese nationals have left the Yangtze River valley and other dangerous regions. Chinese military leaders are in conclave at Nanking deciding the fate of the nation. The question whether all those leaders will meet the test by throwing in their fortunes with the Generalissimo is an ominous one. The latter has declared that he is willing to fight if in so doing he expresses the will of the nation. He desires no glory in victory, nor will he shoulder the blame in defeat. The choice is left to the nation.

The Chinese government well realizes that complete unification of the nation is still far from realized; its military strength cannot be compared with the efficient war-machine of the relentless foe, and assistance from friendly nations cannot be expected. Here is no case of self-deception or a laboring under delusions. It is the ardent longing for national self-preservation that is forcing China over the edge of the precipice. Yielding to Japanese demands will mean the crushing of national hope and ultimate doom. Acceptance of the present challenge will mean limitless sacrifice and untold misery but the spirit of resistance long-sustained may so deplete Japan's economic resources as to force a definite halt to her encroachments. God only knows what the future holds in store for this people. It is also He who controls the destinies of nations and His purposes are sure. We, His children, plead for peace in our times. Amid the hopelessness of the present crisis, we pray for the coming of His Kingdom.

**Chiang's Dilemma and Burden**

Today heavy mists again enshrouded Kuling and steady rains hammered the iron roof of our cottage. Towards evening there was a cessation of the downpour and we hurried to the shopping center of our community. While there, a sedan-chair was rushed along on the shoulders of sturdy coolies. I recognized the occupant as the Generalissimo. Followed by his bodyguard he was making the journey down the mountains to Kuikiang from where his private plane can rush him to Nanking in about three hours. His passing caused no commotion. It reveals true courage on the part of General Chiang to travel in this
ordinary way when his elimination from the political stage would do much to disorganize opposition to Japan’s schemes. I prayed God’s blessing upon that noble man who is the embodiment of the New China. For several days China has hesitated on the brink of declared war. The General’s sudden arrival a few days ago caused much speculation. Will his present return to the national capital decide the issue?

In my imagination I see him traveling through the gloomy mists with the burden of the nation pressing heavily on his shoulders. For him these mists are symbolic of China’s uncertain future. The General is face to face with a terrible dilemma. How can he submit to renewed aggression when he has given his pledge to the nation? Such action will crush the hopes of his followers. It spells the doom of the newborn nation. To undertake the unequal war, even with the courage of despair, looks like national suicide. Where will the faith and wisdom of this great man find a solution in this crisis? The answer must be given soon.

God grant that we may soon see China emerge from the depressing gloom into a future of revived national hope and progress.

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EDUCATIONAL HERESY
Ralph Stob, Ph.D.

Opening Address delivered by the President of Calvin College at the beginning of the 1937-38 school term.

“According to the constitution, all instruction given must be in harmony with Reformed principles. The various branches of study, therefore, are considered from the standpoint of faith and in the light of Calvinism as a world and life view. The aim of the college is to give young people an education that is Christian, not merely in the sense that devotional exercises are appended to the ordinary work of the college, but in the larger and deeper sense that all the class work, all the students’ intellectual, emotional and imaginative activities shall be permeated with the spirit and teaching of Christianity.”

WHAT is assumed and declared in these three sentences, taken from the catalogue of Calvin College, is educational heresy of the highest order. You should be fully aware from the outset of your education at Calvin, or at the beginning of the new year, that you are exposing yourself to and even tacitly accepting dangerous, yes, absolutely heretical views in the field of education.

Notice the premises on which those statements rest.

A Glorious Bias

First of all, Calvin College professes to have a definite bias, or even prejudice. A bias which, mind you, is fearfully restrictive. For all instruction given must be in harmony with Reformed principles and considered from the standpoint of faith and in the light of Calvinism as a life and world view. Isn’t that utterly impossible for an institution that would truly educate? Why, you have a closed system, and freedom to explore, investigate, weigh evidence, and arrive at new conclusions is banned. It is rank heresy for an educational institution to accept such a position. For education should start with no presuppositions, no assumptions, no bias, no prejudice. With the clear light of human intelligence problems must be weighed with a spirit free, unshackled, and untrammeled by dogmas and conventions.

But there is the rub! How crystal clear is the brilliant light of man’s intelligence? How free is the spirit of man? Does not science itself teach that man is bound by the triple stranded cords of heredity and environment? And psychology and psycho-analysis look deep into his soul and see the ruins of what was once beautifully integrated personality. Free? No, man is bound by a thousand chains of sin. And clear intelligence? Is it not rather befogged, darkened so that it cannot rightly distinguish and in consequence loves darkness rather than the light?

Calvin College declares that it has a bias and does so unblushingly. But what a bias! Such a one as God Himself has! A bias which bases itself not on the darkened and bound spirit of man, but on the free, true light of God Himself. It is such a bias as says, “Only when you see things from this point of view will you see things aright. For this view is not a bias of human beings, but it is the bias given by the Word of God, and that is the Truth.” Don’t think, therefore, that our position is a weak one. It is the strongest and only position, because it is anchored in God Himself through His Christ in the Holy Spirit.

Indoctrination - True and False

But be prepared for a still greater heresy. Calvin College has a bias, believes in dogmas, and mirabile dictu declares that it aims to propagate them. The instruction is given in harmony with Reformed principles and in the light of Calvinism as a life and world view. There are “principles” and a “world and life view” which are to be taught. Shades of mediaevalism! A twentieth century school openly declaring in its catalogue that it believes in indoctrination!

The term is supposed to be taboo among progressive educators. That is the last thing a school should think of doing. And yet Calvin College avows that as its purpose. Maybe the fact can be explained by a little examination of “indoctrination.” It has become one of the educational hobgoblins which is supposed to frighten every one, so that he is mortally afraid even to use the term. And of course, if the word is meant to convey the idea of forcing specific opinions into the minds of learners so that the full array of facts is concealed from their minds, or in-
terpretations which the facts do not warrant are thrust upon them without the opportunity of personal reflection and voluntary acceptance, that kind of indoctrination is to be condemned.

But "progressive" educators object to much more than that. Anything which sets before the student the Christian point of view, and argues its reasonableness, and maintains that such is the only tenable position because it is the Truth of God, is labeled "indoctrination." But of course, insidious propaganda against the Christian religion and morality, and the marshaling of fact upon fact which is supposed to overthrow the Christian position, and the refusal to admit other facts or to allow any discussion on the Christian basis is not indoctrination. That is freedom of investigation. It is indoctrination to teach the creational view of the universe. It is not indoctrination to teach the evolutionary view and to laugh out of court any one who dares advance the creational view.

Let us not be frightened by such bugaboos. Non-Christian schools definitely do indoctrinate; and Christian schools not only do, but consciously and intentionally ought to. But note again, why? Because the Christian school proclaims not the limited, narrow view of one individual or of a generation of men, but that which is the truth of God; that makes it universal and eternal. And because it is so, the darkened mind of man must be illumined with the Truth of God Himself. The Christian college declares that only that Truth will liberate men's minds. The world today is filled with rabid nationalism, taught in the schools of Germany, Italy, Russia, Japan as striking examples. The only release from that kind of false indoctrination is to be found in the true indoctrination of the Christian position.

Calvinism a System of Truth

A further premise is seen especially in the statement, "Calvinism as a world and life view." Calvin College declares to the world its faith in the unity of knowledge. The goal of education is not to be chock-full of isolated, factual data. But all these data must be viewed together, looked at from the angle of fundamental Reformed principles, comprehended as parts of the Calvinistic world and life view. That means intellectual systematization. That implies evaluation of data for the determination of their rightful position in the system. That involves balance so that all parts receive their proper significance, so that the woods are not obscured because of the individual trees.

Now that very position is unorthodox. Philosophers have become skeptical of the idea of systematization. The world in which we live is intensely practical, definitely pragmatic, and thinks it has no time for those beautiful but futile systems of thought. Primary education has been engulfed with "activity leading to further activity" as the goal of education; there must be full opportunity for expression, and the head of the demon repression must be crushed once for all, and creativeness must hold sway. All these slogans, passwords, and mystic utterances are mere manifestations of this central position which abhors and flees "system." For that binds and checks, and puts things, even individuals, in their proper place.

Now, I need not pause long to point out that Calvin stands at the opposite pole from all such educational activity. She firmly declares that she will indoctrinate with a system. She has failed in her mission if her students merely absorb fact after fact, so that their minds are bulging but at the same time form a hodge-podge of data unrelated in thought, isolated facts without any significant interpretation or correlation. Truth, she affirms, is One, because God is One, and the Truth we aim at is the Truth as it is in Him, revealed in His Word and World.

A rather large number of you students have your heart set on becoming teachers. You even desire to become Christian teachers. A truly noble profession. Above all things strive to gain a real philosophy of life, a Christian view of the world and life, so that your thinking is a unity. That is the only way to remain sane in an educational world which loses itself in the latest slogan; that alone will enable you correctly to evaluate other positions; that will make you see the false premises on which the catchy phrase rests; it will make you understand how completely true perspective has been lost by greatly over-emphasizing some significant detail. Master the bits of information, but by all means look at them in the light of Reformed principles and the Calvinistic life and world view.

The Standpoint of Faith

The last unorthodox element in our educational philosophy is that the branches of study are "considered from the standpoint of faith." Thereby we bring in something altogether foreign to modern educational views. These limit themselves to time and space, to the world and man, to that which is called creation. But faith is surely that which both subjectively and objectively transcends time and space, man and the world. It rises to the heights of the everlasting, to the Creator of Heaven and Earth, is linked with the Eternal and sees eternal Truth revealed in His Word.

But again our alleged unorthodoxy is really the true orthodoxy. For real knowledge must be based upon a consideration of all factors. The Christian College alone gives serious consideration not only to faith as a personal, vital element in life, but also to the faith in the sense of the contents of the Truth of God revealed in Jesus Christ.

It is possible to affirm all of these elements, namely that we give instruction with definite bias, indoctrinating in the system of Truth, which includes the supernatural as well as the natural, and yet not have a clear understanding about these matters. It has been declared that the instruction is given according to Reformed principles, faith, the Calvinistic life and world view. Clearly, the all-important question is, Whence do these principles and that life and world view come? The two sources are nature and the Scriptures, and of course the Scripture is final in determining "principles" and the formulation of "Calvinism as a life and world view." That too is what is meant by faith. Faith in the Scripture as the Revealed will of God in Jesus Christ. Briefly put,
the statements mean that the Bible occupies a unique position in our whole educational philosophy.

One of those very essential Reformed principles is exactly its conception not about what the Bible is, but what use is to be made of it. I have noticed that the Reformed view on this point differs from most others. In fact, recently I saw the statement that the Reformed man stands alone in his view of Scripture.

**The Place of Scripture**

Many affirm its infallible inspiration, but restrict the application of its truths to the very limited field of declaring the way of salvation in the narrower sense. As a result it is placed on a high pedestal, used however only in the limited way of declaring sin, redemption through Jesus Christ and the necessity of faith in Him. Clearly Calvin College does not maintain such a position. The Calvinistic world and life view is the systematized teaching of Scripture, is an epitome of it, and its principles are those laid down in the Scripture itself. That does not mean that a single text is the source of a fundamental principle, nor does the mere quotation of a single text necessarily settle all argument. It does mean, however, that a teaching of Scripture, expressed in various texts and in various ways does convey fundamental truth. And this fundamental truth is determinative in every science. We do not confess that the Bible is a perfectly marvelous book, thus even elevating it far above other books, and then refuse to accept its truth for the whole of life. No Reformed man means by its application to all of life that the Bible is a textbook in any one of the sciences, but he most emphatically does mean that the Bible is not to be ignored when it comes to teaching and studying any subject. The Bible is the Truth, and it is for the Christian scholar to read and reread it, reflect on its truths and implications, and lay them down in the Scripture itself. That does not mean that a single text is the source of a fundamental principle, nor does the mere quotation of a single text necessarily settle all argument. It does mean, however, that a teaching of Scripture, expressed in various texts and in various ways does convey fundamental truth. And this fundamental truth is determinative in every science. We do not confess that the Bible is a perfectly marvelous book, thus even elevating it far above other books, and then refuse to accept its truth for the whole of life. No Reformed man means by its application to all of life that the Bible is a textbook in any one of the sciences, but he most emphatically does mean that the Bible is not to be ignored when it comes to teaching and studying any subject. The Bible is the Truth, and it is for the Christian scholar to read and reread it, reflect on its truths and implications, and lay them down in the Scripture itself.

**NOVEMBER**

More sedate than gay October
Is her sister of the fall,
Often called most melancholy
Is November of them all.

But to me her tranquil beauty
Brings a peace and quietude
As the beige and burnt-rose linger
With the browns of restful mood.

Like an aged face, crowned with silver,
Having lived life to the full,
Taking sweet content in memory
Finding not the present dull.

Looking bravely to the Giver
For each phase of human good,
Waiting calmly for renewal
Living a beatitude.

—JOAN GEISEL GARDNER.
THE term churchman is used chiefly in Episcopal communions. This is no reason, of course, for Reformed people to avoid it. Churchman does not connote one who sustains membership in a church or holds office therein. The term connotes that one is deeply interested in the church and sets great store by it as a religious agency. In this sense churchmanship is the opposite of what the Dutch call "onkerkelijkheid," that is, a minimizing and derogatory attitude toward the grand historic institution called the church of Jesus Christ. All communions might well wish that all their members and ministers were churchmen indeed. For strong love for the organization to which God has committed the official administration of His Holy Word and the blessed sacraments of the Covenant of grace, is fast becoming the exception in Protestant circles, to the undoing, to be sure, of the Kingdom of God among men.

Dr. Abraham Kuyper, 1837-1920, was a churchman from principle. He believed that the institutional church was God's creation; that it was the House of God and the pillar and ground of the truth; that it was a mighty power for good in the past and that it could serve in that capacity in a still larger measure in time to come. Accordingly, he identified himself with the church in a deeper sense than merely sustaining relation of membership and exercising office in it; he invested in it all the rich and varied talents which God had put in his trust; he earnestly and faithfully sought to promote its welfare and usefulness, even to the extent of undertaking, along with others, its reformation, when he discovered that the blight of deformation had settled upon it; and he bequeathed to it at his death in 1920 a shining example of ecclesiastical devotion, diligence and loyalty, as well as a vast fund of theological and devotional literature. If the church, particularly his own, be not an ingrate, it will not soon forget the ecclesiastical labors of Dr. Kuyper, nor fail to draw perennial ecclesiastical inspiration from his spirit as it goes marching on, though his body is mouldering in its grave at the Hague until Jesus comes.

In discussing Dr. Abraham Kuyper's churchman-ship I shall first direct attention to his ecclesiastical mindedness. Then his interest in matters canonical will be pointed out. Lastly his reformatory labors will engage us.

Kuyper's Ecclesiastical Sense

The facts of his life leave no room for doubt as to whether Dr. Kuyper was ecclesiastically minded. It may be pertinent to account for the fact insofar as the circumstances of his life had anything to do with the translation of potentialities into actualities. Be it remembered that he was born and grew up and lived and labored in an age in which the church was on the docket of christendom and in the public eye. Particularly in his native land the church occupied the center of the national stage in a measure, before he was born and while he lived. Three years before he saw the light of this world in the parsonage of the Maassluis Nederlandsche Hervormde Kerk, the old Dutch church had been rent by a secession that had already consolidated into an extensive ecclesiastical connection by the time his mother rocked his cradle. Before he had passed from childhood to adolescence he must have heard of the official annoyance and the plebian molestation to which the seceders were subjected. As he grew up to manhood he no doubt often discussed with his ministerial father the ecclesiastical problem which the secession had raised in 1834 and kept alive ever since. For even after the secessionary exodus had come to a relative rest, the turmoil which it had produced continued. The example of doctrinal faithfulness and loyalty to Christ, the exalted head of the church, which the seceders had set all who loved Christ and trembled before His Word, could not fail to keep the question burning: What shall we do, Lord? The spiritual air remained heavily charged with ecclesiastical interest conscience-born and reformation-bent. When Dr. Kuyper was well-nigh fifty years old, the current caught him and carried him out of the old church into the new.

Our churchman evinced a special liking for church history and special aptitude for the pursuit of its study, soon after maturing. As a student of church history, he could not fail to be deeply impressed with the incalculable significance attaching to the New Testament organization of the religious life of God's people. Ecclesiastical history is concerned predominately with the career of the institutional church. Dr. Kuyper was not blind, indeed, to the fact that the ecclesiastical organization that functions through duly constituted officers and engages in formal labors such as the administration of the means of grace, of spiritual government and of spiritual philanthropy, is rooted organically in the mystical body of Christ and brings to expression and fruition its spiritual life. But his historical studies also convinced him of the immeasurable service the organizational mechanism had rendered the organic processes of spiritual growth. His travels in the field of church history tended to second and strengthen the impressive lesson which the ecclesiastical situation in his own country had already begun to teach him.

According to his own testimony given in the brochure, Confidentie, he had been deeply impressed at an early date by the reading of Miss Charlotte Yonge's romance, The Heir of Redcliffe, with the motherly service which the institutional church may, and is designed to perform in the interest of the heavenly Father's children as they wend their way to their Father's House and its many mansions. The ecclesiastical spirit which Miss Yonge's book breathes, found well prepared soil in Dr. Kuyper's ecclesiastically-minded soul.
Calvin and Kuyper

Not long after leaving Leiden's University, our churchman became a convinced and enthusiastic follower of John Calvin and ever after remained a student of the great Genevan reformer. Now, Calvin was an ecclesiastic no less than a theologian. His scriptural and historical studies had left with him the deep conviction that the institutional church is nothing less than God's House, and that it is the part of loving duty to know how one should behave himself in this ecclesiastical House of God, particularly if it falls to his lot, Timothy-like, to administer its affairs. In consequence, the frail Frenchman whom the fiery Farel adjured to collaborate with him in the reformation of the church of Geneva, set about to renew the forma of the church according to the pattern he had seen in the mount, in order that the purification of doctrine and the rehabilitation of true public worship might have the needed support of correct ecclesiastical organization. Without forgetting that some of the rudiments of Reformed Church Polity made their appearance at the time independently of him, it may be said that the paternity of Presbyterianism as a system of ecclesiastical organization, belongs to John Calvin. This illustrious reformer, who gave his name to Calvinism, was a churchman true and staunch. Following, studying, admiring and emulating John Calvin, Dr. Kuyper was inescapably bound to become ecclesiastically minded.

In respect of the theory of the dynamics of history, Dr. Kuyper was an institutionalist, not a personalist. He recognized, indeed, that personality constitutes the power of institutions. But he also perceived that personality needs the factor of institutions as a means of raising its power to its highest pitch. He was too close and keen a student of history not to know, that, as a matter of recurrent record, personality without organization is like a lever without a fulcrum. It had not escaped him that the Reveil, as it was called, had produced no lasting results and that the Secession of 1834 bore fruit in progressive reclamation of Reformed theology, Presbyterian polity and, last but not least, godliness of heart and life. The opposite issues of the two kindred movements are not hard to explain. The Reveil trusted to leaven-like processes and eschewed organized effort. The secession at once institutionalized its endeavors to rehabilitate the church of the fathers. The Reveil failed, though wealth and rank were on its side. The Secession succeeded in spite of the lack of these auxiliaries. Both movements were of God, but the one lacked the wisdom which the other possessed and applied. Dr. Kuyper knew the story, and appropriated the lesson which it taught, to advantage.

Sore Need of Church Reform

The situation that obtained in the church of which he was a member and minister, De Nederlandsche Hervormde Kerk, awakened Dr. Kuyper to a sense of his need of the study of the canonical aspects of the reformation that was plainly necessary and could not long be postponed if he were to retain a good conscience. For there was no ground upon which to base the belief that the church would forsake the path of disloyalty to Christ that it had trodden since 1816.

His church was the ancestral church in respect of its constituency. True, in 1834 and since a contingent had parted company with the church of the fathers, after a fruitless effort to maintain the faith of the fathers within its bounds. The Secession, however, represented but a very small percentage of the total membership and ministry of the church. But the once glorious Reformed Church of the Netherlands was in a truly sorry plight in almost every way. Spiritually it was decadent, notwithstanding little knots of Bible-believing and God-fearing people and a small detachment of faithful ministers. The example of fidelity to Christ and God's Word which the Secession set before the old church in all humility, did not fail to impress those who were of like mind, but it was wholly ineffective among such as were accounted the pillars of the church. Theologically a good part of the ministry was decidedly heterodox and was heading straight toward a modernism that was anything but Christian. Canonically the organization of the church was at once Erastian, Collegialistic and HierarchiaL A faint shadow of Presbyterianism was all that was left. Confessionally the church flew a false flag. For the doctrinal standards, now hoary with age and venerable, were indeed not altered to suit the radical change which the church had undergone, but were simply ignored and by that token nullified in effect. In such a de-Presbyterianized church Dr. A. Kuyper beheld a minister of the Gospel, though non-active since 1880 owing to his assumption of a professorship of theology at the Free University of Amsterdam.

When the professor of dogmatics at the Free University not only clearly saw that reformation of the church was the will of God and that its restoration could not be brought about by such clinical means as ecclesiastical journalism, theological education of the masses, Reformed training of prospective ministers at the Free University, protests against wrong done in high places and appeals to those in authority, he decided that the more drastic method of ecclesiastical surgery alone opened the door of hope and promised success.

An Imposing Task

But the course of reformation mechanically effected, in distinction from restoration organically achieved, was not an easy task. Among the difficulties attending such an undertaking was the need of a clear insight into its proper methods. Now, there was surely a vast mass of historical source material available. Not to mention reformations that were effected before the 16th century, the purification of the Western Church achieved by mighty men like Luther and Zwingli, Calvin and Knox, and by common consent styled The Reformation, afforded an illustrious example of cleansing an ecclesiastical Augean stable. But this material and that supplied by the reformatory movement the noble name of Dordt suggests, had never been fully digested and theologically organized into a Reformed or Presbyterian Doctrine of Reformation. It surely goes without saying that the reformation of a national church...
is a matter of no small complexity. Biblical principles are, of course, involved. But their practical application, too, calls for close attention. And the actual situation here and now, in connection with the antecedents of history, with reference to local conditions no less than to the denominational state of affairs—all of this required careful study, and demanded practical wisdom as well as theoretical insight. In brief, the reformation of the old Dutch church imposed upon those undertaking it, the onerous task of preparing a well-considered program of action. In other words, the role of reformer which Dr. Kuyper sincerely and rightly believed God would have him assume, made it imperatively necessary for him to turn Canonist. And Canonist he became, fortunately.

It is not implied, to be sure, that he was ignorant of canonical theology until the call to reformation reached his heart and conscience. But general notions do not suffice when concrete action must be taken. And since the inevitability of reformation began to impress itself upon his mind long before its hour of birth had struck, he, no doubt, often rolled the idea around in his mind long in advance of the need of definite knowledge as to how to proceed. His canonical interests and studies were greatly stimulated, and doubtless guided in a measure, by his association with the Reverend Dr. P. L. Rutgers. This learned theologian had become his colleague at the Free University at the time this institution of learning was founded (1880). He held the chair of Church History and Church Polity. Both men had graduated from the University of Leiden, Dr. Rutgers some years before Dr. Kuyper. In spite of polar differences in the character of these men they soon impressed each other as affinities, the one of the other. They soon developed warm friendship, a friendship comparable to that subsisting between David and Jonathan. It is an open secret, that in matters canonical and historical, Dr. Rutgers' opinion, not to say convictions, carried great weight with his colleagues. It should be remembered, however, that Dr. Kuyper was not the man to let anybody whosoever do his thinking for him in any field. His temperament was hardly suited to such a relation of dependence and substitution, nor were his erudition and power of thinking such as rendered reliance upon others than self necessary.

His Writings on Church Reform

In 1883 he published the results of his canonical studies as they bore specifically on the reformation of the church, in his Tractaat van de Reformatie der Kerken. It left the press on the eve of the Reformation Day which marked approximately the fourth centenary of Luther's birth (Nov. 10, 1483). It was addressed to "the sons of the Reformation of these parts." This book of fully 200 pages demonstrates Dr. Kuyper's masterly grasp of the fundamentals of canonical theology. The pages fairly glow with the love which he cherished for the church of God and with the zeal for its canonical and spiritual restoration which had become a consuming passion with him. The work goes into great detail as regards the formation, deformation and reformation of the church. Its author intended it to serve more than a merely inspirational purpose. He would have it be a manual showing the Reformed people in the church the path of reformatory duty and an arsenal from which to draw the weapons with which to defend the reformatory course they might soon have to pursue. It served both purposes admirably. In days that followed soon, 1886, it was a veritable plan de campagne. In a happy manner it blended the exposition of sound canonical principles with the demonstration of wise reformatory strategy. Though a learned work, indeed, it was popularly written. Though profound, it was nowhere abstract. In brief, it was a masterpiece, worthy of the reputation which its author had already established as a grand stylist, learned theologian and exemplary churchman. It constituted irreparable proof that he could rightly lay claim to the title and honor of a Reformed Canonist.

His Reformatory Labors

At last the reformation, sorely needed, long the subject of prayer and the object of fond desire, and precipitated by the unheeding and recalcitrant ecclesiastical authorities, broke like an electrical storm. It began at Amsterdam, whence it spread in all directions in a short time, until at length the old church rocked on its foundations. The year 1886 was a year of the Lord (A.D.) in more than the usual sense of this wonted designation. In more than one assembly of those who followed Dr. Kuyper and his lieutenants on the path of reformation, Ps. 124:7-8 was expounded, was sung, was pronounced in prayer. Ps. 126 was a favorite in those days. The Reformed people that filed out of the gates of the apostate church, felt like Judah when God brought it back to Zion after long and weary years of exile. They sang and shouted: "Jehovah hath done great things for us, whereof we are glad." Only a few remain of those who travelled from Babylon to Zion in those eventful days. When they wax reminiscent and deliver their travelogue, their old hearts beat rapidly, their faces begin to glow, their eyes are seen to sparkle, their tongues seem to be set on fire. And they never forget to tell, that their battle cry in that day now far away, was: "For Jehovah and for Gideon (Dr. Kuyper)."

For Dr. Kuyper was the Dutch reformer of 1886. Needless to say, he did not break the synodical yoke (as the hierarchy of the old church was branded in
those days) single-handed. Neither did Luther alone reform the German church in the 16th century. Luther, Zwingli, Calvin and Knox had allies and auxiliaries, indeed. But these worthies were, each in his own field and manner, the unifying center of the movement they headed, the centrifugal force holding together the several and varied elements that pooled their strength and wrought marvelously for the emancipation of the church. So, too, Dr. Kuyper had lieutenants many; his counselors were at his side; his aids rendered splendid service. And these auxiliaries were not all men of learning and station and wealth, though such there were in a generous measure. In every congregation that passed in Doleantie, as the saying was, God provided men: elders and deacons, and oftimes men not in office, who left no stone unturned, no instrument unused, no time unutilized to inaugurate and consolidate the reformation of the church. But Dr. Kuyper was the soul of the movement, its guiding genius, its mighty dynamo, its inspirational leader. And this he was by divine appointment and qualification. His credentials were so signally divine, that the people who approved the reformation he had inaugurated accepted his captaincy in the army of the Lord, not only willingly but enthusiastically and gratefully.

**Leader in Church Union**

The story of the Doleantie need not now be told. It is not the reformation itself of 1886 that engages us at this time. That turn in the tide of Dutch Presbyterianism concerns us only insofar as it instances Dr. Kuypers churchmanship. In commendation of this quality of the man, the centenary of whose birth is celebrated Oct. 29, 1937, wherever his splendid churchmanship has borne fruit in North and South America and South Africa as well as in his native land, attention should be directed, in conclusion, to his efforts, put forth almost immediately, to bring into ecclesiastical union the churches that originated in the Secession of 1834 and the churches he himself led to liberty in 1886. The effectuation of this union in 1892 was a difficult task, indeed, for reasons that the scope of the present article does not permit me to discuss. From the nature of the case, this part of his churchman activities involved a group of people and leaders other than those to whom he himself belonged. Bringing the two groups together in such a way that their inclusion in one synodical connection was a spiritual union as well as an ecclesiastical consolidation, called into vigorous and sustained exercise the charity of his heart no less than the wisdom of his mind and the diplomacy that was native to his soul. When at last the two streams of 1834 and 1886 came to confluence and passed into one channel he had once more proved that churchman was not a misnomer in application to himself. And that churchmanship he exercised ably and devotedly and untiringly in many ways, till at last, in 1926, he passed from the militant church that was exceedingly close to his heart to the church triumphant and to Christ with whom he bides the time of the world's end.

**KUYPERS SIGNIFICANCE FOR CHRISTIAN POLITICS**

*Dr. J. W. Notenboom*

*Director and General Secretary of the Kuyper Institute, The Hague*

Who was Dr. Abraham Kuyper, the centenary of whose birth will be commemorated on the 29th of October in the Netherlands and, perhaps, also elsewhere?

The answer to this question will vary according to the point of view from which one evaluates his universal personality and the extensive labors of his life.

One may see in him a famous theologian and eloquent orator. One may admire him for his skill in journalism and his accomplishments in literature. One may praise his enormous creative power which gave life to a university, brought about a powerful reformation of the Church, organized a new political party, founded and edited for half a century *De Standaard* and *De Heraut*, and enriched Dutch theological, political and social literature with so large a number of works that the mere mention of the titles would already fill a book.

**Founder of Calvinistic Politics**

We desire at this time to point out especially his significance as founder of Christian, more particularly, of Calvinistic politics. For it is especially by reason of these pioneer labors that his significance reaches far beyond his native country, whose boundaries at times seemed too cramped for his broad insights and prodigious activity.

Founder of Calvinistic politics! Is that not too high an estimate of his significance in this sphere? Must we not call him merely a follower of Calvin, one whose life work it was to bring the ideas of Calvin as bearing upon the different spheres of human life and activity a bit nearer to the people and, in this way, to continue Calvin's work?

The answer to this last question must be in the affirmative. Even Dr. Kuyper himself considered his life work, especially in its political aspects, a continuation of the work of the great Genevan reformer. Nevertheless his person and work bear the impress of an original and renewing power. The source and origin of the spiritual power of this man lay not in the river, but in the spring; not in the teacher but in the great Master himself. He became the founder of Calvinistic politics because he went back—behind Calvin—to the fountain of all wisdom, Holy Scripture; and, guided by that Word of God carried forward Calvin's example to the life of our day.
To appreciate and understand this more fully, let us first note the circumstances in the midst of which Dr. Kuyper appeared; then let us mark the principles on which he founded politics; and finally let us take note of his actual political activity.

**Kuyper's Background and Arena**

The Netherlands, as well as America and England, is one of the few countries where Calvinism has in the course of the centuries exerted a considerable influence. But this influence was not always equally strong.

Upon the 16th and 17th centuries, in which the growth of Calvinistic life in Holland went hand in hand with an intense development of national life in the political, the economic, the scientific, and the artistic sphere, a development which commanded the respect of the civilized world of the day, there followed a period of decadence, ending in a disgraceful loss of national independence in the French Revolution. And also after the restoration of Dutch national independence that spiritual decadence continued.

Thereupon symptoms of spiritual revival began to show themselves. There appeared upon the scene men like Bilderdyk and Da Costa, who reacted powerfully against “the spirit of the age.” Already the first rustlings of a renewed living religious sense began to be heard. And in political life Groen Van Prinsterer, the noble Christian statesman, fought against the pagonizing influence of liberalism and rationalism.

Despite all this, until the last quarter of the 19th century these influences seemed fruitless. In the Church, in the universities, in the schools, in economic life, and in the State, the influence of Calvinism seemed to have been wiped out and the principles of unbelief held sway. But the Calvinistic consciousness, focussed in the indestructible belief in Holy Scripture, had not disappeared. But it was shuddering in the heart of the people. Instead of asserting its influence in Church, State, and Society, it had fled from the arena of public life and shut itself up in the inner chamber.

Right here lies the merit of Kuyper. Not only was he instrumental in bringing the Calvinistic national sense to powerful development, but he also brought it out of its seclusion into the open and in the center of public life, there to exert its beneficent influence.

As student and as youthful preacher, though at the time still under the mighty influence of the modernism of the University of Leyden, he had learnt to know Calvinism not only from the works of Calvin, a Lasco, Voetius, and others, but also by contact with the believers among the common people. After much struggle he was overcome and exchanged the wisdom of the world for the foolishness of the cross. From then on it was his one aim in life to make the Word of God triumph over the principles of unbelief and revolution, not only in the Church and in Society, but also in the State.

**His Political Principles**

As Groen Van Prinsterer in politics had placed the Gospel over against the Revolution, so Kuyper placed the service of God over against the service of man, and the principles of the Word of God over against the principles of Humanism. This was the basic principle and the moving impulse of all his thought and life.

On this principle also Kuyper based the right and the duty of the magistrate to exercise authority as a servant of God, just as Calvin had done before him. Not in considerations of utility, nor in fictitious contracts or any other rationalistic deliberations, but in the will of God he saw the ultimate foundation of all public authority.

On this basis likewise he recognized the source and security of all liberty. No, Kuyper did not believe in a magistrate which with the sword would compel citizens to embrace the true faith. Far from it. Obedience to the will of God in every domain of life was his starting point. But at the same time he taught that the task of the State is subject to definite limitations. To such limitation he held on the ground that the State, in distinction from such an institution as the family, was not produced by God out of the natural development of humanity, but was instituted on account of sin and was called to protect human life against the destructive forces of sin. Such limitation he held was also necessary because both Scripture and history teach that not only the magistrate, but also the Church, and the family, and industry, and the school, and the scientific, artistic and other social agencies have a calling and task to perform for which they are each in their own case responsible to God. And such limitation of the power and task of the State he finally also grounded in the fact that each individual has in his own conscience a sphere of inviolable liberty.

Thus Kuyper championed both authority and liberty, and each of these as demanded by the principles of Holy Scripture and by divine providence as this may be observed in history.

**Divine Authority in Action**

The foregoing offers the key to the understanding of the significance of Kuyper for practical Calvinistic political activity.

He held that the magistrate is bound by the ordinances of God. Even from the non-believing bearer of public authority Kuyper demanded deference to God and His laws in the administration of the affairs of state. Hence he insisted upon the public protection of the Lord's Day, upon maintenance of the religious oath, and upon the Christian character of marriage, and the like, because even the non-believers by nature have some sense of God and His will, as also St. Paul indicates in his epistle to the Romans.

This divine foundation for public authority was for Kuyper not a mere theory, but a living reality. That became evident when in 1903, as Prime Minister, he was suddenly called to maintain the authority of the State against the revolutionary attempt known as the "criminal movement" of the national railway strikers. That became evident as often as he championed the proper defense of the country; an improved provision for the administration of justice and of the diplomatic service; a truly ethical but no less firm colonial policy; and, above all, this was evident in his sustained efforts to maintain and
strengthen the time-honored historical bond between the people of the Netherlands and the House of Orange.

But he would have no guardianship of the State over the religious life. As over against compulsion on the part of the State in the sphere of religious belief, he championed liberty, the liberty for everyone to serve God as His Word requires in every sphere of human life.

**Champion of Liberty**

For Kuyper liberty was not a mere generality or a meaningless word. Liberty to Kuyper meant the acknowledgment on the part of the magistrate, but the parents—this was the basic principle in Kuyper's educational policy. He believed in liberty of education. It must have been a source of great satisfaction to him when toward the end of his life a legal arrangement of the elementary education system was effected, under which it became possible even for the humblest parent to have his children enjoy an education in a free school in accordance with his own beliefs and principles.

Kuyper also championed liberty in the sphere of scientific pursuit and university training. Under Kuyper's leadership a comparatively small Calvinistic group succeeded in breaking the monopoly of the State in the domain of higher education. This group founded its own "Free University" at Amsterdam and, chiefly through the influence of Kuyper, obtained for it the legal recognition of the government and the duly recognized right to bestow its own degrees.

Kuyper also was a champion of freedom in the field of labor and industry. Not of the kind of freedom which debases labor to a mere commodity and places the laborer in a position which, despite his formal liberty, is worse than slavery. He believed in a liberty which has its motive power in the recognition of the divine calling also of the laboringman; a liberty which on that account sets itself against socialism and state socialism; but which, on the other hand, demands for the laboringman such terms and conditions which enable him to live a comfortable life with his family and dependents.

Above all did Kuyper champion liberty of conscience. Said he in the chapter on Calvinism and Politics in his Stone-Lectures delivered at Princeton in 1898: "In the French Revolution a civil liberty for the Christian minority to agree to the deliverances of the unbelieving majority—in Calvinism a liberty of conscience which enables every man to serve God according to his own conviction and the dictates of his own heart."

**Soli Deo Gloria**

Authority and liberty, and these two finding their foundation as well as their ultimate goal in God! Such was the program of Kuyper's life. That program and his achievements on this score make his luminous personality a radiating center of light and inspiration to many. That light and inspiration, both for Kuyper and for all Christians who would follow in his footsteps, is the Calvinistic principle of *Soli Deo Gloria.*

**BROKEN**

While dreaming of a golden west,
The morning-bells disturbed my rest.
With soul enwrapped in sweet repose,
With eyelids heavy I arose,

When, lightning-swift fled all recline . . .
Two broken eyes stared into mine;
Two eyes that nailed me to the spot—
Believing, I believed it not.

Two eyes that spoke so hauntingly:
"My boy, what words you flung at me!"

O moment when two held their breath—
I, lifeless living,—he, in death!

"Forgive my unkind words" I said;
But, silent, speechless are the dead.

I doubled up, I wept—alack,
No groans, no tears shall bring him back.

* * * *

Once shall my grief be turned to joy.
Then I shall hear his voice: "My boy!"
Then he'll forgive the words I've spoken.
Then, when his eyes I'll see—unbroken!

—ALBERT PIERSM.

**GOLD AND AUTUMN TREES**

Gold topped the autumn trees, when first the sun Heralded day and pierced the early fog;
Lanes veiled in shadow sprang alive among Colors careening toward a seeming bog;
But as the sun enblazoned all the earth, Light touched the world with wonder, and the sky Was blue as turquoise, like a canopy
With topaz, flaming red and emerald Moving across its surface vividly,
(As energetic people skip and flash)
And—often, like a fire, rushing breath, Making a glory of impending death.

—JOAN GEISEL GARDNER.
RENAISSANCE AND REFORMATION TEACHING
WAS IT INTEGRATED?
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THE Modern Period, as the name suggests, would, of course, reveal various attempts at integration in teaching, and the four movements that more or less helped this period to appear on the stage of world history, also had a message or two regarding education. Hence the Southern Renaissance, the Northern Renaissance, the Protestant Reformation, and the Counter Reformation projected, each in harmony with its genius, their characteristic contributions for more or better unity, more abundant living, and a more essential program of training the youth.

The Southern Renaissance and Integration

This movement revived the classical spirit to escape the paralyzing influence of scholasticism, but in looking only to the rich past of the Greeks and Romans, it lacked vision for the future; despised the vernacular and its rich possibilities in literature for the young; worshipped the classics, even though many never got beyond the first stage of learning the rudiments in grammar to reach the plateau of enjoying ancient literature; emphasized form of expression without much regard to the nature and needs of children; and ignored the manifestations of a Creator-God in the hearts of men, in nature or the cosmos, in history, and in the special revelation of Holy Writ. “Every effort of teacher and pupil should bend toward acquiring knowledge and purity and elegance of diction.”

Christianity in its essence not only was practically lost, but even the much lauded and indeed rich Greek liberal spirit soon vanished from this movement, so that the real nature of the great revival of letters finally left was little more than a mere method stressing elegance of expression as the Alpha and Omega, without regard for organic growth and with the gospel propagated by many, that children’s minds should be cleared of the vernacular, that Latin, both linguistic and elegant, should furnish the mental faculties as the sine qua non of the only ideal set up for being “educated.” A few centuries later this privileged position of the Latin language was sufficiently bolstered up by theories of formal training and mental discipline so that the marvelous feat was accomplished, that a narrow linguistic attitude persisted according to Cubberley in German lands till the middle of the eighteenth century, in other European countries yet a hundred years longer, and even in America till the coming of Horace Mann and Henry Barnard, with the result that it gave schools a wrong start, a wrong direction, and a wrong aim—crowding out as one among several causes a healthy development of elementary and secondary schools in a vernacular atmosphere. Mundus vult decipi.

The pedantry of this narrow Humanism violated the nature of the child, and for three centuries or more held the fort “Pedagogy” by its insistence on form and expression. Indeed, it was far removed from the lofty heights of Platonic “Forms” or “Ideas” and from Thomas Aquinas’ profound and deep regard for Being and Life—ideas and concepts that always have been, are and will be of the greatest significance for schools, courses of study and pedagogy. The Southern Renaissance lacked integration in its very beginning, and when formalized at a later period it was more detached in educational theory than any improvement we discussed so far.

The Northern Renaissance and Integration

The Brethren of the Common Life had by means of their one hundred fifty schools in Flanders, France, and Germany in 1450 made a salutary attempt at more integration by stressing the vernacular, Bible instruction, the study of the Fathers, and the learning of Latin, Greek, and Hebrew. They devoutly returned to the teachings of the early church and of Jerome and Augustine, a wholesome departure from the main tendencies in the Southern Renaissance. Their contribution was indeed for social reform, for more general enlightenment, more democratic, and more genuinely Christian. But even if they did preach from time to time in the vernacular and demanded of their charges in some schools to pray also in the vernacular, they lacked the enthusiasm for personal development, they were not yet freed from the Aristotelian notion of placing the State above the individual, nor from the idea of Thomas Aquinas to put the Church far above personality, and their cruelty toward boys—girls did not attend—is sufficient evidence that one of the basic requirements for integration, knowing the child and respecting his personality, was almost totally absent.

However, the best in the Northern Renaissance fused with the subsequent but more powerful movement of the Reformation and thus prepared the ground for more integration than had ever before been presented in this Western civilization except in isolated cases, such as, by the Frenchman Vincent of Beauvais (1245-1248) in his treatise on the education of royal children; by the Italian Vittorino da Feltre (1378-1446), the first modern schoolmaster in his school at Mantua; and by the Spaniard Juan Luis Vives (1492-1540) in his excellent educational writings—all three of whom had the unity of vision that all knowledge and education should have one point of reference viz., in God. This criterion for true learning was at once both inclusive and exclusive. And it would seem that integration in teaching must, while constantly aiming at inclusiveness covering the whole sweep of life from the viewpoint of the Ultimate of ultimates, keep out what is harmful and dangerous and what would undermine the very integration a teacher tried to build up.
The Reformation and Genuine Integration

Both Luther and Calvin caught this unity. The former in his realistic fashion illustrated how Reformed truth once and for all, at least in theory, heartily despised the division the Greek mind loved to make in the realm of thought, in society, and in human activities as a result of its basic separation of knowledge and action, and with equal sincerity rejected the Roman Catholic hierarchy of priests and laymen by blessing the maid scrubbing the street and by assuring her if she made a good job of it, that she was doing the work of God. What a forward step in the long struggle for integration! All vocations properly practiced according to the will of God are hereby dedicated to God. Vocations, so conceived, become sacred duties. No more of Aristotelian dualism here. No more of the Roman Catholic abuse of sacred duties. The masses are come to their school at the age of six or seven are received a school system for the former and another for the latter, two systems so different “in type and clientele” that practically nothing in common and to this day perpetuates the division and line of demarcation made by the Greeks, copied by the church, and defended by all those who consider the social structure of classes of people as a heritage of the Greeks not to be sacrificed to the Protestant and Biblical position of equality before God. This separation of Greek origin is, meanwhile, diametrically opposed to the Scriptural view that Christians are essentially equal, for their bodies are from the common dust, their souls are for a common eternity, all are image bearers of God, and all have the common promises in a common baptism. A class school system, together with other factors, made for division, separation, and disintegration—all of them stumbling blocks for a genuinely integrated pedagogy.

A democracy with Democratic ideals rooted in God’s manifestations among mankind regarding man and the masses was sorely needed.

Failure of the Reformation Schools

However much the standpoint of Protestant religious and educational theory, specifically theologically orientated and stressing true humanism, demanded the ideal of integrated education of the masses, “the great creations of the period were secondary schools.”

And did they use the master key provided by Luther and Calvin for real integration in their pedagogy? A cursory look at the gymnasium of Sturm at Strassburg, the most famous school of this type in continental Europe and a model of concentration unsurpassed and copied by many other gymnasien, will convince us that this key was practically ignored. The aim there was elegance in Latin eloquence. Religion was as in so many of its class of schools merely a question mark. The masses was sorely needed. When was the Reformation Schools forming largely a new type of schools in adequate number to reach all the children was not performed till three hundred years later.
The Schools of the Counter-Reformation

The best schools of these times grew out of the Counter-Reformation, and the Jesuits, who originated them, gave system, organization, and method that for effectiveness are still the marvel of all schoolmen. Their leaders copied the Protestant means of schools for social and ecclesiastical reforms, and they succeeded in gaining much lost territory, in abolishing many evils, and in giving a System of Studies that made for a unity among teachers and pupils expressed in their fundamental principle, "for the greater glory of God." But the genius of Protestantism, the priesthood of the believers, was sacrificed by complete subjection of the individual, by careful inhibition of personal initiative, and by scrupulous prevention of any and all freedom of opinion. The order of Jesuits was still thoroughly Roman Catholic, and the Church was still the ultimate objective to which all personal development had to be subjected. Aristotle was still alive. There was integration but in the traditional sense of an hierarchical scheme with its categories of lower and higher. It was integration minus the personal freedom of the individual; and wherever this basic need for a true integration is neglected, the Protestant principles seek another outlet. The Jesuit schools riveted all the attention upon the Church so that "the individual disappeared completely before the institution."

Christian Integration

A Christian pedagogy aiming at genuine learning over the road of integration according to Divine standards had not as yet come. None of the four movements had provided it. Only one of them had given the master-key to the situation. But it was not used in practice, partly because religious wars of the sixteenth and seventeenth centuries frustrated all attempts at building a Protestant philosophy and practice of education, and no doubt largely because naturalistic movements such as the Aufklärung in the eighteenth century and Evolution in the nineteenth called men's minds, with a few exceptions such as in Holland, Britain, and Scotland, away from the supernatural, confined all attempts at integration rather to rationalistic or evolutionistic processes, and completed the circle made by the Greeks long ago with this colossal difference that whereas the Greeks (400 B.C.) exalted mind and slighted matter, the leaders in schools of the twentieth century exalted matter above mind. But neither had integration. Both lacked the supernatural data.

Meanwhile, the Protestant movement clearly had contracted the diseases of formalism and intellectualism. It could not in this stage of stupor and self-sufficiency produce a Christian pedagogy of integration.

The present situation in our own United States will be discussed in a final article.

RECENT DUTCH CALVINISTIC PHILOSOPHY
A REVIEW OF ITS LITERATURE
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WHOEVER is interested in the Calvinistic world and life view will, from the nature of the case, be interested in the new developments in Dutch Calvinistic philosophy and theology. Those among our readers of Dutch descent who still have some contact with life and thought in the Netherlands, may have become acquainted with the controversy which is stirring the Reformed Churches (Gereformeerde Kerken) there. All of our readers, though not all in the same degree, may be assumed to be interested in these developments. Not all are able to read the language in which the literature on the subject is being written, and even many who would be able to do so, lack either time or money to have access to it.

We believe that we are doing our readers a service by acquainting them with these recent developments. The purpose of this article is not to take sides in what has turned out to be a controversy involving certain deep cleavages and, in some cases, even acerbity. Not that we do not consider the issues of sufficient importance. In fact, the very opposite is the case. In these discussions among Calvinistic scholars in the Netherlands the deepest issues of philosophy and theology are involved, and the bearing of these apparently divergent positions on practical religious issues is becoming increasingly apparent.

What we aim to do in this article at this time is merely to introduce our readers to the representative writings in this important discussion of Calvinistic philosophy and the controversy which it has occasioned. We shall strive to be scrupulously objective in our discussion of these works, even though we make no secret of the fact that on many of these issues we have some strong convictions of our own. We believe we serve our readers best by giving them an insight into the chief issue and an appreciation of the literature on this most important subject. Let us take up these writings, at least the more important of them, in turn.

DR. VOLLENHOVEN'S BOOK

IN 1926 two new professors began their labors at the Free University of Amsterdam, the one in philosophy, the other in the Law faculty. The former was Dr. Vollenhoven, the latter Dr. Dooyeweerd. They were a team, and team-work they have done ever since. Not only were they brothers-in-law, but they were both filled with enthusiasm for a new task which they had set themselves and for the realization of which their professorial chairs offered a remarkable opportunity. Both are philosophical minds. Both are devoted Calvinists. Both burned with enthusiasm for the cause of furthering a genuinely biblical and Calvinistic world and life view.

Vollenhoven began his labors with the delivery of an inaugural address entitled, Logos en Ratio, in which he deprecated all attempts to combine Aristotelian thought with Christianity and pleaded for a philosophy that would build on the basic assumption of God's special revelation in Scripture. His next significant work was a plea for a distinctly Christian logic in his, De Noodzakelijkheid eener Christelijke Logica (Amsterdam, 1932. H. J. Paris). The work under review at present is undoubtedly Dr. Vollenhoven's chief work. The title might be translated: Calvinism and Philosophical Reform. It is a plea for a new approach to philosophy, an approach, according to the author,
The book consists of three parts, the third of which is in the nature of a summary. The other two parts, covering 300 pages, consist of, first, a systematic, and then an historical discussion. In the first part he aims to show the distinctive characteristics of a biblical or Calvinistic philosophy and to contrast these sharply with the fundamental characteristics of what he calls the non-scriptural type of philosophy. Then in the second part he discusses critically various philosophical thinkers and systems in Western-European thought, limiting himself as far as time is concerned to thought before and including Calvin, and as far as standpoint is concerned to what he calls the systems of a "partially theistic" type.

One is tempted to quote many fine passages as well as to raise many questions, but the limits and purposes of this article do not permit us to indulge. Those who have heard rumors about the unintelligibility and the abstruseness of the style of some of these writers will appreciate being informed that this work of Vollenhoven compares very favorably on this score with the large work of Dooyeweerd. Though there appears, from the nature of the case, a liberal use of philosophical terms, many parts of the book are rather easy reading and nowhere in this volume is one forced to decipher the meaning of what is almost a new vocabulary, as is at times the case with the writings of his brilliant brother-in-law and colleague.

DOOYEWEERD'S MAGNUM OPUS


This work is the most extensive and the most solid discussion of the new school of Calvinistic philosophical thought that has appeared so far. Three volumes, respectively of 530, 530 and 630 pages, have already appeared and the author has been compelled to announce a fourth volume for the completion of his argument.

This is a work in philosophy, in social ethics, in law, and in politics all in one, and the whole is shot through with a deep theological sense in which one would expect of a scholarly Calvinist. The author is indeed a versatile man. Already before his appointment to the university professorship, he was associated with the research department of the Abraham Kuyper Institute at the Hague, an institution which in a scholarly fashion is prominent in the political councils of this Christian group in Holland. He lectures widely, writes voluminously, and publishes freely. One marvels at the erudition and scholarship which his work displays. His social ethics and jurisprudence are founded solidly upon a philosophical substructure, the implications of which he sees both as a thinker and as a practical organizer and statesman.

In the work under discussion Dooyeweerd in the main defends the same thesis as Vollenhoven in his work, but he does it in a more massive fashion, enters into a much fuller philosophical criticism and construction and, as could be expected from a professor of law, applies his philosophical principles to human society, as, e.g., to the problem of church and state.

The philosophical standpoint which he champions is given a unique name in this work. What Vollenhoven has called "Scriptural Philosophy," and also "Calvinistic Philosophy," Dooyeweerd designates by a Dutch term which is difficult to translate. The term is the title of the work: "De Wijzegeeste (i.e. Philosophy) der Wetsidee." To translate this literally would be rather misleading. "The Philosophy of the Idea of Law" would not convey much meaning in our vernacular, and those to whom it would connot something would be liable to associate it with the idea of jurisprudence, which would be misleading.

An explanation of this term will help us to get at a basic element in this new emphasis in Dutch Calvinistic thought. Behind this term lies the assumption that God is the Supreme Lawgiver for all his creation and all his creatures. God Himself is not subject to law, since He is Sovereign, but all his creation in every phase of its existence is subject to divine law. The recognition of these all-controlling and all-pervasive divine laws (or, ordinances) for the entire cosmos and for all of human society Dooyeweerd holds to be the most basic principle determinative for one's philosophy. This is the meaning and implication of the term, "The Philosophy of de Wetsidee." To translate this term, "The Philosophy of Sphere Sovereignty," as has been done, is hardly accurate, although it is true that Kuyper's principle of "Souvereinitet in eigen kring" (Sphere Sovereignty) is—as also Dooyeweerd points out—one of the practical implications of the original principle designated by the notion of "de Wetsidee."

In the first volume of this work Dooyeweerd explains what he understands this new principle in philosophy to be, and then he proceeds in the light of this conception to offer a criticism of the monistic-humanistic immanence philosophy which is prevalent in the scholarly world today. The relation between these two standpoints is one of absolute antithesis. The second volume offers a discussion of the various spheres of cosmic existence in which this principle of divine law operates, and likewise a discussion (whose relevance in this connection is not immediately apparent) of the problem of knowledge in the light of this same basic idea. The third volume is devoted to a discussion of the structure of human society in the light of the philosophical principle laid down in the first volume.

A NEW PHILOSOPHICAL MAGAZINE

Philosophia Reformata. Organ van de Vereeniging voor Calvinistische Wijsbegeerte, Onder Redactie van Dr. J. Bosma, Dr. H. Dooyeweerd, Dr. H. G. Stoker, Dr. C. Van Til, Dr. D. H. Th. Vollenhoven. (A Quarterly. Publisher: J. H. Kok, Kampen. Subscription price: f. 3.75.)

Chiefly inspired by the first two volumes of Dooyeweerd's work, a society for the study of Calvinistic philosophy was organized in December, 1935. The moving spirits and leaders in the organization were and are Vollenhoven and Dooyeweerd. This society makes it its avowed aim to study and propagate the new type of thought advanced by these two thinkers and has placed on the market a small quarterly, under the name Philosophia Reformata, in which papers and articles in exposition of the new viewpoint are offered to the public. The first number appeared during the first quarter of 1936, so that the magazine is in its second year. Most of its articles are in the Dutch, but already a few German and also an American article have appeared. In fact, even one in the South African language.

The magazine seeks to be international and seeks cooperation of all scholars who are sympathetic to the principles advanced by the Society for Calvinistic Philosophy. In this way it has gained the support of Dr. Bohatec of Vienna, of Dr. Van Til of Philadelphia, and of Dr. Stoker of South Africa, whose names are placed together with the two moving spirits upon the list of editors. The articles published so far have dealt with such philosophical subjects as: causality, the idea of species in biology, the philosophy of mathematics, animal psychology, and the problem of time; but also historical and more practical subjects have come in for discussion, such as: Calvin's doctrine of predestination, the grace of God, Socialism, Erasmus, Recent American Philosophy, Lenin and Hegel, and the like. Besides these articles, Dr. Dooyeweerd also has so far contributed three articles dealing with fundamental features of the proposed Neo-Calvinistic philosophy.

The magazine is neither voluminous nor expensive and furnishes the interested reader undoubtedly with the best means of contact with what promises to become increasingly a movement of significance for fundamental thinking along Reformed lines.

November, 1937
DEFENSE AND ATTACK


THESE two brochures may well be mentioned together. They appeared at about the same time. The first is a defense of the new philosophy, the second is a very sharp (which is not the same thing as keen) attack upon it. Spier, a young minister and a former student of Vollenhoven and Dooyeweerd, tries to show in 41 pages that the position of his teachers is scriptural. This is an admirable task in so limited a compass, and so the brochure cannot be pronounced a success.

Dr. Steen is likewise a minister of the gospel, and the author of a 1935 treatise entitled, Persoon, Geest, Ziel (Person, Spirit, and Soul). In the 132 pages of the brochure now under discussion he agrees in the main with Dr. Hepp, but, in distinction from the latter, he displays a degree of bitterness which is regrettable. As far as the force of the argument is concerned, the discussion contains much that is forceful to the point but also a number of extreme positions and overstatements.

REFORMATION OR DEFORMATION?

Driehoekige Deformatie. (A series of Brochures.) Door Dr. H. Kok. Publisher: J. H. Kok, Kampen. I. Het Hoofdestaan, de Oosterfeliënder en de Substanti­aliteit van de Ziel; II. De Vereeniging van de Beide Na­tures en Christus. 1936/37. Price: f 4.00.

THIS series of brochures by Dr. Hepp, Professor of Dogmatics at the Free University of Amsterdam, and successor in that chair to Kuyper and Bavinck, is written in criticism of the new movement. The first brochure diagnoses the situation as Professor Hepp sees it. Language and style are free from bitterness, but the thrust of Hepp's argument is unmistakable, his alarm at the new school of thought, appears deeply concerned about some of the contentions and many of the implications of the new philosophy.

One would completely apprehend the situation if he should jump at the conclusion that this is simply a case of the "narrow" dogmatician, whose vision is restricted to Scripture and special revelation, attacking the "broad-minded" philosopher, who stresses "general revelation" as well as "special revelation." The lines of cleavage are not so simply drawn. In fact, if the terms "broad" and "narrow" must be applied in this connection, the identity of the two groups is just the reverse. However, it is well not to jump too readily at conclusions in this connection and to avoid such easy designations as "broad-minded" and "narrow," or "conservative" and "progressive." The issues are much more complicated than the easy use of such terms would imply.

In his first brochure Dr. Hepp diagnoses the situation. Instead of a reformation, as the new movement claims to offer, he sees a threatening deformation. He brings no charge against any individual. In fact, he mentions not one name, and quotes passages from the writers on the new philosophy without indicating their source. He justifies this procedure by saying that he is not interested in any personal attack but only in pointing out erroneous views which are gradually creeping into the Reformed Churches. But though he mentions no names, the identity of the group he attacks is unmistakable. He charges the "new thought" (this is not Dr. Hepp's, but our own term, which we use simply for convenience sake) with lack of historical appreciation. He complains that a morbid desire for something novel and original has taken hold of these writers. He calls it "onderzoek, wetenschappelijke tendente" (original-itis, we might call it). He stresses the charge that they have fallen into the error of "biblicism"; that they are guilty of an unwarranted simplification of problems; that they do not accept the doctrine of common grace; and that they suffer from underestimation of the confessional standards.

These points of criticism are brought out in the introductory brochure. In the five brochures that are to follow, Dr. Hepp proposes to discuss successively the following subjects: the continued existence, the immortality, and the substantiality of the soul; the union of the two natures of Christ; common grace; the conception of the church; and, finally, "objectivism." Of these five, already two have appeared. Although for a while, when the guns of controversy were booming, it was rumored that the series would not be continued, this proves now to be a false alarm. The fourth brochure, on the nature of common grace, is due to appear in the near future. As to the argument in the two brochures that have appeared, it is worthy of careful consideration. The charges made (on the merits of which we do not pass at present) are serious enough. The tone of the controversy in these brochures is all that one could desire. There is not one bitter, personal word in them. Whether Dr. Hepp has sufficient data to justify some of his conclusions is a matter that will, no doubt, come to light when there is a settling of charges and countercharges.

A NEW THEOLOGICAL WEEKLY: CREDO

ONE might think that these problems, being largely of a scholarly and academic nature, should be discussed only in the class rooms and in the scholarly magazines. However, with issues involved as indicated above, it was inevitable that this discussion should come into the public eye and enter the church press.

The outstanding protagonist of the two positions in the weekly church press are now Dr. Schilder, Professor of Dogmatics at the Kampen Theological School, on the side of Vollen­hoven and Dooyeweerd; and Dr. Hepp, Professor of Dogmatics at the Free University (where Vollenhoven and Dooyeweerd also teach) on the other. Dr. Schilder has carried on this controversy in a very keen fashion for some time in the weekly of which he is editor, viz., De Reformatie. It is true that he has proved himself a greater master at outlining than at building his case one of the keenest minds among the younger theologians in his church he has raised some issues and offered some criticism which will prove to be of value.

Until recently the outstanding champion of the opposite position in the weekly church press was Dr. H. H. Kuyper, who has just retired at the age of 70 from his professorial chair at the Free University. Not being the "happy warrior" type which Schilder is, Professor Kuyper did not enter at length into discussion with his personal language, but pointed out the points of the indictment. This he did in his weekly, De Heraut, the paper founded by his famous father nearly 70 years ago. And now a new religious weekly has made its appearance, a weekly which will no doubt play a prominent role in the further discussion of these issues. The first issue is dated October 1, 1937. Its name is: Credo (I Believe). Its editor-in-chief is Dr. Hepp. Its publisher the same enterprising firm of J. H. Kok at Kampen to which we owe so much that is valuable in Dutch Calvinistic literature. Its subscription price for America is five florins and 60 cents per year.

If anyone is looking for sharp and bitter controversy to be initiated by this new weekly, he will, in all probability, be disappointed. The spirit and tone of the first two issues, which have reached us, are the very opposite of acrimonious and controversial. The issues involved are treated with a constructive type in these early issues. Dr. Hepp announces that his paper was not launched to fight another weekly (i.e., Dr. Schilder's De Reformatie). He desires to do constructive work in exegesis and dogmatics both. He stresses the need of careful exegesis in view of the claim of the Vollenhoven-Dooyeweerd group that Calvinistic thought should be less philosophical and more scriptural. He also emphasizes the need of a careful knowledge of the church's creed. For the rest the paper has the usual variety of depart­ments as found in most Dutch church weeklies of that type. For these Dr. Hepp has a staff of associate editors.

We hope and trust that the leaders in this controversy may be given grace to keep the discussion on a high plane; to be critical without becoming acrimonious; to be fearless for the truth without resorting to personal attacks; to be scrupulously fair without at any time sacrificing the truth to expediency.
MORE SERMONS BY KARL HEIM

The sermons presented in this volume are a number of discourses, delivered by the well known Professor Karl Heim of Germany. The title, "The Gospel of the Cross," fits the book, because the author has centered his messages around the Cross. And the Cross is the heart of the Gospel. It is the glory of the Gospel.

There are in the book a few statements here and there, to which the reader will probably not care to subscribe. Nor will he consider the sermons exegetically strong. But none the less, he will find them devotional reading. He will like their evangelical fervor and their persuasive quality.

It is a matter of joy to note Professor Heim's certainty that the human word is utterly impotent, and his still greater certainty that the Word of the Cross, preached by human tongue, is the Word of God, the Word of Power, the Word of Eternity, —the most potent Word in all the world.

Grand Haven, Mich.

J. G. VAN DYKE.

A CHRISTIAN JEW ON JESUS
SPIRITUAL ALONENESS, By Dr. Max Reich. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, pp. 120. Price, paper bound, 50 cents.

The title of this book is derived from the opening chapter, and does not at all cover the contents of the book. It is the work of a Jew who accepted Christ as his Savior, and who has probably sometimes been keenly aware of spiritual alone­ness. The greater part of the book consists of short medita­tions, ranging in length from two to six pages. To these are added two longer chapters, one on The Ideal Servant of Jeho­vah, and another on The Fourfold Argument for the Faith of Jesus, the Messiah.

While the author does not speak of himself, his book bears eloquent testimony to his living faith in Jesus Christ. It is decidedly a devotional book, containing excellent spiritual food. There is a warmth about it that is well calculated to kindle the flame of love. The ideal servant of Jehovah has evidently captured the author's heart. In the final chapter he addsuce four arguments for faith in Jesus as the Messiah: (1) The argument from prophecy; (2) the argument from history; (3) the argument from the personality of Jesus; and (4) the argument from experience. Read the book and be edified. L. BIRKHOFF.

STUDIES IN JOHN'S WRITINGS

The author, professor of Biblical Literature in Baylor Uni­versity, has become favorably known to a large group of orthodox Bible students through his work, "The Bible Book By Book."

The volume before us constitutes a very lucid statement in outline form of the facts of John's life, of the introductory material to the five books and of the contents of these volumes.

Dr. Tidwell does not enter upon technical questions. He gives evidence of the fact, however, that he has thought them through. His conclusions are almost invariably in full accord with those of conservative scholars. Here and there I have placed a question mark as I perused the book. For instance, though there is quite a bit of argument against the Gnostic position in I John, I doubt whether it was St. John's primary purpose to combat Gnosticism. I prefer of speaking of the purpose as And the best promoting joyful Christian fellowship. I note that in giving us the analysis of the contents of the book, the writer also places the emphasis there and not on the com­batting. Neither am I so sure that both of the minor epistles were written "individuals and rather than to churches."

For the rest I am sure that the book deserves a vote of assent from every orthodox Bible student. It will prove to be an invaluable aid for private and group study for those who must be satisfied with less than a thorough theological training in the field of N. T. Introduction.

H. S.

MIRACLE SERMONS
SERMONS FROM THE MIRACLES, by C. G. Chappell. Cobolsey Press. 224 pages. $1.50.

Dr. CHAPPELL has proved to be an inspiration through his published sermons to many conservative preachers in this country. They have always found in him stimulating sug­gestions, unique titles, fresh approaches, rich illustrations, and appropriate applications. These characteristics are also in evidence in these sixteen sermons before us.

There is in these sermons no discussion about the miracles. The author apparently believes that a miracle is a miracle and that's that. They are not regarded as being dissolvable to the working of the ordinary laws of nature. They are miracles and therefore defy any attempt to be reduced to the laws of cause and effect as we know them. Indeed, the author stands before us solely as a preacher extracting spiritual lessons from the records of the miracles. At times I find the messages a bit far fetched. Somehow or other the author is able to make a sermon on "Adventuring for World Peace" basing it upon the miracle of the draft of fishes.

The writer is a minister in the Methodist Episcopal Church. Whether he claims to be Arminian or not, I do not know. But here and there it glimmers through unmistakably. Here is just an example, "But how are we to have a conquering Church? It is up to you and me. God cannot do it alone."

Where is His self-sufficiency and omnipotence?

These chapters are apt to be disappointing except when one takes them for what they are, to wit, interesting, suggestive and stimulating homiletical remarks on certain phases of the miracle records.

H. S.