

Calvinism

as a

Biblical Worldview

by

Dr. Abraham Kuyper

A new, abridged edition of Kuyper's First Stone Lecture
by Dr. JP Roberts
~exclusively for the Graduate Programs of~

Edinburg Theological Seminary

2112 W. University Drive, Edinburg, TX 78539

Contact us at: E-Mail: edinburgseminary@hotmail.com

Or Tel: 956/929-9491 Fax: 956/380-1714

Editor's Foreword

Abraham Kuyper was one of the most active men of his age—teacher, theologian, statesman, professor, founder of a distinctively Christian university, of a mission-minded

magazine, of an insightful (no “PC”!) daily newspaper, Prime Minister of a nation, a writer equally at home penning devotionals, major theological tomes and political Op Ed pieces, conference speaker—the list seems endless, but what is most striking is this: that in the midst of all these activities, he never fell into active-*ism*. “Activism,” or the falling into the doing of things divorced from a consistent relation to a principled purpose, is the temptation (and eventual falsification, in practice) of our faith, especially when that faith has not taken on the contours of a distinctive, energetic, world-impacting perspective—or most simply, a worldview.

In this remarkable monograph, Kuyper so masterfully develops the uniquely Biblical, worldview character of Calvinism that the reader may, perhaps for the first time, understand the utter power by which, since first being put into practice in the 16th Century, the Calvinist *world and life view*, the term Kuyper had initially preferred (see endnote #1), immediately became the instrument of the Spirit of God to bring kings, nations and popes to their knees before the only true King of kings, and Lord of lords, Jesus Christ.

Calvinism, then, according to our author, is the consistent, sustained attempt to express, in practice, two of the major principles of the Christian faith:

First, that God is sovereign ruler over all, and whose praise and honor is thus the first duty of all *in all*: “thus if you eat, or drink, or whatever you do, *do all* to the glory of God” (1 Cor 10:31);

Second, that, for our positive rendering of that praise due Him, to our present and eternal well-being, Christ alone is my *personal* Savior and *publicly* acknowledged Lord, or, as given voice most simply and powerfully in the very first confession of the early church: “Christ is Lord!”

Although the themes of the Sovereignty of God in the world and the Lordship of Christ over life have always had a vital place in Reformed, Presbyterian and Baptist thought—for the latter, one need only think of Dagg’s central thesis in his ground-breaking Baptist systematics to confirm it,—it is perhaps the great spiritual phenomenon of the late 20th - early 21st century that it is too often in the leadership we find in *non*-Reformed venues where the vanguard of Calvinism *in practice*, if not always in theory, is being defended and put to the test!

But Kuyper himself confirms this practical beginning to, and hence, one would suspect, this central characteristic *of*, Calvinism: it was not, he affirms, in the halls of academia that Calvinism arose, but “life in its fullness was ever the first object of its endeavors.” There was “too much to do and to suffer,” he continues, to devote oneself to the leisure of theory and supposition. The following words of Kuyper are thus vital to our understanding of his Calvinist worldview:

What was dominant was Calvinist *practice* [emphasis, JPR] at the stake and in the field of battle. Moreover, the nations among whom Calvinism gained the day—such as the Swiss, the Dutch, the English and the Scotch—were by nature not very philosophically predisposed [!]. Especially at that time, life among those nations was spontaneous and void of speculation.” (see page 9)

It is this *act-life*, arguably, that the traditional Calvinist—the Reformed, the Presbyterian—have, like the Hebrew nation before them, confused with a birthright. But Calvinism as a worldview, as Kuyper himself argues in this monograph, is a betrayal of its own vision *and mission* if it does not engage in a real and constant contention “against the world rulers of this present darkness” (Eph 6:12). And much too often it is exactly these, the above-mentioned churches, which today are void of any timely defense of the faith *in the real, the practical issues* which will mark the spiritual, the “depth” struggles of our times: abortion, same-sex “marriage,” the non-biblical ordination of pastors, the loss of love for evangelism (as opposed to proselytism); think of it—when was the last time a Reformed church convention was publicly protested by the world?

Sadly, perhaps the greatest indicator of the loss of the historic Reformed churches of their reformatory roots lies in this: the only protests the Reformed and Presbyterians draw today are most likely to come from inside—from those, amazingly, in the leadership of their church, invariably protesting the “lagging” character of their local congregational leaders, luddites no doubt in their eyes who have not yet learned to assimilate to the “*avant-garde* times we live in.”

How different a stance than that of Abraham Kuyper, who mixed-it-up politically till he was black and blue. But did he “succeed,” one will ask, in imposing the salutary benefits of his distinctive faith? No—not if you are looking at Calvinism in a triumphalistic way: it is true rather that once-Reformed Holland is today only a corrupt, decadent, self-absorbed limb on a now-withered stump. But, as Dr. H. Evan Runner, a true Kuyperian, long-ago observed: only the Holy Spirit guarantees a final victory, and only in due season: *we*, here and now, are called to *witness*, not to win. And that Kuyper tirelessly, masterfully did.

This final observation, made above, alone constitutes the framework within which good works may be done, so as to render them “fruits of *righteousness*.” And this is Calvinism—robust, militant, the historic scourge of Humanism and the necessary backbone of the would-be Christian theoretician, of the spiritual leadership in our nation now waffling on the great social issues of the day, of the faint of heart in the real and often bruising defense of the faith.

On the basis of what we have argued above, a possible conclusion is that the mainline churches of the Reformation are today only ritually Reformed—the Calvinist torch has passed on to those willing to take it up in the reformation of our nation, top to bottom. Increasingly, “being a Calvinist” will have little to do with the denomination to which you belong, and altogether more with an answer to this question: what was the great motivating force that enabled the Calvinist to stand alone against the powers of this world, through fire and sword? “The answer,” writes Hebden Taylor, “is the tremendous sense they had of being under the immediate and direct authority of the Living and Sovereign God of the Holy Scriptures.”

Dr. J.P. Roberts

Director of Graduate Programs, Edinburg Theological Seminary

THE First STONE LECTURE

(Delivered at Princeton University, 1898)

by
Abraham Kuyper

[First Lecture - Calvinism as a Life System (Original Title)]

Introduction

A TRAVELER from the old European Continent, disembarking on the shore of this New World, feels as the Psalmist says, that “His thoughts crowd upon him like a multitude.” Compared with the eddying waters of your new stream of life, the old stream in which he was moving seems almost frost bound and dull; and here, on American ground, he realizes for the first time how so many divine potencies, which were hidden away in the bosom of mankind from our very creation, but which our old world was incapable of developing, are now beginning to disclose their inward splendor, thus promising a still richer store of surprises for the future.

I fully acknowledge, then, the advantage you in America possess in the fact that (to use another simile) the train of life travels with you so immeasurably faster than with us,—leaving us miles and miles behind,—still, we both feel that the life in Old Europe is not something separate from life here; our Western heritage is one and the same current of human existence that flows through both Continents.

Christianity and the Violent Rise of Modern Humanism

Besides our common parentage, however, there is another factor which, in the face of even a wider difference, would continue to unite your interests and ours. Far more precious to us than even the development of human life, is the crown which ennobles it, and this noble crown of life for you and for me rests in the Christian name. *That* crown is our common heritage: It was not from Greece or Rome that the regeneration of human life came forth,—that mighty metamorphosis dates from Bethlehem and Golgotha. And if the Reformation, in a still more special sense, claims the love of our hearts, it is because it has dispelled the clouds of sacerdotalism, and has unveiled again to fullest view the glories of the Cross. But, in deadly opposition to this Christian element, against the very Christian name, and against its salutiferous influence in every sphere of life, the storm of Modernism¹ has now arisen with violent intensity.

In 1789 the turning point was reached.

Voltaire's mad cry, “Down with the scoundrel,” was aimed at Christ himself, but this cry was merely the expression of the most hidden thought from which the French Revolution sprang. The fanatic outcry of another philosopher, “We no more need a God,” and the odious shibboleth,

¹ *Ed. Note:* The same word for “Modernism,” the word used by conservative authors in the 20’s to the 50’s, has been replaced today by the designation “Modern Humanism,” as we will do throughout this article.

“No God, no Master,” of the French Convention²—these were the sacrilegious watchwords which at that time heralded the “liberation” of man as an emancipation from all Divine Authority. And if, in His impenetrable wisdom, God employed the Revolution as a means by which to overthrow the tyranny of the Bourbon kings, and to bring a judgment on the princes who abused His nations as their footstool, nevertheless the principle of that Revolution remains thoroughly anti-Christian, and has since spread like a cancer, dissolving and undermining all that stood firm and consistent before our Christian faith.

Two Life-Systems in Mortal Combat

There is no doubt then that Christianity is imperiled by great and serious dangers. Two “life systems” (1) are wrestling with one another, in mortal combat. Modern Humanism is bound to build a world of its own from the data of the natural man, and to construct man himself from the data of nature; while, on the other hand, all those who reverently bend the knee to Christ and worship Him as the Son of the living God, and God himself, are bent upon saving the “Christian Heritage.” This is *the* struggle in Europe, this is *the* struggle in America, and this also is the struggle *for principles* in which my own country is engaged, and in which I myself have been spending all my energy for nearly forty years. But in this struggle Apologetics have not to date advanced us one single step. Invariably, they have begun by abandoning the assailed breastwork, in order to entrench themselves cowardly in the ravelin behind it.

The Only True Method of Combat: Principle Arrayed Against Principle

From the first, therefore, I have always said to myself,—If the battle is to be fought with honor and with a hope of victory, then principle must be arrayed against principle: it must be clearly felt that in Modern Humanism the vast energy of an all-embracing life-system assails us, as it must also be completely understood that we can only take our stand in a life-system *of equally comprehensive and far-reaching power*. And this powerful life-system is not to be invented nor formulated by ourselves, but is to be taken and applied as it presents itself in history. When thus taken, I found and confessed, and I still hold, that this manifestation of the Christian principle is given us in Calvinism. In Calvinism our heart may rest assured that we have found the principles by which we may draw the inspiration firmly and resolutely to take our stand in the thick of this great conflict of principles which accosts us.

And therefore, when I was invited most honorably by your Faculty at Princeton to give the Stone Lectures here this year, I could not hesitate a moment as to my choice of subject: Calvinism—as the only decisive, lawful, and consistent defense for Protestant nations against encroaching and overwhelming Modern Humanism—this of itself was bound to be my theme.

Calvinism as a Life-system Precludes Improper Uses of the Term

² *Ed. Note:* Ostensibly a legislative body, the Convention seized all executive privileges leading, during its three year reign of terror, to a confusion of powers self-described as a “Revolutionary Government.”

CLEARNESS OF PRESENTATION demands that in this first lecture I begin by fixing the

conception of Calvinism historically. To prevent misunderstanding we must first know what we should not, and what we should, understand by it. Starting therefore from the current use of the term, I find that this is by no means the same in different countries and in different spheres of life.

1. *Sectarian Use*

The name Calvinist is used in our times first as a sectarian name. This is not the case in Protestant, but in Roman Catholic countries, especially in Hungary and France. In Hungary the Reformed Churches have a membership of some two and a half millions, and in both the Catholic and Jewish press of that country her members are constantly stigmatized by the non-official name of “Calvinists,” a derisive name applied even to those who have already divested themselves of all traces of sympathy with the faith of their fathers.

The same phenomenon presents itself in France, especially in the Southern parts, where “*Calviniste*” is equally, and even more emphatically, a sectarian stigma, which does not refer to the faith or confession of the stigmatized person, but is simply put upon every member of the Reformed Churches, even though he be an atheist. George **Thiebaud**, known for his anti-Semitic propaganda, has at the same time revived the anti-Calvinistic spirit in France, and even in the French courts “Jews and Calvinists” were arraigned by him as the two anti-national forces, prejudicial to the “*esprit gaulois*.”³

2. *Dogmatic Use*

Directly opposed to this is the second use of the word Calvinism, and this I call the confessional or dogmatic one. In this sense, a Calvinist is represented exclusively as the outspoken subscriber to the dogma of fore-ordination. They who disapprove of this strong attachment to the doctrine of predestination cooperate with the Catholic polemicists, in that by calling you “Calvinist,” they represent you as a victim of “dogmatic narrowness”; and what is worse still, as being even dangerous to the real seriousness of moral life. This is a stigma so conspicuously offensive that theologians like **Hodge**, who from fullness of conviction were previously open defenders of Predestination, and had counted it an honor to be Calvinists, were nevertheless so deeply taken aback with the disfavor attached to the “Calvinistic name” that, for the sake of commending their conviction, they eventually preferred to speak of themselves as “Augustinian,” rather than Calvinist!

3. *Denominational Use*

The denominational title of some Baptists and Methodists indicates a third use of the name Calvinist. No less a man than **Spurgeon** belonged to a class of Baptists who in England

³ *Ed. Note:* Kuyper refers to the Dreyfus case, where a well-respected Jewish officer was unjustly accused by the French military.

call themselves “Calvinistic Baptists,” and the **Whitefield** (2) Methodists in Wales to this day bear the name of “Calvinistic Methodists.” Thus here also it indicates in some way a confessional difference, but is applied as the name for special church denominations. Without doubt this practice would have been most severely criticized by Calvin himself. During his lifetime, no Reformed Church ever dreamed of naming the Church of Christ after any man. The Lutherans have done this, the Reformed Churches never.

4. *Scientific Use*

But beyond this sectarian, confessional, and denominational use of the name “Calvinist,” it serves moreover, in the fourth place, as a scientific name, either in a historical, philosophical or political sense. Historically, the name of Calvinism indicates the channel in which the Reformation moved, so far as it was neither Lutheran, nor Anabaptist nor Socinian.⁴ In the philosophical sense, we understand by it that system of conceptions which, under the influence of the master-mind of Calvin, raised itself to dominance in the several spheres of life. And as a political name, Calvinism indicates that political movement which has guaranteed the liberty of nations in constitutional statesmanship; first in Holland, then in England, and since the close of the last century in the United States.

In this scientific sense, the name of Calvinism is especially current among German scholars. And the fact that this not only is the opinion of those who are themselves of Calvinistic sympathies, but that also scholars who have abandoned every confessional standard of Christianity, nevertheless assign this profound significance to Calvinism. This appears from the testimony borne by three of our best men of science, the first of whom, Dr. Robert **Fruin**, declares that: “Calvinism came into the Netherlands consisting of a logical system of divinity, of a democratic Church-order of its own, impelled by a severely moral sense, and as enthusiastic for the moral as for the religious reformation of mankind.”(3)

Another historian, who was even more outspoken in his rationalistic sympathies, writes: “Calvinism is the highest form of development reached by the religious and political principle in the 16th century.”(4) And a third authority acknowledges that Calvinism has liberated Switzerland, the Netherlands, and England, and in the Pilgrim Fathers has provided the impulse to the prosperity of the United States.(5) Similarly **Bancroft**, among you, acknowledged that Calvinism “has a theory of ontology, of ethics, of social happiness, and of human liberty, all derived from God.”(6) Only in this last-named, strictly scientific sense do I desire to speak to you on Calvinism as an independent general tendency, which from a mother-principle of its own, has developed an independent form both for our life and for our thought among the nations of Western Europe and North America, and at present even in South Africa.

The domain of Calvinism is indeed far broader than the narrow confessional / dogmatic interpretation would lead us to suppose. The aversion to naming the Church after a man gave rise to the fact that though in France the Protestants were called “Huguenots,” in the Netherlands “Beggars,” in Great Britain “Puritans” and “Presbyterians,” and in North America “Pilgrim

⁴ *Ed. Note:* Socinians, followers of Socinus (Fausto Sozzini, 1539-1604), were precursors of the Unitarian (anti-Trinitarian) movement in Europe.

Fathers,” yet all these products of the Reformation which on your Continent and ours bore the special “Reformed type,” were in fact of Calvinistic origin.

But the extent of the Calvinistic domain should not be limited to these purer expressions of it. Nobody applies such an exclusive rule to Christianity itself; within the boundaries of Christendom we embrace not only Western Europe, but also Russia, the Balkan States, the Armenians, and even Menelik's empire in Abyssinia. It is only just, therefore, that in the same way we should also include in the Calvinist fold those churches which have diverged more or less from the purer forms of Calvinism. In her XXXIX Articles, for instance, the Church of England is strictly Calvinistic, even though in her hierarchy and liturgy she has abandoned the straight paths, and has met with the serious results of this departure into Anglican ritualism.⁵

The Confession of the “Independent churches” was equally Calvinistic, even though in their conception of the Church the organic structure was broken by individualism. And if under the leadership of **Wesley** most Methodists became opposed to the theological interpretation of Calvinism, it is nevertheless the Calvinistic *spirit* itself that created a healthy reaction against the petrifying church-life of the times.

In a given sense, therefore, it may be said that the entire field which in the end was covered by the Reformation, so far as it was not Lutheran and not Socinian, was dominated in principle by Calvinism. Even the Baptists applied for shelter at the tents of the Calvinists. It is the *liberating character* of Calvinism that accounts for the rise of these several shades and differences, and of the reactions against their excesses. In contrast, by its hierarchy Romanism is and remains uniform. Likewise Lutheranism, which owes a similar unity and uniformity to the ascendancy of the prince, whose relation to the Church is not unlike that of a “*summus episcopus*,” or pope.

Calvinism, on the other hand, which sanctions no ecclesiastical hierarchy, and no magisterial interference, could not develop itself *except in many and varied forms and deviations*, thereby of course incurring the danger of degeneration, provoking in its turn all kinds of one-sided reactions. With the free development of life, such as was intended by Calvinism, the distinction could not fail to appear between a *centre*, with its fullness and purity of vitality and strength, and the broad *circumference*, with its threatening declensions. But in that very conflict between a purer centre and a less pure circumference the steady working of its own character was guaranteed to Calvinism.

*T*HUS UNDERSTOOD, Calvinism is rooted in a form of religion which was peculiarly its own,

and from this specific religious consciousness there was developed first (a) a peculiar theology, (b) then a special church-order, and then (c) a given form for political and social life (for the interpretation of the moral world-order, specifically, between Christianity and the world, between church and state), and finally, (d), for art and science. But amid all these life-utterances,

⁵ *Ed. Note:* Kuyper specifically mentions Edward Pusey, a leader of the 19th century's Oxford Movement, which attempted, among other things, to return the Church of England to a more Roman Catholic liturgy.

it remained always the self-same Calvinism, in so far as simultaneously and spontaneously all these developments sprang from its deepest life-principle. Hence to this extent it stands in line with those other great complexes of human life, known as Paganism, Islamism and Romanism, by which we distinguish four entirely different worlds in the one collective world of human life.

*Only Two "Christian" Worldviews Truly Developed:
The Roman Catholic and the Calvinist*

Speaking precisely, then, if you should co-ordinate Christianity and not Calvinism with Paganism and Islamism, it is nevertheless better to place Calvinism in line with them, because Calvinism claims to embody the Christian idea more purely and accurately than could Romanism and Lutheranism. In the Greek world of Russia and the Balkan States, the national element is still dominant, and therefore the Christian faith in these countries has not yet been able to produce a form of life of its own from the root of its mystical orthodoxy.

In Lutheran countries, the interference of the magistrate has prevented the free development of the spiritual principle at work in Calvinism. Hence of Romanism only can it be said that it has embodied its life-thought in a world of conceptions and utterances entirely its own. But by the side of Romanism, and in opposition to it, Calvinism made its appearance—not merely to create a different church-form, but an entirely different form for human life, to furnish human society with a different method of existence, and to populate the world of the human heart with different ideals and conceptions.

The Reason the Calvinistic Life-System Generally Ignored by the World

That this had not been realized until our time, and is now acknowledged by friend and enemy in consequence only of a better study of history, should not surprise us. This would not have been the case, if Calvinism had entered life *from the start* as a well constructed system, and had presented itself as an outcome of academic study. But its origin came about in an entirely different way. For in the order of existence, *life* is first. And to Calvinism life itself was ever the first object of its endeavors. There was too much to do and to suffer to devote much time to study. What was dominant was Calvinistic *practice*—at the stake, and in the field of battle. Moreover the nations among whom Calvinism gained the day, such as the Swiss, the Dutch, the English and the Scotch, were by nature not very philosophically predisposed.

Especially at that time, life among those nations was spontaneous and void of calculation; and only later on has Calvinism in its parts become a subject of that special study by which historians and theologians have traced the relation between Calvinistic phenomena and the all-embracing unity of its principle. It can even be said that the need of a theoretical and systematical study of so incisive and comprehensive a phenomenon of life only arises when its first vitality has been exhausted, and when for the sake of maintaining itself in the future, it is compelled to greater accuracy in the drawing of its boundary lines. And if to this you add the fact that the stress of reflecting our existence as a unity in the mirror of our consciousness is far stronger in our philosophical age than it ever was before, it is readily seen that both the needs of the present, and the care for the future, compel us to a deeper study of Calvinism.

Lack of a Biblical Worldview: Reason for Growing Power and Sway of Modern Evolutionary Thought

In the Roman Catholic Church everybody knows what he lives for, because with clear consciousness he enjoys the fruits of Rome's unity of life-system. Even in Islam you find the same power of a conviction of life dominated by one principle. Protestantism alone wanders about in the wilderness without aim or direction, moving hither and thither, without making any progress. This accounts for the fact that among Protestant nations Pantheism, born from the new German Philosophy and owing its concrete evolutionary form to **Darwin**, claims for itself more and more the supremacy in every sphere of human life, even in that of theology, and under all sorts of names tries to overthrow our Christian traditions, and is bent even upon exchanging the heritage of our fathers for a hopeless modern Buddhism.

The New Challenge to a Biblical Worldview

The leading thoughts that had their rise in the French Revolution at the close of the last, and in German philosophy in the course of the present century, form together a life-system which is diametrically opposed to that of our fathers. The latter's struggles were for the sake of the glory of God, and a purified Christianity; the present movement, however, wages war for the sake of the glory of man—being inspired not by the humble mind of Golgotha, but by the pride of Hero-worship. And why did we, Christians, stand so weak, in the face of this Modern Humanism? Why did we constantly lose ground? *Simply because we were devoid of an equal unity of life-conception*, such as alone could enable us with irresistible energy to repel the enemy at the frontier.

This unity of life-conception, however, is never to be found in a “vague conception of Protestantism,” a conception winding itself through all kind of tortuosities. But you do find it in that mighty historic process by which Calvinism dug a channel *of its own* for the powerful stream of its life. By *this* unity of conception alone—as given in Calvinism,—you in America, and we in Europe, might be enabled, once more, to take our stand in opposition to modern Pantheism. Without this unity of a starting point in our life-system, we must eventually lose the power to maintain our independent position, and our strength for resistance must ebb away.

The Conditions for a Life-System

The supreme interest here at stake, however, forbids our accepting without more positive proof the fact that Calvinism really provides us with such an unity of life-system and we demand proofs of the assertion that Calvinism is not a partial, nor was a merely temporary phenomenon, but is such an all-embracing system of principles, as, rooted in the past, is able to strengthen us in the present and to fill us with confidence for the future. Hence we must first ask what are the required conditions for such general systems of life, as may be found in every worldview, and then show that Calvinism really fulfills these conditions.

These conditions demand, in the first place, that from a special principle an insight specifically our own be obtained into the three fundamental relations of all human life, namely:

-- our relation to God;

- our relation to man, and
- our relation to the world.

The First Condition: Our Relation to God

*H*ENCE THE FIRST claim demands that such a life system shall find its starting-point in a special interpretation of our relation to God. This is not accidental, but imperative. If such an action is to put its stamp upon our entire life, it must start from that point in our consciousness in which our life is still undivided and lies comprehended in its unity,—not in the spreading vines, but in the root from which the vines spring.

Calvinism Begins Addressing the Human Condition by Questioning the Human Heart

This point, of course, lies in the antithesis between all that is finite in our human life, and the infinite that lies beyond it. Here alone we find the common source from which the different streams of our human life spring and separate themselves. Personally, it is our repeated experience that in the depths of our hearts,— at the point where we disclose ourselves to the Eternal One,— here it is that all the rays of our life converge as in one focus, and there alone regain that harmony which we so often and so painfully lose in the stress of daily duty. In prayer lies not only our unity with God, but also the unity of our personal life. Movements in history, therefore, which do not spring from this deepest source are always partial and transient, and only those historical acts which arose from these lowest depths of man's personal existence embrace the whole of life and possess the required permanence.

Paganism

This was the case with Paganism, which in its most general form is known by the fact that it surmises, assumes and worships God in the creature. This applies to the lowest Animism, as well as to the highest Buddhism. Paganism does not rise to the conception of the independent existence of a God beyond and above the creature. But even in this imperfect form it has for its starting-point a definite interpretation of the relation of the infinite to the finite, and to this it owed its power to produce a finished form for human society. Simply because it possessed this significant starting-point was it able to produce a form of its own for the whole of human life. It is the same with Islamism, which is characterized by its purely anti-pagan ideal, cutting off all contact between the creature and God.

Islamism

Mohammed and the Koran are the historic names, but in its nature the Crescent is the only absolute antithesis to Paganism. Islam isolates God from the creature, in order to avoid all commingling with the creature. As antipode, Islam was possessed of an equally far-reaching tendency, and was also able to originate an entirely peculiar world of human life.

Romanism

The same is the case with Romanism. Here also the papal tiara,(7) the hierarchy, the mass, etc., are but the outcome of one fundamental thought: viz., that God enters into fellowship with the creature by means of a mystic middle-link, which is the Church—the latter not taken as a mystic organism, but as a visible, palpable and tangible institution. Here the Church stands between God and the world, and so far as it was able to adopt the world and to inspire it, Romanism also created a form of its own for human society.

Vs. the Calvinist Worldview

And now, by the side of and opposite to these three, Calvinism takes its stand with a fundamental thought which is equally profound. It does not seek God in the creature, as Paganism; it does not isolate God from the creature, as Islamism; it posits no mediate communion between God and the creature, as does Romanism; but proclaims the exalted thought that, although standing in high majesty above the creature, God enters into immediate fellowship with the creature, as God the Holy Spirit. This is even the heart and kernel of the Calvinistic confession of *predestination*: there is communion with God, but *only in entire accord with his counsel of peace from all eternity*. Thus there is no grace but such as comes to us immediately from God. At every moment of our existence, our entire spiritual life rests in God Himself.

The “*Deo Soli Gloria*,” then, was not the starting-point but the result, and predestination was inexorably maintained, not for the sake of separating man from man, nor in the interest of personal pride, but in order to guarantee from eternity to eternity, to our inner self, a direct and immediate communion with the Living God. The opposition against Rome aimed, therefore, with the Calvinist, first of all at the dismissal of a Church which placed itself between the soul and God. The true Church consisted not in an office, nor in an independent institute: the believers themselves were the Church, inasmuch as by faith they stood in touch with the Almighty. Thus, as in Paganism, Islamism and Romanism, so also in Calvinism is found that proper, definite interpretation of the fundamental relation of man to God, which is required as the first condition of a real life-system.

Two Objections

*M*EANWHILE I anticipate two objections.

First Objection:

In the first place, it may be asked whether I do not claim honors for Calvinism which belong to Protestantism in general. To this I reply in the negative. When I claim for Calvinism the honor of having re-established the direct fellowship with God, I do not undervalue the general significance of Protestantism. In the Protestant domain, taken in the historic sense, Lutheranism alone stands by the side of Calvinism. Now I wish to be second to none in my praises of **Luther's** heroic initiative. In his heart, rather than in the heart of Calvin, was the bitter conflict fought which led to the world historic breach. Luther can be interpreted without Calvin, but not Calvin without Luther. To a great extent Calvin entered upon the harvest of what the hero of Wittenberg had sown in and outside Germany. But when the question is put, Who had the clearest insight into the reformatory principle, worked it out most fully, and applied it most broadly, history points to the Thinker of Geneva and not to the Hero of Wittenberg.

Luther as well as Calvin contended for a direct fellowship with God, but Luther took it up from its subjective, anthropological side, and not from its objective, cosmological side as Calvin did. Luther's starting-point was the special-soteriological principle of a justifying faith; while Calvin's extending far wider, lay in the general cosmological principle of the sovereignty of God. As a natural result of this, Luther also continued to consider the Church as the representative and authoritative "teacher," standing between God and the believer, while Calvin was the first to seek the Church in the believers themselves. As far as he was able, Luther still leaned upon the Romish view of the sacraments, and upon the Romish *cultus*, while Calvin was the first in both to draw the line which extended immediately from God to man and from man to God.

Moreover, in all Lutheran countries the Reformation originated from the princes rather than from the people, and thereby passed under the power of the magistrate, who took his stand in the Church officially as her highest Bishop, and therefore was unable to change either the social or the political life in accordance with its principle. Lutheranism restricted itself to an exclusively ecclesiastical and theological character, while Calvinism put its impress in and outside the Church upon every department of human life. Hence Lutheranism is nowhere spoken of as the creator of a peculiar *life-form*; even the name of "Lutheranism" is hardly ever mentioned; while the students of history with increasing unanimity recognize Calvinism as the creator of a world of human life entirely its own.

Second Objection:

The second objection we have to meet is this: If it is true that every general development or form of life must find its starting point in a peculiar interpretation of our relation to God,—how then do you explain the fact that Modern Humanism also has led to such a general conception, notwithstanding it sprang from the French Revolution, which on principle broke with all religion?

The question answers itself. If you exclude from your conceptions all reckoning with the Living God just as is implied in the cry, "no God no master," you certainly bring to the front a sharply defined interpretation of your own for our relation to God. A government, as you yourselves experienced of late in the case of Spain, which recalls its ambassador and breaks every regular intercourse with another power, declares thereby that its relation to the government of that country is a strained relation which generally ends in war. This is the case here. The leaders of

the French Revolution, not being acquainted with any relation to God except that which existed through the mediation of the Romish Church, annihilated all relation to God, because they wished to annihilate the power of the Church; and as a result of this they declared war against every religious confession.⁶ But this of course very really implied a fundamental and special interpretation of our relation to God. It was the declaration that henceforth God was to be considered as a hostile power, yea even as dead, if not yet to the heart, at least to the state, to society and to science.

To be sure, in passing from French into German hands, Modern Humanism could not rest content with such a bare negation; but the result shows how from that moment it clothed itself in either pantheism or agnosticism, and under each disguise it maintained the expulsion of God from practical and theoretical life, and the enmity against the Triune God had its full course.

Conclusion to the First Condition:

Not Intellectualism, but God at Work in the Calvinist Life-Principle

Thus I maintain that it is the interpretation of our relation to God which dominates every general life system, and that for us this conception is given in Calvinism—thanks to its fundamental interpretation of an immediate fellowship of God with man, and of man with God. To this I add that Calvinism has neither invented nor conceived this fundamental interpretation, but that God Himself implanted it in the hearts of its heroes and its heralds. We face here no product of a clever intellectualism, but the fruit of a work of God in the heart, or, if you like, an inspiration of history. Now, this last point should be emphasized! Calvinism, for instance, has never burned its incense upon the altar of genius—it has erected no monument for its heroes, it has erected no monument for its heroes, it scarcely calls them by name. One stone only in a wall at Geneva remains to remind one of grave has been forgotten. Was this ingratitude? By no means. But if Calvin was appreciated, even in the 16th and 17th centuries the impression was vivid that it was One greater than Calvin, even God Himself, who had wrought here His work. Hence, no general movement in life is so devoid of deliberate compact, none so unconventional in which it spread as this.

This the Reason for the Rise of a Calvinist Worldview

Simultaneously, Calvinism had its rise in all the countries of Western Europe, and it did not appear among those nations because the University was at its forefront, or because scholars led the people, or because a magistrate had placed himself at their head: much rather, it sprang from the hearts of the people themselves, with weavers and farmers; with tradesmen and servants; with women and young maidens; and in every instance, it exhibited the same characteristic: viz., strong Assurance of eternal Salvation—not only without the intervention of the established church, but often even in opposition to it. The human heart had attained unto eternal peace with its God—this was the key, and strengthened by this Divine fellowship, it discovered its high and holy calling to consecrate every department of life, and every energy at its disposal, to the glory of God.

⁶ *Ed. Note:* The striking parallel of what Kuyper here says of France to Mexico's Revolution and *Cristero* ("Christ") Wars, though not yet explored, is obvious, and no doubt a fruitful area for future research by some enterprising Christian historian.

The results of this faith were outstanding: when those men or women, who had become partakers of this Divine life, were coerced or tempted into abandoning their faith, it proved impossible that they could deny their Lord! Rather, thousands and tens of thousands burned at the stake—not complaining, but exulting—with thanksgiving in their hearts, and psalms upon their lips! Calvin was not the author of this, but God who through His Holy Spirit had wrought in Calvin that which He had wrought in them. Calvin stood not above them, but as a brother by their side, a sharer with them of God's blessing. In this way, Calvinism came to its fundamental interpretation of an immediate fellowship with God, not because Calvin invented it, but because in this immediate fellowship God Himself had granted to our fathers a privilege of which Calvin was only the first to become clearly conscious. This is the great work of the Holy Spirit in history, by which Calvinism has been consecrated, and which interprets to us its wondrous energy.

Spiritual Life in the Sixteenth Century

There are times in history when the pulse of religious life beats faintly; but there are times when its beat is pounding, and the latter was the case in the 16th century among the nations of Western Europe. The question of faith at that time dominated every activity in public life. New history starts out from this faith, even as the history of our times starts from the unbelief of the French Revolution. What law this pulse-like movement of religious life obeys, we cannot tell, but it is evident that there is such a law, and that in times of high religious tension the in-working of the Holy Spirit upon the heart is irresistible; and this mighty in-working of God was the experience of our Calvinist, Puritan and Pilgrim Fathers.

It was not, of course, in all individuals to the same degree, for this never happens in any great movement; but they who formed the centre of life in those times, who were the promoters of that mighty change, they experienced this higher power to the fullest: and they were the men and women of every class of society and nationality who by God Himself were admitted into communion with the majesty of His eternal Being. Thanks to this work of God in the heart, the persuasion that the whole of a man's life is to be lived as in the Divine Presence has become the fundamental thought of Calvinism. By this decisive idea, or rather by this mighty fact, it has allowed itself to be controlled in every department of its entire domain. It is from this mother-thought that the all embracing life system of Calvinism sprang.

The Second Condition for Every Life-System: Our Relation to our Neighbor

*T*HIS BRINGS US of itself to the second condition, with which, for the sake of creating a life system, every profound movement has to comply: *viz.*, a fundamental interpretation of its own touching the relation of man to man. How we stand toward God is the first, and how we stand toward man is the second principal question which decides the tendency and the construction of our life.

There is no uniformity among men, but endless multiformity. In creation itself the difference has been established between woman and man. Physical and spiritual gifts and talents cause one person to differ from the other. Past generations and our own personal life create distinctions. The social position of the rich and poor differs widely. Now, these differences are in a special way weakened or accentuated by every consistent life system, and Paganism and Islamism, Romanism as well as Modern Humanism, and so also Calvinism have all taken their stand in this question in accordance with their primordial principle.

Paganism

If, as Paganism contends, God dwells in the creature, a divine superiority is exhibited in whatever is high among men. In this way it obtained its demigods, hero-worship, and finally its sacrifices upon the altar of “*Divus*” Augustus. On the other hand, whatever is lower is considered as godless, and therefore gives rise to the systems of caste in India and in Egypt, and to slavery everywhere else, thereby placing one man under a base subjection to his fellowman.

Islamism

Under Islamism, which dreams of its paradise of *houries*,⁽⁸⁾ sensuality usurps public authority, and the woman is the slave of man, even as the *Kaffir*⁽⁹⁾ is the slave of the Moslem.

Romanism

Romanism, taking root in Christian soil, overcomes the absolute character of distinction, and renders it relative, in order to interpret every relation of man to man hierarchically. There is a hierarchy among the angels of God, a hierarchy in God's Church, and so also a hierarchy among men, leading to an entirely aristocratic interpretation of life as the embodiment of the ideal.

Modern Humanism

Finally Modern Humanism, which denies and abolishes every difference, cannot rest until it has made woman man and man woman,⁷ and, putting every distinction on a common level, kills life by placing it under the ban of uniformity. One type must answer for all, one uniform, one position and one and the same development of life; and whatever goes beyond and above it, is looked upon as an insult to the common consciousness.

The Calvinist Answer

In the same way Calvinism has derived from its fundamental relation to God a peculiar interpretation of man's relation to man, and it is this only true relation which since the 16th century has ennobled social life. If Calvinism places our entire human life immediately before God, then it follows that all men or women, rich or poor, weak or strong, dull or talented, as creatures of God, and as lost sinners, have no claim whatsoever to lord over one another, and that we stand as equals before God, and consequently equal as man to man.

The True Basis for Equality: Man, the Image of God

Hence we cannot recognize any distinction among men, save such as has been imposed by God Himself, in that He gave one authority over the other, or enriched one with more talents than the other, in order that the man of more talents should serve the man with less, and in him serve his God. In the same way, Calvinism condemns not merely all open slavery and systems of caste, but also all covert slavery of woman and of the poor; it is opposed to all hierarchy among men; it tolerates no aristocracy save such as is able, either in person or in family, by the grace of God, to exhibit superiority of character or talent, and to show that it does not claim this superiority for self-aggrandizement or ambitious pride, but for the sake of spending it in the service of God.

It was Calvinism, then, which was bound to find its unique utterance in the democratic interpretation of life: to proclaim the liberty of nations, and not to rest until both politically and socially every man, simply because he is man, should be recognized, respected and dealt with as a creature created after the Divine likeness.

The Calvinist Break with the Past: Not Revolutionary, but Moral

This was no outcome of envy. It was not the man of lower estate who reduced his superior

⁷ *Ed. Note:* This is a prophetic utterance, when one considers that this observation was written over one hundred years before the transgendered, hermaphroditical culture of the 21st C!

to his level in order to usurp the higher place, but it was all men kneeling in concert at the feet of the Holy One of Israel. This accounts for the fact that Calvinism made no sudden break with the past. Just as early Christianity did not suddenly break with institutionalized slavery in society, but instead undermined it by a process of moral judgment, so Calvinism also permitted the various forms of social hierarchy and aristocracy that were the social norm in the Middle Ages. Thus it was not, for instance, charged against **William of Orange** that he was a *prince* of royal lineage; in fact, he was the more honored for it. But *inwardly* Calvinism has *modified the structure* of society—not by the envying of classes, nor by an undue esteem for the possessions of the rich, but by a more serious interpretation of life. By better labor and a higher development of character the middle and working classes have provoked the nobility and the wealthier citizens to jealousy.

First looking to God, and then to one's neighbor was the impulse, the mind and the spiritual custom to which Calvinism gave entrance. And from this holy fear of God and this united stand before the face of God a holier democratic idea has developed itself, and has continually gained ground.

This result has been brought about by nothing so much as by fellowship in suffering. When, though loyal to the Romish faith, the dukes of **Egmont** and **Hoorn** of Holland ascended the same scaffold on which, for the sake of a nobler faith, the working-man and the weaver had been executed, the reconciliation between the classes received its sanction in that bitter death. Indeed, it was by his bloody persecutions that “**Alva** the Aristocrat”⁸ most advanced the prosperous development of the spirit of Democracy. To have placed man on a footing of equality with man, so far as the purely human interests are concerned, is the immortal glory which incontestably belongs to Calvinism. The difference between it, and the wild dream of equality of the French Revolution, is that while in Paris it was one action in concert against God, here all, rich and poor, were on their knees before God, consumed with a common zeal for the glory of His Name.

⁸ *Ed. Note:* Duke Alva, from Spain, decimated the early Protestants of the Low Countries, until the unwavering opposition of the Dutch Calvinists, at an enormous cost of life, brought Prince William of Orange and Nassau (also known as Prince William the Silent) to the forefront as the human emancipator and hero of the Reformed faith (see especially Dr. J.A. Wylie, *History of Protestantism*, vol. III). William of Orange's fellow citizens, Duke Egmont and Duke Hoorn, had counted on their nobility to protect them—an error not lost on the Dutch prince. Earlier he had overheard King Henry II of France speak of killing, with the help of King Phillip of Spain, all of the Protestants throughout their vast domains. A young man of evangelical faith, William, though shaken by the devastating news, to his eternal fame among those he was to save, retained his composure in the presence of king, garnering along with this display of steel the sobriquet “the Silent,” and with the title, the possibility to mount the future defense of the Protestants in Western Europe.

Our Relation to the World: The Third Condition for Every Life-System

THE THIRD fundamental relation which decides the interpretation of life is the relation which you bear to the world. As previously stated, there are three principal elements with which you come into touch: viz., God, man and the world. The relation to God and to man into which Calvinism places you being thus reviewed, the third and last fundamental relation is in order: viz., your attitude toward the world.

Paganism, Islamism

Of Paganism it can be said in general, that it places too high an estimate upon the world, and therefore to some extent it both stands in fear of, and loses itself in it. On the other hand Islamism places too low an estimate upon the world, makes sport of it and triumphs over it in reaching after the visionary world of a sensual paradise. For the purpose in view however we need say no more of either, since both for Christian Europe and America the antithesis between man and the world has assumed the narrower form of the antithesis between the world and the Christian circles.

Romanism

The traditions of the Middle Ages gave rise to the latter. Under the hierarchy of Rome the Church and the World were placed over against each other, the one as being sanctified and the other as being still under the curse. Everything outside the Church was under the influence of demons, and exorcism banished this demoniacal power from everything that came under the protection, influence and inspiration of the Church. Hence in a Christian country the entire social life was to be covered by the wings of the Church. The magistrate had to be anointed and confessionally bound; art and science had to be placed under ecclesiastical encouragement and censure; trade and commerce had to be bound to the Church by the tie of guilds; and from the cradle to the grave, family life was to be placed under ecclesiastical guardianship.

All the above was in fact a gigantic effort to claim the entire world for Christ—but one which of necessity brought with it the severest judgment upon every life-tendency which either as heretical, or as demoniacal, withdrew itself from the blessing of the Church. Hence the stake

was fit alike for witch and heretic, for in principle both lay under the same ban. And this deadening theory was carried out with iron logic, not from cruelty, nor from any low ambition, but from the lofty purpose of “saving the Christianized world,” i.e., the world as overshadowed *by the Church*. Escape from the world was the counterpoise in monastic and partly even in clerical orders, which emphasized holiness in the centre of the Church in order to wink the more lightly at worldly excesses without. As a natural result the world corrupted the Church, and by its dominion over the world the Church proved an obstacle to every free development of its life.

Calvinism’s Early Rejection of Dualism—

Thus making its appearance in a *dualistic* social state, Calvinism has wrought an entire change in the world of thoughts and conceptions.⁹ In this also, placing itself before the face of God, it has not only honored man for the sake of his likeness to the Divine image, *but also the world as a Divine creation*, and has at once placed to the front the great principle that there is a particular grace which works Salvation, and also a common grace by which God, maintaining the life of the world, relaxes the curse which rests upon it, arrests its process of corruption, and thus allows the untrammelled development of our life in which to glorify Himself as Creator(10).

(1) —as found in Roman Catholicism:

Thus the Church receded, in order to be neither more nor less than the congregation of believers, and in every department *the life of the world was not emancipated from God, but from the dominion of the Church-institution*. Thus domestic life regained its independence, trade and commerce realized their strength in liberty, art and science were set free from every ecclesiastical bond and restored to their own inspirations, and man began to understand the subjection of all nature with its hidden forces and treasures to himself as a holy duty, imposed upon him by the original ordinances of Paradise: “Have dominion over them.”

Henceforth, as the Calvinist saw it, the curse should no longer rest upon the world itself, but upon that *which is sinful in it*, and instead of monastic flight from the world the duty is now emphasized of serving God in the world, in every position in life. To praise God in the Church, and serve Him in the world, became the inspiring impulse; and in the Church, strength was to be gathered by which to resist temptation and sin in the world. Thus singular sobriety, heritage of the Puritans, went hand in hand with the reconquest of the entire life of the world, and Calvinism gave the impulse to that new development which dared to face the world with the Roman thought: *nil humanum a me alienum puto*, although never allowing itself to be intoxicated by its poisonous cup.

(2)—and in the dualism of the Anabaptists:

⁹ When in the early 1970’s the so-called Liberation theologians began their attack on “dualism,” especially as it referred to the Church, they appear to have been unaware that nearly a century earlier Kuyper had not only already identified the problem, but its solution—all without recourse to Marx!

Especially in its antithesis to Anabaptistic dualism, Calvinism exhibits itself in bold relief. For Anabaptism adopted the opposite method, and in its effort to evade the world it confirmed the monastic starting-point, generalizing and making it a rule for all believers. It was not from Calvinism, but from this anabaptistic principle, that Acosmism had its rise among so many Protestants in Western Europe. In fact, Anabaptism adopted the Romish theory, with this difference: that it placed the kingdom of God in the room of the Church, and abandoned the distinction between the two moral standards, one for the clergy and the other for the laity. For the rest the Anabaptist's standpoint was:

First, that the unbaptized world was under the curse, for which reason he withdrew from all civil institutions; and *Second*, that the circle of baptized believers—with Rome “the Church,” but with him “the kingdom of God”—was in duty bound to take all civil life under its guardianship, and to remodel it.

And so **John of Leyden** violently established his shameless power at Munster as “King of the New Zion,”—and his devotees ran naked through the streets of Amsterdam.(11) Hence, on the same grounds on which Calvinism rejected Rome's theory concerning the world, it rejected the theory of the Anabaptist, and proclaimed that the Church must withdraw again within its spiritual domain, and that in the world we should realize the potencies of God's common grace.

Conclusion to the “Three Fundamental Relations”

Thus it is shown that Calvinism has a sharply-defined starting-point of its own for the three fundamental relations of all human existence: viz., our relation to God, to man and to the world:

--For our relation to God: an immediate fellowship of man with the Eternal, independently of priest or church.

--For the relation of man to man: the recognition in each person of human worth, which is his by virtue of his creation after the Divine likeness, and therefore of the equality of all men before God and his magistrate.

--And for our relation to the world: the recognition that in the whole world the curse is restrained by grace, that the life of the world is to be honored in its independence, and that we must, in every domain, discover the treasures and develop the potencies hidden by God in nature and in human life.

In conclusion, the answers given justify us fully in our statement that Calvinism duly answers the three above-named conditions, thus is incontestably entitled to take its stand against Paganism, Islamism, Romanism and Modern Humanism, and to claim for itself the glory of possessing an equally well-defined principle and an all-embracing life-system in each encounter with them.

Notes

1. As Dr. James Orr (in his valuable lectures on the Christian View of God and the World, Edinb. 1897, p. 3), observes, the German technical term *weltanschauung* has no precise equivalent in English. He therefore used the literal translation “view of the world”—notwithstanding this phrase in English is limited by associations which connect it predominately with physical nature. For this reason the more explicit phrase, “world and life view” seems to be more preferable. My American friends, however, told me that the shorter phrase, life system, on the other side of the ocean, is often used in the same sense. So lecturing before an American public, I took the shorter phrase, at least in the title of my first lecture, the shortest expression always having some preference for what is to be the general indication of your subject matter. In my lectures, on the contrary, I interchanged alternately both phrases of life-system and life and world view in accordance with the special meaning predominating in my argumentation. See also Dr. Orr's note on page 365.

2. George Whitefield, born in 1714, in Gloucester, England; died in 1770, in America. Preacher of unusual eloquence.

3. R. Fruin, *Tien Jaren uit den tachtig-jarigen Oorlog*, p. 151.

4. R. C. Bakhuizen Van den Brink, *Het Huwelijk van Willem van Orange met Anna van Saxon*; 1853, p. 123: “Zoo al de laatste in tijdsorde, zoo was het Calvinisme de hoogste ontwikkelings- vorm van het Godsdienstig-staatkundig beginsel der zestiende eeuw. Zelfs de rechtzinnige staatkundigen dier eeuw, zagen met niet minder verachting en afschuw neder op den Geneefschen regeeringsvorm – als men het in onze dagen zou kunnen doen, wanneer een Staat het socialisme tot gebinsel mocht aannemen. Een hervormingskamp, die zoo laat na het ontstaan der Hervorming kwam als dat bij ons, in Frankrijk en in Schotland plaats had, kon niet anders dan Calvinistisch en ten voordeele van het Calvinisme zijn.”

5. Cd. Busken Huet, *Het Land van Rembrandt*; 2de druk, II, p. 223. P. 159: “Was uit den aard der zaak de religie eene der hoofdzenuwen van den Calvinistischen Staat,” enz. (om andere redenen de negotie): en. p.10, Noot 3: “De geschiedenis van onze vrijwording is voor een groot gedeelte geschiedenis van onze hervorming, en de geschiedenis van onze hervorming is grootendeels geschiedenis van de uitbreiding van het Calvinisme.” Bakhuizen Van den Brink, *Studien en Schetsen*, IV, 68, v.g.

6. *History of the United States of America*, Ed. New York, II, p. 405. Cf. Von Polenz, *Geschichte des Franzoischen Protestantismus*, 1857, I, p. viii: “Eine Geschichte . . . in welcher der Geist, den Luther in Frankreich geweckt, dieses mit Eigenem und Fremden genahrt und gefordert, Calvin aber gereinigt, geregelt, gehutet, gestarkt, fixirt und als en bewegendes Ferment uber die Schranken des Raums und der Verhaltnisse weiter getrieben hat, der in seinen mannigfachen Strahlen alle geschichtlichen Moment mehr oder weniger beruhrenden Brenn- und Lichtpunkt bildet.

Nennen wir diesen Geist, uneisentlich uns anachronistisch zwar, aber, da er ohne Calvin sich verflüchtigt haben würde, nicht unwahr, Calvinismus; so ist meine Geschichte, ausser der de franzoischen Calvinismus imengeren und eigentlichen Sinne, die seiner einwirkung auf Religion, Kirche, Sitte, Gesellschaft und sonstige Verhalynissen Frankreichs.”

C.G. McCrie, *The Public Worship of Presbyterians Scotland*; 1892, p. 95: “It may lead some to attach value to these sentiments of Calvin if they know in what light the system which bears his stamp and his name is regarded by an Anglican Churchman of learning and insight, which give him a right to be heard in such a matter, 'The Protestant movement,' wrote Mark Pattison, 'was saved from being sunk in the quicksands of doctrinal dispute chiefly by the new moral direction given to it in Geneva. 'Calvinism saved Europe.'”

Hume Brown. *John Knox*; 1895, p. 252: “Of all the developments of Christianity, Calvinism and the Church of Rome alone bear the stamp of an absolute religion.”

P. 257: “The difference between Calvin and Castalio, and between Knox and the Anabaptist, was not merely one of doctrine and dogma: their essential difference lay in the spirit with which they respectively regarded human society intself.”

R.Willis, *Servetus and Calvin*; 1877, p. 514, 5: “There can be little question, in fact, that Calvinism, or some modification of its essential principles, is the form of religious faith that has been professed in the modern world by the most intelligent, moral, industrious, and freest of mankind.”

Chambers, *Encyclopaedia*; Philadelphia; 1888, in “voce Calvinism”: “With the revival of the evangelical party in the end of the century Calvinism revived, and it still maintains, if not an absolute sway, yet a powerful influence over many minds in the Anglican establishment. It is one of the most living and powerful among the creeds of the Reformation.”

Dr C. Sylvester Horne, *Evangelical Magazine*, August, 1898. “New Calvinism,” p.375 ff, and Dr W. Hastie, *Theology as Science*; Glasgow, 1899, pp. 100-106: “My apology and plea for the Reformed Theology, in presence of the other tendencies of the time, have been founded upon the two most general and fundamental points of creed that can be takem: the universality of its basis in human nature, as the condition of its method, and the universality of God, as the ground of its absolute truth.”

7. (Ed.) Originally a Persian headdress. The tiara of papacy denotes its triple power: temporal, spiritual, purgatorial.

8. (Ed.) From a Persian word signifying “black-eyed.”

9. (Ed.) *Kafir* is an Arabic word denoting “unbeliever.”

10. Cf. p.159 ff.

11. (Ed.) John Beuckelszoon, named “John of Leyden” after the city of his birth, 1510, Dutch fanatical leader of the Anabaptists in the capture of Munster. Died 1536. The devotees named above, 7 men and 3 women, were holding a nocturnal meeting, in February, 1535, in Amsterdam, when their leader, Hendrick Hendricks Snyder cast his clothes into the fire, and commmanded his followers to do likewise. At his behest they followed him, running through the streets and crying, “Woe, woe, woe; the vengeance of God, the vengeance of God.” They were soon captured. The men were beheaded, the women drowned, except one who escaped. Snyder claimed he had seen heaven, hell, and God, and that the judgment day was at hand.

E.T.S.

Edinburg Theological Seminary
3702 S. Bus Hwy 281, Edinburg, TX 78539

www.edinburgseminary.org

E-mail: edinburgseminary@hotmail.com *Tel or Fax:* 956/380-1714.