1949

The Calvin Forum

Calvin College and Seminary

the CALVIN Forum

VOL. XIV, NO. 8 TWO DOLLARS A YEAR MARCH, 1949

The CALVIN FORUM

Published by the Calvin Forum Board of Publication

VOLUME XIV, NO. 8 **MARCH, 1949**

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Was Calvin a Philosopher?

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The following article was neither offered to, nor solicited by THE CALVIN FORUM. *It appeared in "The Personalist" (Volume XXIX, No. 3, July 1948, pp. 252-260), a philosophical magazine representing the standpoint of Personal Idealism. Its editor is Professor Ralph Tyler Flewelling of the School of Philosophy at the University of Southern California, Los Angeles 7, California. The article is here reprinted with the permission of both the author and the editor of "The Personalist". We of* THE CALVIN FORUM, *who are deeply interested in any discussion on Calvin and Calvinism, take occasion to make this article the first in a Symposium on the subject. One reply is found in this issue. Others will follow in the next.*— EDITOR.

I

WAS Calvin a philosopher? Was he a logician? So much has been said about Calvin's philosophical insight and logical acumen that it is almost a truism to state that he was a philosopher and a logician.

Assuming that the terms philosophy and logic have a component connotation and taking for granted that the two terms should have a close integration, even in Calvin's writings, we have linked them together in this study. There is, to be sure, a distinction but also a connection between the two. A true philosopher would posit that the assertion of a fact must go parallel with a query as to the relation of belief to fact. Philosophy and logic may have different centers of interest, although, per se, they act in function of each other and may be considered as parts of a whole. Geometry and trigonometry are so interrelated that the latter is the complement of the former. So are philosophy and logic. This is the reason Calvin, in this article, is studied under the heading of philosophy and logic. "Logic is the essence of philosophy."[1]

If we admit that any judgment has in itself a philosophical implication, we may conclude that we all are, Calvin included, in a limited sense, philosophers. Should we try, however, to restrict the meaning and the essence of such a general term into its scientific connotations as per Euclid, Aristotle, Kant and others, we may wonder whether Calvin was a philosopher. Learning alone, that is, the mere acquisition of facts, does not make a philosopher; it is a certain spirit of openmindedness and systematic thoroughness of work, a search for causes, that gives meaning to philosophy, a quality Calvin was lacking.

Calvin was intimately acquainted with the *Summa* of Thomas Aquinas and the works of Aristotle, but the basis of his system is faith,[2] whereas the domain of philosophy is reason. Aristotle speaks of philosophy as the search of causes. Thomas Aquinas echoes the same when he says that it is *scientia rerum per causas.* Cicero defines philosophy, "knowledge of things divine and human and their causes." According to Leibniz and his disciples Wolf and Reinhold, "'philosophy is the knowledge of things possible and the reason they are possible independently of human experience." Newton thinks that philosophy consists in three things—to find and classify phenomena, establish their laws, and to determine forces that produced them. Socrates asserted that the standard of human thought and action lies in the knowledge of conceptions. He taught his followers to acquire knowledge by analyzing notions critically.[3] Socrates as well as Plato[4] demanded that men should not follow a dark impulse, an undefined enthusiasm, but should act from clear consciousness.[5] Such knowledge is acquired through reasoning based on premises validly demonstrated.

Judging from what precedes, it seems evident that philosophy, in a broad sense, is the knowledge of things and their causes. Philosophy, therefore, rests on objective reason. The structure of Calvin's philosophy, as previously mentioned, rests on faith which is the principle as well as the end of things.[6] Now, faith, according to Thomas Aquinas and many others, is beyond reason.[7] If faith is a gift of God, it may be an adjunct to reason, in the sense of St. Anselm's *credo ut intelligam,* but it is not and cannot be a substitute for reason.

Calvin's conceptions rest on revelation. Faith becomes the condition *sine qua non* of knowledge and

1) Russell, *Scientific Method in Philosophy,* Open Court Publishing Company, Chicago, 1914.

2) *Institutio,* Chapter II, Book I—"There cannot be found the least particle of wisdom, light, righteousness, power, rectitude, or sincere truth which does not proceed from Him (God) and claim Him for its author." Allen's translation.
Chapter VI—"The human mind is unable, through its imbecility, to attain any knowledge of God without the assistance of the sacred word."
Chapter XIII—"Man is not possessed of free will for good works unless he is assisted by grace and that special grace which is bestowed on the elect alone in regeneration."

3) Zeller, *Philosophie der Griechen.*

4) Plato, *Apology,* 2-8. Cf. also, Xenophon, *Memorabilia,* IV, 61.

5) Schleiermacher, *Werke,* III, 2-300.

6) *Confession de Foi,* published in Geneva, 1566. "We hold that in order to be true children of God and possess the right kind of certitude, we must believe in Christ."

7) *Council of Trent,* C. Canon 3. "If any one saith without the prevenient inspiration of the Holy Ghost and without this help, man can believe, hope, love or be beneficent as he ought, so that the grace of justification may be bestowed upon him, let him be anathema."

conduct. Calvin's uncritical acceptance of authority from above destroys reason from within. His conclusions, based on such premises, are outside the realm of philosophy. Socrates said that "all virtue is knowledge resting essentially on the processes of mind." Calvin denies this when he teaches that faith is a gift of God. It is not, therefore, the result of critical, analytic search of mind. Virtue and knowledge have their embodiment in God, not in man. Man is the subservient agent of God and we may aptly apply to Calvin the famous *dictum* of the old mystic: "It is not I that live, it is God who lives in me." Action, virtue, faith or knowledge lose their valuable, human philosophic connotation.

The acceptance of this uncritical attitude proves the living faith of the reformer of Geneva but shows how bare his philosophy and logic were, for if we are to follow Calvin in his justification by faith, we ought to demand faith built on reason even though it may sometimes go beyond the reaches of reason.

Calvin destroys philosophy by his lack of rationality. His system contradicts ancient philosophy, runs contrary to the great thinkers of the Middle Ages and obviously separates itself completely from modern thought since all modern philosophy is rationalistic in the sense that it places the discovery of truth on reason.

For Socrates, knowledge is a personal insight which men acquire by their own persistent activity.[8] Plato teaches that knowledge is evoked through mental stimulation.[9] St. Augustine, St. Anselm and Thomas Aquinas admit the validity and necessity of reason, even in things pertaining to divinity. Thomas Aquinas[10] condemns Calvin's line of thought when he says, *ergo nec veritas nisi in intellectu.* Descartes, speaking on the same subject of philosophical truth, thinks that truth lies in the adequation of things and the intellect—*adequatio rei et intellectus.* For St. Augustine, truth is *verum quid est quod est,* that is, truth consists in an ontological accord between being and intellect. Calvin affirms that revelation is the only criterion of truth. Human truth, therefore, has, *per se,* no valid substratum. The philosophical attitude of Calvin is condemned by Paul when he said: "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made."[11]

If we eliminate reason from the normal field of human cognition, we eliminate all knowledge including the knowledge of God's revelation, for faith itself presupposes reason as a substratum of faith acceptance.

II

Considered in the light of the above observations, we may draw the inference—whether we consider philosophy in the Greek sense, or understand it as interpreted by St. Thomas and his school, or studied under the light of modern thought—that Calvin was not a philosopher.

Was he a logician? Before formulating an assertion as to Calvin's logic, let us examine the fundamental meaning of logic.[12] What is logic? Broadly speaking, logic is, according to Aristotle, the science of true reasoning leading to the discovery of truth. This view was generally followed from Plato to Kant. In this sense, we may grant that Calvin was partly, at least, a logician. Logic has been defined also as "science of values aiming at the proper destination of truth and falsity." In this respect, Calvin falls short of being a logician because too often his premises are nothing but emotional postulates. It is necessary in analyzing beliefs to look for some other logical form than a two-term relation. Calvin's conception of absolute logic is like the conception of absolute truth; it is inoperative and altogether incomprehensible by the finite mind. A finite being cannot grasp the absolute unless it is the absolute itself. Calvin, in this sense, is not a logician. Other men have defined logic as "the science of the principle and conditions of correct thinking" . . . "a free study of sources of the chief risks of error in reasoning."[13] Roger Bacon[14] said that "there are two ways of knowing, by argument and by experience. Argument concludes a question but it does not make us feel certain unless the truth be also found in experience." "All knowledge comes from experience," said Locke. If logic consists of argumentation alone, Calvin is an outstanding logician, but if it rests on demonstrable and scientifically analyzed premises, Calvin is not a logician. There is frequently, in his logic, a complete divorce between form and meaning. Form and matter cannot be separated; subject and predicate must have a natural, demonstrable connotation. Calvin is lacking in fundamental logic in regard to a vital question—knowledge. A logician is not simply concerned with what we know, but how we know. Our principles must be analyzed and understood before we know what we have to explain. In other words, it is the logician's duty to study the validity of knowledge so that we may determine whether we deal with true facts or postulates. Granting that a logician must bring his belief into harmony with faith, we are right to assume that Calvin was not a logician.

III

In order to have a basis for a critical analysis of Calvin's lack of logic, let us expose some of his outstanding inconsistencies. Bergson said: "There are two profoundly different ways of knowing a thing. The first implies that we move round the object, the second that we enter into it." I shall use the second

8) Plato, *Apology,* 38, A; Xenophon, *Memorabilia,* IV, 6, 6.
9) Plato, *Protagoras,* 352, C.
10) Thomas Aquinas, *Contra Gentiles,* Lib. I., Cap. XXX.
11) *Romans,* I, 20.

12) There has been disagreement as to the meaning and the object of logic. Plato condemned the logic of the Sophists; Aristotle refused to believe that the "Dialectic" of Plato yielded a demonstration; Bacon denounced the sterility of Aristotle's *Apodictic;* Mill criticized Bacon, etc.
13) Sidgwick, *Elementary Logic,* Introduction, page 8.
14) R. Bacon, *Opus Majus.*

because, said Bergson again, "the second neither depends on a point of view nor relies on any symbol."

One point that strikes the student is Calvin's constant reference to sin, but nowhere is the meaning made clear. What is sin? Is it a "bad shot," a mistake, as the Greeks understood it, or simply an "unvalue," as Lucretius termed it? Are good and evil, virtue and sin, two mutually destructive entities or two inclusive terms that complete each other? Can we really understand virtue without sin? It may be admitted that moral goodness is won through a conflict with the forces called evil. It is a unity, a harmony of conflicting moral activities as seen in Heraclitus and such as we see in the physiological world. Hegel said: *"Die Tugend ist nicht ohne Kampf; sie ist vielmehr der höchste vollendete Kampf."* Sin and virtue are entities more complex than Calvin would have us believe. Sin is, indeed, a puzzling word to define in the light of his theory of predestination. If man is not free, it would appear that he cannot sin and, therefore, Calvin's theology should not rest on the premises of such an undefined concept. Guilt cannot be conceived without liberty; sin, the essence of sin, is the conscious violation of a divine law; it is, therefore, a definite act of reason. If Calvin were a philosopher or a logician, he would not mix his premises of predestination with the conclusion of guilt. The dynamism of thought is lost in Calvin's conceptual determinism. The idea of liberty is a universal concept and if we admit, with Leibniz, that "logical coherence is the measure of truth," we may also reasonably admit that the concept of liberty being immanent in the human mind, is, indeed, a reality. Every essence posits existence; hence, the reality of liberty. It is regrettable that Calvin never saw fit to make a critical analysis of premises that involve so formidable a consequence. The reason for this riddle is that Calvin was a lawyer, a reformer, and neither a philosopher nor a logician.

Thinkers of past ages, to wit, Heraclitus, said:

> "Good and ill are one. To God all things are fair and good and right, but men hold some things wrong and some right."

Spinoza[15] said:

> "By reality and perfection I mean the same thing. By good I shall mean that which we certainly know to be useful to us."

There is, therefore, no absolute evil, even goodness is relative to ourselves and our needs. Calvin does not stop to consider such a trifle as to what constitutes good or evil. Michael Servetus could not fully assimilate the concept of Three in One and Calvin had him burned. Nietzsche tells us that "atheism when it takes hold of a man, gives him a sort of innocence." Calvin's fanaticism may have helped his innocence, but it did not help his logic; there was no use to try atheism with Calvin. Calvin's excesses seem to proceed from the fact that he mixed theology and philosophy, faith and science. The result was that he sought truth through his feelings but truth escaped through his reason. Philosopher he might have been!

To present this more clearly, let us examine his idea of God. He speaks of God as a theologian who wants to ignore philosophy. The illogicality consists in thinking of the oneness of the two opposite terms, faith and reason. Calvin repeatedly defines God as great, powerful, omnipotent, the King of Kings. These so-called definitions are just anthropomorphisms that define nothing. "God is infinite," says Calvin. It is because of the infinity of God that man, a finite being, cannot comprehend God and give Him a meaningful definition. "God," said Loisy, "is not a character in history; we know Him not by mere reasoning nor by the mere collection of historical facts, but by the effort of moral consciousness." "God," said Harnack, "is not an object of knowledge." Pascal reminds us that "the metaphysical proofs of God are so far from the natural concept of man that they convince very little." Science cannot show us the meaning of life nor the great reality through which our life ought to be directed. Here lies the cleavage between science and religion. Kant's distinction between speculative and practical reason, Schopenhauer's doctrine of will and idea, familiarizes our minds with a dualistic conception and prepares us for the belief that the objects of religious facts and the objects of science are different.

Besides other names that Calvin showered upon God, he called Him: *Logos*. Calvin, however, considers the *Logos* as static. The literal translation of the word and the rendering in *Faust*: "In the beginning was the act," contradict Calvin. Darwin avers that everything that lives must develop and development means such intrinsic modifications of the organism as shall adapt it to its everchanging environment. If the adaptation is good, the vital principle will gain; if bad, it will die. The Christian religion is no exception to this principle.

Calvin notwithstanding, I do not believe the *Logos* is static. To come back to *Faust's* rendering of the *Logos*, "at the beginning was the act," we may say that the *Logos* is an acting reality. Now, reality is life and life is a flux (Bergson), therefore, a continuous change, a perpetual *to fieri* (Hegel). Changes, material changes occur; ethical changes move on also. When we turn our attention to that which we know most surely and intimately, namely, our own existence, we find unceasing change to be its characteristic. Reflection convinces us that, in truth, our whole life, together with every manifestation of it, is continuously changing. Reality, in the ultimate and most profound meaning that we can give to it, is flux. Time and, within it, change and becoming are not appearances, they are the nature of reality itself. Life is a creative evolution,

[15] *Ethics*, Bk. IV.

said Bergson. Facts prove Calvin's philosophic inconsistency.

Bayle said of Calvin: "he was a man whom God had gifted with great talents, a great mind and a great zeal for truth." This statement may be true but, Calvin, no doubt, would have been greater still if he had been less illogical and been gifted with philosophical insight.

In spite of his intellectual limitations, Calvin, nevertheless, has left behind him an imperishable monument of greatness which will endure. Owing to the institutions he founded, the new impulse and vitality he bestowed upon politics and religion, and the sincerity of his convictions, he deserves a place of honor in the Pantheon of great men.

Calvin was primarily a man of action. I doubt his being a great theologian; I feel certain he was not a philosopher; there is not doubt that he was not a great logician; logic was not a part of his make-up. True it is that Calvin was well versed in all kinds of syllogisms—in *Barbara* and *Baralipton* and other similar scholastic devices, but it does not follow that he was a philosopher, a logician or, for that matter, a thinker. Many of his arguments seem logically built, according to rules, but they are, too often, an optical illusion. As Pascal said: "A syllogism in *Baralipton* does not make an argument right." Calvin does not define his perceptions as Socrates, long ago, had advised, so that, if many of his conclusions are correct, his premises are at fault and the structure of his intellectual edifice comes to nought. Calvin, in spite of it all, remains, in the field of religion, a star of the first magnitude among his fellow men.

Was Calvin a Philosopher?

A Reply

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THE question, whether or not John Calvin was a philosopher, is answered by Professor Le Coq, in his recent article in *The Personalist,* with an emphatic negative.[1] Perhaps some reasons for a contrary view, adduced by one who, while professing certain Calvinistic sympathies, is yet not regarded as a thorough-going Calvinist, may prove of scattered interest.

I

Professor Le Coq's opposition to Calvin's philosophic merit rests overtly on the complaint that Calvin (1509-1564) lacked "a certain spirit of open-mindedness and systematic thoroughness of work, a search for causes, that gives meaning to philosophy."[2]

Yet there are traces of speculative thoroughness early in Calvin's career. His biographers relate that his college disputations at the Collége de la Marche and the Collége de Montaigu showed genuine philosophic ability in the area of speculative truth. Later he studied law under the most distinguished jurisconsult of the time, Pierre Taisan de l'Etoile, though classical studies increasingly attracted him and, until 1532, classical scholarship continued as his major interest. His conversion marked, at that time, the turning point to specifically Biblical interests; having already studied Greek, he turned next to the mastery of Hebrew.

The Reformed party was subjected to considerable misunderstanding in France at that time, and Calvin hastily published his *Institutes of the Christian Religion,* written first in Latin, in 1536, when the author was but 27. He then translated the *Institutes* into French. Several times revised and enlarged, the work served as the commanding exhibition of the systematic unity and connection of Reformed doctrine. Albrecht Ritschl referred to the *Institutes* as "the masterpiece of Protestant theology" and James Orr hardly stood alone in the past generation in the conviction that "Calvinism has, to a greater extent than any other system, a unity of view arising out of the presence of a great, controlling idea."[3]

II

The basic objection to Calvin's right to the title of philosopher, clearly, can hardly be any lack of "systematic thoroughness." Indeed, it is quite apparent that Professor Le Coq's objection really rests on his opposition to the *type* of system which Calvin champions. The Reformer relates faith and reason in a manner which Professor Le Coq considers to involve a forfeiture of the right to respect in the philosophic arena. "The structure of Calvin's philosophy (sic!) . . . rests on faith"[4] whereas revelation, or an authority which surpasses reason, is destructive of reason. Hence, it is specifically to the rela-

[1] John P. Le Coq, "Was Calvin a Philosopher?" *The Personalist,* XXIX, 3 (Summer, 1948), pp. 252-260. Professor Le Coq's appraisal is far more disparaging: "I doubt his being a great theologian; I feel certain he was not a philosopher; there is not doubt that he was not a great logician; logic was not a part of his makeup" (*ibid.,* p. 260). He is even unsure that Calvin was "for that matter, a thinker" but, despite all, he "remains, in the field of religion, a star of the first magnitude among his fellow men" (*loc. cit.*).

[2] *Ibid.,* p. 253. [Page references in these footnotes are to the original article. Identification in the reprint above can readily be made.—EDITOR.]

[3] James Orr, "Calvinism," *Hastings Encyclopedia of Religion and Ethics,* III, p. 146.

[4] *Ibid.,* p. 253 f.

tionship of faith and reason, as Calvin formulates it, to which Le Coq objects.

As against Calvin, Professor Le Coq asks for (1) a faith which does not destroy or set aside reason; (2) a faith acquired through "objective reason"[5] or "through reasoning based on premises validly demonstrated," and contrasted with undefined enthusiasm and "premises (which) are nothing but emotional postulates."[6]

III

On the first point, Professor Le Coq is attacking a straw man. Calvin did not champion an irrationalistic view, but upheld reason as a substratum of faith acceptance. His argument in the *Institutes* is not that sin has destroyed reason as an instrument, but that sin necessitates a revelational correction of the inadequate and even perverted content of man's religious judgments. But he insists at the same time upon the reality of general revelation—that is, the image of God in man is distorted in view of man's moral revolt, but it is not destroyed. Calvin does not set aside rationality, but rather insists in spirit that the rational is not to be limited to the judgments of finite and sinful creatures. Rationality is determined, for Calvin, by an infinite Mind, the holy and sovereign God of redeeming love.

In this insistence Calvin does not stand alone among medieval thinkers, however much Renaissance thinkers rebelled against this position. The stress upon revelation as corrective of finite reason, and as taking priority over it, is found in Augustine and is the general pre-Thomistic mood in medieval philosophy. Later it is voiced by Scotus in opposition to Thomas Aquinas, and it is reaffirmed by Luther and Calvin in opposition to the "natural theology" of the Scholastics. Etienne Gilson, the Thomist scholar in medieval philosophy, grants this by treating the Reformation mood as akin to the "Augustinian family" which, accurately enough, he contrasts with both the "Tertullian family" of irrationalists and the "Thomistic family" which viewed philosophy as preparatory to theology.[7] Therefore, it is not fully accurate to hold that Calvin "runs contrary to the great thinkers of the Middle Ages"[8] unless, of course, one means that, whoever assigns priority to rational revelation by an Infinite Mind, is automatically disqualified from competent thought—an issue which may well turn on other considerations.

IV

The second point is the crux of the whole matter. Professor Le Coq stresses that "all modern philosophy is rationalistic in the sense that it places the discovery of truth on reason."[9] It catches up the spirit of Greek thought, in which knowledge is "a personal insight" acquired by man's "own persistent activity."

What is objected to, then, is the notion of truth as a divine disclosure, as a conclusion not arrived at through man's own initiative. To derive one's premises from a transcendent authority is, on this view, to leave the arena of philosophic respectability.

But for Calvin, such a viewpoint might itself have seemed, to use Professor Le Coq's words, to lack "a certain spirit of open-mindedness and systematic thoroughness of work, a search for causes, that gives meaning to philosophy." Calvin would have had difficulty accommodating such preconceptions as that,

> Human notions of justice are so infallible that God must conform to them entirely.
>
> If God were to reveal Himself in special, rather than general, revelation, He would be unjust.
>
> If God exists, He cannot disclose Himself by a special revelation which has priority over philosophic inquiries.
>
> If God exists, He can be known alone through human initiative.
>
> If God reveals Himself, such a revelation cannot be corrective of the content of human reason without at the same time being destructive of human reason.

If the term "philosopher" is to be restricted to one who presupposes the irrationality of an appeal to revelation (Professor Le Coq remarks: "Calvin destroys philosophy by his lack of rationality"[10]), Calvin would be among the first to deny his eligibility. But he would also have gloried in the denial, not alone because of his assurance of a special revelation of the Supreme Mind in the Scriptures, but also because of his conviction that here one detects that "pride of reason" which can be satisfied only with a deity conformed to man's own image.

V

It is a curious fact that, as modern philosophy has turned from the priority of revelation to the emphasis on human initiative[11] and reason as definitive for faith, the inner content of faith has been fashioned increasingly along extra-rational lines. Dr. Hocking wrote of the retreat of the significance of reason in modern religion.[12] Specifically modern

5) *Ibid.*, p. 253.
6) *Ibid.*, p. 256.
7) Etienne Gilson, *Revelation and Reason in the Middle Ages* (N. Y., 1938).
8) Le Coq, *op. cit.*, p. 254.
9) *Ibid.*, p. 254.
10) *Ibid.*, p. 254.
11) Modern philosophers of religion are careful to insist that sole human initiative is not demanded by reason or religious experience. But they demand a faith at which man's reason arrives without an appeal to a higher Mind as definitive.
12) W. E. Hocking, *The Meaning of God in Human Experience* (New Haven, 1918).

philosophies of religion have exalted emotional and volitional factors above the rational factor in religious experience. May it not be that, as the element of divine revelation is banished, what survives is not a religious experience which gains an intrinsic rationality but which, sooner or later, loses the remnant of rational significance that remains in it? Calvin, at least, thought so.

Dr. Conant on Democratic Education

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FROM the facile pen of the president of Harvard University has come a challenging volume* dealing with some major issues in public education today. It is an appropriate sequel to two other noteworthy educational publications of the past three years: *Education for All American Youth* by the Educational Policies Commission, and *General Education in a Free Society* by a Harvard University committee. The book under discussion was chosen by the National Education Journal staff as the November book of the month. Dr. Conant's proposal for public education in our democracy as here given will be widely discussed.

Conant's Objective

Conant's objective in this volume is twofold: "first, to show how we may examine public education in the light of our knowledge of the present structure of American society; and second, to set goals toward which we must move continually if we are to achieve unity in this industrial democracy of free men."

To achieve this twofold objective in this volume, Conant's argumentation runs essentially as follows.

We are living in a divided world in which our fitness to survive as a democracy of free men must be demonstrated over against the Soviet philosophy of the Marx-Engels-Lenin-Stalin line. In this struggle for survival we must move gradually forward to certain distinct and characteristic goals:

1. "The continuation of a form of government based on free elections and free expression of opinion.
2. A continuation of the many relatively independent government units, towns, cities, states, and the Federal government—a flexible though complex system which allows for the maximum of 'home rule'.
3. A much greater degree of honesty and efficiency in all these governmental units.
4. The continuation of our highly competitive economic system with its wide divergence of pecuniary rewards.
5. A greater degree of social mobility and fluidity and a lesser degree of social distinction between occupational groups.
6. A greater degree of equality of opportunity for the youth of each succeeding generation."

While moving forward to these goals we must not fail to take the Soviet philosophy seriously. To avoid a military clash and to seek a peaceful solution to our difference we must seek a more thorough understanding of this philosophy. We must remain a "free competitive society which holds promise for the future to large numbers of the people." To achieve this we must look increasingly to our free schools.

Education a Social Process

If our free schools are to help us realize the goals indicated they will have to look upon education as primarily a social process. The idea that education is purely an intellectual process will have to be surrendered. This does not mean that we become anti-intellectualists. It simply gives up the idea of reaching an intellectual utopia and adopts a "tough-minded" idealism in the midst of "diverse motivations of different kinds of people."

Only if we look upon education as a social process can it meet the needs of the fluidity of our social structure. By the fluidity of our social structure we mean the opposite of a stratified system of society. This means the butcher's son can in his generation reach out to wider areas of service if he has the capacity and ambition. One can within a lifetime move from one sphere of activity to another and no economic barriers bar that mobility. He can like-

* *Education in a Divided World.* By James Bryant Conant. Cambridge: Harvard University Press, 1948. 249 pages. $3.00.

wise move in several social patterns at the same time. To accomplish this, public education must provide a general education for all. But this presents public education with a dilemma, namely, if we are to give a general education to all American youth, how can we give the best professional education for a certain selected few who constitute the especially gifted? These two aims, Conant believes, can be realized without surrendering the "emphasis on a flexible and democratic system of free schools."

Science, the Humanities, and Religion

The general education or "common core" of learning for all American youth should be provided in the study of the humanities, in the study of man, and in the study of natural science. General education thus stated is contrasted with specialized education which is the development of skills, knowledges, and attitudes directed toward a vocation. In elementary and secondary schools these two phases of education are fused as much as possible.

The study of the humanities should be interpreted to mean the study of art and literature. This study can be justified for all if "related to the current social and cultural scene" rather than taught to produce learned scholars and cultured gentlemen. Thus art and literature can be related to ethics, the welfare of society, and the emotional happiness of the individual.

In the study of man the emphasis should fall upon the behavior of man as a social animal rather than upon man's nature and destiny, for the latter raises philosophical and theological issues. In as much as public education should be completely secularized to develop common beliefs in our schools, such issues must be avoided. Though we must admit that our common inheritance is rooted in the Hebrew-Christian tradition, this does not mean that the controversial issues of the background should be perpetuated. From this background we do get the basic principles of our democratic living: emphasis upon the dignity of the individual, the obligations of individuals to one another, personal freedom, and active sympathetic cooperation.

In the field of the natural sciences Conant suggests that "teachers reject the extravagant claims for the scientific method as a modern Aladdin's lamp." Rather than leave with the pupils the dubious idea that methods of science are practical everywhere, give them the conditions for scientific inquiry. Effective rational methods were employed long before our modern idolatry of science. It should be remarked here that it is striking, to say the least, to have a scientist in his own right, as is Dr. Conant, thus point out the limitations of the scientific method.

Secondary and Higher Education

That the educational dilemma referred to above may be resolved, gifted youth should be selected at an early age, Conant advocates. In this work guidance is of primary importance. The content of the secondary school curriculum is not nearly as important for talented youth as some surmise. These youth make good in college with a variety of background. Conant suggests that the effectiveness of the secondary school in the education of gifted youth can be measured by three criteria:

1. "The intellectual interests of the students must be keenly stimulated during the entire four years of his high school work.
2. The inculcation of a belief in the relevance of formal study and 'book learning' to the problem of the day.
3. The ability to knuckle down and do a hard intellectual job, the willingness to go through drill in order to appreciate or understand something to which it leads, is essential to advanced education."

The relationship of college and university education to the structure of American society would be clarified if the word "higher" were omitted from this education, for the adjective "higher" has reference to social stratification. University education is not "higher education" but extended education for the gifted to give leadership in the various spheres of human activity. With our emphasis upon "higher" we militate against equalization of educational opportunity. The extended educational opportunity for the gifted should be equalized for all through federal aid, preferably scholarships. Thus all economic barriers to opportunity should be removed that a greater equality of opportunity for American youth can be realized.

And how about the significance of all this in relation to our position as a democracy in a divided world? Regardless of the presence of the Soviet regime, the educational program here outlined Conant holds essential for the preservation and further promotion of democracy. However, the fact that we face an opposing philosophy in this world that seeks to destroy our free economy makes the program more imperative. A positive emphasis upon our strength socially and economically as well as educationally may make an armed truce possible till our major differences are resolved. It must be admitted that this is a hope.

Our Appraisal

What shall we say by way of appraisal of Dr. Conant's views? A book needs to be written to answer the challenge presented by Dr. Conant.

Let us acknowledge first of all that we cannot, nor may we, set up our Christian philosophy of edu-

cation as a philosophy for our American society. We must recognize that as a Christian community we occupy a rightful place in the larger community of our nation, which is of necessity secular in character. In so far as Conant seeks the further secularization of American education he is only recognizing the fact of a secularized social structure. As a Christian community, however, we can make a positive contribution to the general moral and cultural uplift by being positively Christian in our philosophy of education.

In so far as Conant seeks to extend "a greater degree of equality of opportunity for the youth of each succeeding generation" by means of a general education for all and ample opportunity for the gifted to realize their capacities in constructive service to all, we can applaud his aim. Elementary schools in part, but our high schools especially, are to a large extent steps in the ladder of eruditional advancement rather than educational institutions that seek to develop latent capacities of individuals in relation to our social, cultural, and economic scene. This contributes greatly to the number of misfits in our occupational world. Schools are still operating as though only the *élite* enter there, rather than operating as the schools for *all* the people. Our Christian elementary and high schools, too, should give greater attention to the fact that *all* our children are in school and not merely our future leaders. There must be something terminal about education throughout.

That education is primarily a social process will be seriously challenged by some non-Christian educators as well as by those who hold to a Christian view of life and education. Conant does not want to be understood as being anti-intellectual in education, but neither will he give the intellectual priority. Though he tries to avoid the issue of the nature and destiny of man, by implication he commits himself to a naturalistic conception of man. In a naturalistic philosophy of education the social process can be primary. If, however, man is a rational being and as a rational being finds his norm for thought and action in the rationality of the Creator, then education is the process by which rational man realizes his rationality in total living which is intellectual, emotional, moral, and social. Not the social process is primary in this framework of thought but the ideas and ideals which must give it shape and dynamic. These ideas and ideals must be developed and transmitted to make free enterprise in a democratic social order possible.

Conant's frank affirmation of the necessary secularization of public education gives further impetus to the Christian school movement. He acknowledges frankly that those who hesitate to see secular education and religious education separated should turn to private and denominational schools. As Conant's line of thinking takes hold upon the public mind, the need for Christian education in day schools will become more evident to thinking Christians of the evangelical faith.

THE TRINITY

Our sovereign God, so long revealed
By Christ, the Living Word,
We would adore forevermore,
As heart and mind are stirred
And by the Spirit sealed.

Our blessed Lord, so clearly told
In God's indicted Word,
We love today and every day,
As joyfully we live
And glimpse the glory fold.

The Spirit too, to light and lead
To writ and living Word;
Our praises be to Trinity,
The beatific Three,
In everything agreed.

Woodbury, N. J. THEODORE T. SNELL

SPRING SONG

Blossoms are beautiful,
Blossoms are white,
Over the orchard-wall
Wind-spawned tonight.

Blossoms are beautiful,
Blossoms are cheap,
Crushed, when tomorrow dawns,
By dull-eyed sheep.

Life, too, is beautiful;
Life, too, is cheap:
Cities are atomized,
Gaunt Rachels weep.

Ah, world of bloom and bomb,
Precious thou art:
For thee with hands nailed-fast
God broke His heart.

Johnson City, N. Y. VERNON GROUNDS

A Glimpse of Balkan Life

J. Gysbert Bouma
Athens, Greece

IN SPITE of war tension, the people of Serres, Macedonia, and the thousands of refugees had gathered at the largest church for the annual trek to the little river which flows through the outskirts of town. In the faces in the procession I could not detect the spirit of war—only the strength of character of the people. It is a religious holiday commemorating the baptism of Christ.

A band played a solemn march; the priests strolled behind the band. Then came the government men and next the townspeople and the refugees. We remember that a like ceremony has been established in every town and city of Greece on this religious holiday.

There are thousands of us in Serres following the band and the priests to the river. We leave the paved street and find the next road muddy from last night's shower. Never mind. We step in puddles and our shoes, which have been highly polished for the occasion, are pleasantly covered with splashes of clay. We cease to think of the wet road.

We approach the bridge. More thousands have already lined the river banks, and hundreds of boys have climbed the nearby trees. The riverside phase of the ceremony now takes place.

The priest chants a strange melody. He throws a small metal crucifix into a section of the river which has been deepened for this event. Instantly a dozen or so men in swimming trunks plunge into the muddy water. Muddy? And cold. I look at the January snow on the naked mountains. The crowds express their sympathy for the divers by shuddering. The divers plunge; they are extraordinarily intent, for the hero who retrieves the small cross will be especially privileged on this day. He will become a champion, and many will shake the hands of this hardy victor. He will be the man to collect drachmas from his fellow townsmen who will give what they can to build the fund which will help many refugees.

The band again plays the slow march. It turns from the bridge, and the priests follow. Then the crowds. There will be a long service in the church. But the divers are still at it, and they will not give up. By now that little crucifix must be covered with sand. Two of the divers are calling the others to plan a method—a strategy—for more carefully surveying the river bottom.

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The curious linger at the river, but thousands return to town for divine services. There are some thirty thousand people in the streets and most of them will find standing room in a church or at least near one.

An American should attend a few Greek religious services to fully understand the moral and religious stature of these people. The churches themselves are beautiful and their architecture is usually Byzantine. The services are, of course, Orthodox.

The Greeks remain standing for the hour-long ceremony and sermon; only the very aged and frail have chairs. There are few chairs. I do not understand the meaning of the incantations, for it is difficult to detect actual words. I sense merely a feeling of devotion to a superior and invisible force, and I do not rationalize. I do not ask myself: what shall we call this force? or, is it a reality? or, is it the church which gives the Greek nation its characteristic solidarity? or, is it proper to use the Greek word *Theos,* or the Anglo-Saxonized word God?

We leave the church. We are invited to take coffee with some friends, but first a walk down the wide main thoroughfare. From a slight elevation we can see for perhaps two-thirds of a mile. This street, with its two sidewalks, is now used by possibly 40,000 people. No motor or horse traffic here on this day. There is a slight breeze in our direction. We hear the spectacular music blended from a sea of conversations—a vibrant monotone, a resounding chant.

It's a wonderful day in January. The sun is bright; the weather is warm; everyone talks and smiles as he finds a way through the crowds. Two boys try to get along on bicycles; they give up after a few yards. In a lot near the street there is a sick donkey, and a hundred gaping citizens are advising a hundred different remedies for the donkey's cure. Then one man prescribes that the owner of the donkey should have sold his animal last week, and at that suggested cure, even the owner laughs.

Then I meet a man who says he will take me to the other side of Mount Kala. He will be an excellent guide for he speaks some Bulgarian and French, excellent Greek, and fair English. He is a graduate of the American Farm School in Salonika and reflects to a remarkable degree the spirit of its director, Charles House, whose years of service to Greece are reverently estimated by every citizen of Macedonia.

It was two o'clock when we began to ascend Mount Kala. We went through a grove of pine trees planted by the townsmen of Serres. We approached the Byzantine fortress, its ramparts now eroding after 500 years. We approached the great searchlight which sweeps the northern suburban area of Serres. Then we had our first sensation of war reality.

A sentry told us to halt; his rifle was pointed in a direction uncomfortable for his two harmless visitors. We explained all—we had our papers. He let us pass, but we knew instinctively that our movements would be watched.

Across the valley to the north we could dimly see the mountain range which vaguely marks the Bulgarian frontier. From our position we estimated the number of square miles where hundreds of small individual bands of guerrillas could hide and live, and how easily it would be for them at a given signal, to disperse across the border where no Greek government soldier can pass without there being an official declaration of war. You check this expanse of rough terrain with your eyes; you know the nearness of the slav-communist guerrilla haven, and you understand how unforgivably wrong is this 1948 menace to world peace. In 1947 a few thousand defenseless Macedonians have died or are crippled for life because 20,000 guerrillas, who have been copiously supplied with modern arms and rich promises, must plunder for their other provisions.

The Greek army sentinel permits us to go on, and we approach a mountaineer's cottage. There are four children, playing a curious game with pebbles and twigs. Two goats glare at us. One of the children points in our direction, and we draw near. The children stop their game of twigs-and-pebbles; they stand. My friend says I can recognize their home villages from their customs. They wear the white, red, and black conventional dress of the frontier mountaineers.

We see the eyes of the children and their faces. Their hair is straight and black, and their eyes have an indescribably fierce quality. They stand absolutely motionless.

My companion says "hello, how are you" in his best Bulgarian, and now some people in the same mountain attire come from the cottage. Every face is fixed and tough, but they are friendly nevertheless. My friend speaks to them in Bulgarian; he makes bad errors and they smile. They look at my clothes, and I cannot tell what they are thinking regarding the suit which I wore last June on Fifth Avenue, New York, and last summer on Champs-Elysees in Paris. Never mind that here—they are more comfortable in their clothes.

These people were among the first to be evacuated from the border mountain villages. We shall not ask them concerning their destroyed cottages, their stolen sheep and goats, and food, and especially the sacks of seed potatoes and grain for spring planting.

Instead we ask how they manage. There are eleven all told in this little three-room cottage. There is some bread from the government, and they were able to get two goats. They sell a little wood in the village, and above all, they know they will go back one day to their home village. They are Greek citizens but of Slav ancestry.

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Altogether there are a few hundred of these mountain people protected by the government troops assigned to Serres. Of this number there is apparently one man who has lost all hope and concerning whom they are quite anxious. We are asked to stop in at his cottage on our way down the mountain. We are told that his oldest son was captured by the guerrillas, and that this son had himself become a partisan guerrilla. Everyone has told the old man that his son was forced to either communism or to his death, but the old man would not listen. Further, the old man knows that his son has killed a villager during a particular raid by the guerrillas.

We are escorted to his hut, and we open the door. The hut is roughly seven feet by nine. One-half the floor is covered with straw, and on this half sleep the man, his wife, and the four remaining children. In the other half there is a piece of metal propped by four stones. This is the firepot for cooking and for heating. The man is lying on the straw and his goat is next to him "to keep his stomach warm." He says he has a bad pain in his stomach. His wife is mixing dough in a pan and the children are out-of-doors.

There is nothing we can do. We speak a little, we smile. There is nothing to be done. "Crazy in the head making crazy in the belly," his wife explains. Perhaps in the United States we change only the expression: that worrying causes stomach ulcers —something like that.

We leave this cottage. We leave the mountain, and we learn that we have stayed too long. Some friends in Serres were becoming alarmed that we had gone too far from the shelter of the town limits, had gone too far the other side of Mount Kala.

The sun goes down and on that same Mount Kala there is a searchlight and a few troops with rifles. There is darkness to the north and a few hundred defenseless people on the fringe of the darkness. Yet they have hope and they have life, and perhaps this is their antidote for fear. But perhaps a confused world will understand this antidote for fear as genuine courage.

The Voice in This Dark Hour

Jacob T. Hoogstra
Minister Prospect Park Chr. Ref. Church
Holland, Michigan

As explained in the previous issue (p. 146) the Reformed Church of the Hungarian city Sárospatak recently elected the Reverend Dr. Hoogstra an honorary minister in its congregation, a church dating back to the days of the Reformation. The ceremony marking this unusual ecumenical occasion took place in the regular evening worship service of January 9, 1949, in the Prospect Park Church at Holland, Michigan. For that occasion the Rev. Dr. Joseph Zsiros, himself associated with both the Sárospatak Academy and the Reformed Church of that city, was present and in name of that church presented the diploma—which had come from Hungary—to Dr. Hoogstra. Dr. Zsiros' presentation address is found in the February issue of THE CALVIN FORUM. *Dr. Hoogstra's sermon on this occasion follows below. This sermon, after having been translated into Hungarian by Dr. Zsiros, had been read that same Sunday morning to the congregation of Sárospatak. The Scripture reading was Second Timothy 3:14 to 4:8. The text, II Timothy 4:2, reads: "Preach the Word; be urgent, in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching."—* EDITOR.

Beloved Pastor Dr. Louis Daranyi, Consistory, and Congregation in our Lord Jesus Christ at Sarospatak, Hungary:

THIS is a solemn and unprecedented moment in our life, and in the life of our churches. We wish to express our sincerest gratitude and appreciation for the diploma that you very generously have conferred upon us. We humbly accept this honor, but with tremendous fear. None other than our blessed Lord knows how little we deserve this distinction. The little we could do compared with your great need was indeed only the joy of Christ in our hearts. The little some of our congregations here could do was prompted by the Holy Spirit. To the Triune God alone be all the glory today.

In spite of our fear that we are unworthy we are still bold in accepting this honor. This honor is not conferred upon a man, but upon a pastor of a denomination. We feel it to be our duty and privilege to identify ourselves with you in your p r e s e n t struggle for the Reformed Faith. We are praying for you in our congregations that Christ will hold you fast to the faith that has been your p o w e r throughout the centuries. When you suffer, we suffer; when you rejoice we rejoice.

We accept this honor because we feel the hour has come that we must be drawn closer together as Reformed believers upon the solid foundation—the Word of God. Unless we build upon that Rock all outward unity is but a treacherous dream.

St. Paul tells us in our scripture reading that we all shall appear before the throne of Jesus Christ (II Tim. 4:1). Timothy and all the servants of God must keep that fact in mind. This truth makes each moment of our life solemn and filled with responsibility. Will Jesus say, "Well done," upon our labors?

There is another fact that stares us in the face. It is already monotonous to us to hear that we are living in bad days. We all know that a deep spiritual darkness has settled upon us as the thick darkness upon Egypt long ago. We must, however, feel the contrast. Darkness on the one hand, and the fact of the return of Jesus on the other. Shall we be faithful in this hour of darkness, looking unto Jesus and the manifestation of His kingdom?

The only way the church can be faithful in this situation is to preach the Word of God in season and out of season. All the servants of God must be the still small voice, but irresistible in its power.

The Preacher Has A Mandate

Paul commanded his spiritual son, Timothy: "Preach the Word!" That was the only hope at that dark hour. Paul would say to us if he could: "This is the only hope in your dark hour, preach the Word!"

All Christians having God's inspired Word are fully equipped like a ship to sail through the rough seas to eternity (II Timothy 3:17). God's Word supplies all our needs in every generation and situation. Our text is addressed particularly to Timothy. "Timothy, you are well supplied for your task, not only, but you have a gracious office—preach the Word. God has equipped you—now obey!"

Timothy's duty is to preach, and that only. He may not face the needs of the world with any other remedy. He must preach! There are other words in Scripture denoting the same thing. The prophets speak of calling, proclaiming, crying aloud, and publishing. A preacher is a herald who cries aloud so all can hear. He heralds the will of God. He is an ambassador of Jesus Christ.

Martin Luther has been quoted as saying: " 'The devil does not mind the written Word, but he is put to flight whenever it is preached aloud' ". A printed book with a message unheralded is impotent. It is God's gracious arrangement that the gospel will be published far and wide by chosen men, and that these men in the name of God will charge all to repent and to obey.

This gives the preacher a peculiar authority. He has a "celestial Dogmatism" about him. This authority is the need of the hour. "Who will show us any good," cry modern men. Unless God commissions men to speak we have nothing to say in this hour of darkness. Our own conscience or personality or knowledge can not demand obedience of any one. Preaching founded upon God's Word will give us the true authority, and will unite us in a faith far stronger than race, kin, or nation.

The content of this proclamation is the Word of God. Until recently the church knew very well what that Word is. All understood each other. Unfortunately, there is too much confusion. For brevity's sake may we say that the Word of God is the Bible, inspired whether man will believe it or not, by God. (cf. II Tim. 3:16.) There is no difference as far as authority is concerned between the Word spoken by the prophets and the written Word. Today we must rededicate ourselves in every nation to preach the Bible. People must hear in no uncertain terms: "Thus saith the Lord." How easy to throw the only lamp this world has for this dark hour in the cave of rationalism. How easy to find our delusive comforts in temples of modern idols. Let us not dim the precious light by the smoke of human inventions.

We hear much about the "living Christ" today. People seem to think that if we listen to the Bible we are listening to a "dead Christ" of long ago. To them what the church says is the voice of the living Christ. How many today have become anti-Protestant in believing that the church is the voice of the living Christ and that it is making or discovering truth as it grows in everyday life. The living Christ speaks through the church today only when the Church listens to the Christ. Christ said: "My sheep hear my voice." This voice will bring all sheep into one fold. That voice was what Jesus spoke there and then. It is a dreadful sin to make a contrast between the Bible and the "living Jesus," as is done today.

Nor can we speak of the presence of the Holy Spirit in our midst when we deny the Bible to be the Word of God. The confusion at the Tower of Babel is no greater than the confusion brought about when men with different convictions come together and deny the truths others hold dear. How easy it is to ride over all these differences and contradictions and say that the Holy Spirit was in our midst. If we preach not according to the Word of God there shall be no dawn to this night of darkness. We may cover up our sins by using such phrases as "living Christ," or the "Holy Spirit," but the plain fact is that we have reintroduced man. We preach the Word as inspired and honored by God to equip all believers fully to live the will of God. This truth has become the very basis of Reformed Ecumenicity as adopted at the First Reformed Ecumenical Synod in Grand Rapids, in 1946. Preach the Word of God!

The Preacher Has No Seasons

Our text tells us that we must be urgent in season and out of season. Urgent! We must have the soul of a physician rushing to bring help to his patient. So the preacher must be urgent to help his own. Season or no season! The preacher is always the ambassador that heralds the truth of God.

There are no seasons for truth. Truth is of God. Truth is eternal. "I am the way, the truth, and the life." Our Lord always demands that His heralds speak the truth.

Men of all ages have worried about seasons. They have said: "Is this the opportune time to speak for the Lord?" God said to the prophet Ezekiel that whether men hear or forbear he must speak the Word of God and set his face like flint against the adversary. Paul says to timid Timothy: "Son, forget about seasons, you preach whether it is welcome or not."

There is a great danger that we may believe that it may not be the "season" to set forth that God's Word is infallibly inspired. We may whisper the doctrine of creation when others shout evolution. We may apologize for the soul when others deny man has one. Yes, too worried about seasons!

Let us unitedly, you in Hungary and we in America, continue ever to be loyal to the Word of God. Christ felled Satan with it. The saints of God have been true to it throughout the generations. No, there are no special seasons! Man never loved it. We must make every moment the season, the opportune time to preach it.

Is this worry about seasons not perchance a suppressed doubt, fear or compromise? Therefore, Timothy, be urgent at all times!

The Preacher Has an Objective

What Timothy was commanded to do as an evangelist we must do as churches. We must do three things: reprove, rebuke, and exhort. This we must do in our local congregations. The time has come that we must do so among the churches of the same faith.

We must *reprove*. We must convict of sin and error. We must do as Chrysostom is reported to have said, "apply the plaster after we have made the incision." We must make incisions in sin. We must apply the plaster of truth as a remedy for sin. We must also defend the truth as a witness before the world.

We do not cherish any easy dreams of keeping the Reformed Faith a living faith in this hostile

world. The difficulty of the task may tempt us to be satisfied with a "general" Christianity. Unless the surgeon's knife is sharp the operation is a failure. All of us must stand together to combat error. We must be satisfied with nothing less than the fullest expression of the truth possible on earth. We pray for all of God's servants today who spend the midnight oil to study and to defend the truth. For them our prayer ever shall be. Let them reprove us with the truth. This reproof will be a balm of Gilead to us.

We must *rebuke.* Rebuke sin wherever it is found! One outstanding sin today is the forgetting of God, our Sovereign Lord. How easy to forget! Everywhere the haughty sin of humanism is lifting its proud head above the turbulent waves. This dark night has been brought upon us by humanism, and still humanism says it has the voice that will rescue. Let us rebuke all sin. We find sin in our heart, in our home, in our nation, and in our society. Has the church forgotten to rebuke?

We must *exhort, or comfort.* Thank God it is not our task only to rebuke and to reprove. How dreadful would our life be if such were the case. God's Word always ends with comfort for those who believe. Today both churches must preach constantly the only comfort in life and death as taught to us by the venerable Heidelberg Catechism. And in accepting this diploma we say unto you all: "Remember the comfort in the Lord who possesses both soul and body in life and in death!" Did not St. Augustine put it thus: "Touch my child, you touch me. You touch the apple of my eye." Remember you are the apple of God's eye. Herein is God glorified that no one will snatch you out of the hand of Christ. This is the comfort in this very hour. Our acceptance of this diploma is only another way of saying that we are praying for you that the Father of all comforts be near you for ever.

The Preacher and the Pastor's Attitude

"To reprove," "to rebuke," and "to comfort" must be done with all longsuffering. Moses was a patient man because he was meek. Christ speaks of Himself as the one who is meek and lowly of heart. Our Triune God is very longsuffering even toward those outside of the fold (Rom. 2:4). Surely, we who have the image of the risen Lord and Christ must reflect that meekness and longsuffering. We know there are times when fellow Christians are trying to our patience. We would be impatient toward them. We might be impatient like the disciples who wanted to pull out the tares to save the wheat. God will guard the good seed until the final harvest.

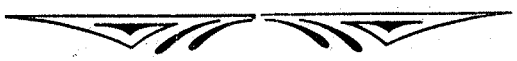
The mighty waves of unbelief may suggest to us to put our ship safe in the harbor. Why dash against the stream of unbelief with the Word of God? Why not seek the peaceful life and forsake the hardened men of the world? "Longsuffering" must be the watchword of the Church. We must be longsuffering to one another as believers, but also in our attitude toward the world.

We must also reprove, rebuke, comfort with teaching. Teach one another and teach the world. It may mean judgment for the world but that is the world's responsibility. A pastor teaches his own congregation. No more glorious task imaginable! But our task today is far bigger than that. Churches miles apart with different histories are being thrown together today in order that we may pray for each other and that we may study together the Word of God so that we can confess unitedly our great heritage in this night of darkness. Did not Paul pray fervently that we "may be strong to apprehend *with all the saints* what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God" (Eph. 3:18, 19)? Who knows how God will use this very dark hour to lead us closer together to study His precious Word, and to be voices for one another and jointly to the world of the comfort of Christ Jesus, and the judgment upon the sins we rebuke in our Lord's name. Our sincerest prayer is that all of us, in Hungary and in the whole world, will study the Word of God so intensely that we can even write creedal statements, if necessary, to give guidance to the church, and to witness to the world. Let us pray for a World Voice in this dark hour.

The unity founded only on that precious Word will be lasting. That unity is more effective than the largest organization. The knowledge with all the saints should be our prayer and goal. So let us teach one another.

In all humility may we be bold to say such is the earnest endeavor of our denomination. We have all pledged ourselves to be faithful custodians of that Word.

May the grace of our Lord sustain you in this dark hour. You have one great weapon to arouse hearts of men to respond to the truth—preach the Word! You have a golden opportunity, for truth knows no seasons. You have a great objective: to reprove, rebuke, comfort. You have by the grace of God also the heart to do so in longsuffering and teaching. We thank God at this moment that we together may be comrades in the army of our Lord. You pray for us, and we will pray for you. Amen.



The Voice of our Readers

ON FREE ENTERPRISE AND COMMUNISM

Minneapolis 5, Minnesota.
January 25, 1949.

Dear Editor:

The purpose of this letter is to tell you how much I enjoyed your article on free enterprise in the last issue of THE CALVIN FORUM. Most of all I appreciate your objective approach. Sometimes we are inclined to rationalize about objectives which are congenial to us, and although your philosophy of private property and free enterprise may be more congenial to you subjectively than Socialism or Communism, nevertheless, the subjective element was quite absent from your article. I shall look forward to the second installment on this subject with interest and in the meantime I plan to ask some of my associates to read both installments.

Although I am rather removed from both Calvin College and Seminary, it is with interest that developments there are watched and the progress both schools are making is very heartening.

Very truly yours,

J. D. WESTRA,
(Assistant Director of Agencies and Director of Education, North American Life and Casualty Company, Minneapolis, Minnesota.)

Muskegon, Michigan.
Jan. 26, 1949.

Dear Editor:

I read with interest your splendid article on The Free Enterprise System in the latest number of THE CALVIN FORUM. It is one of the best elucidations on the fundamental contribution which Christianity has made toward American democracy that I have ever read.

I do not know just how I stand in respect to my subscription, but I am enclosing a check for $4.00 which please credit to my account and continue sending the magazine.

Cordially and sincerely yours,

JOHN C. BEUKEMA,
(Secretary-Manager, Muskegon Chamber of Commerce.)

Ada, Michigan.
January 28, 1949.

Dear Editor:

The purpose of this brief note is to express hearty appreciation to you for the first instalment of your article, "Is Free Enterprise Anti-Christian?" as it appeared in the latest issue of THE CALVIN FORUM.

The reason I am particularly pleased with it is that for several years now I have contended for the same principles and used the same arguments in preaching on the eighth commandment. But, of course, nobody pays attention to an obscure preacher in an obscure place. If the professors of our college and seminary speak up and defend the same proposition then possibly we shall be able to make some impact upon our contemporary world. I believe it is high time that we express ourselves on the issues of Communism and show the world its anti-christian character. The fact that an allegedly Christian group voices its opinion of the anti-christian character of free enterprise is to my mind but one of the many evidences of the serious infiltration and penetration of the communistic propaganda and teaching. We may awaken before long to find that the spread of its influence has become well-nigh universal. Many a confessing church member in our pews is being subtly overcome because he has no effective weapons or arguments against this insidious, false philosophy of Communism.

Sincerely yours,

WILLIAM K. REINSMA,
(Pastor Ada Christian Reformed Church.)

THE MILLENNIUM ISSUE

Sioux Center, Ia., R. R. 1.
February 8, 1949.

Dear Dr. Bouma:

Just a line for "The Voice of the Readers" column in THE CALVIN FORUM, if you are willing to place it.

The articles on the Millennium that have appeared recently have been most welcome. The subject is deserving of more attention. Some unhappy experience with its treatment in the past, even to the extent of church schism, should not cause us forever to shy away from it. Nor does one have to be able to say the last word on the Book of Revelation to give serious thought to the return of our risen Lord. Professor Kromminga gave us his best insights; and he left the accuracy of his views to be tested, not only by continued exegetical study, but also by the developments of history.

As Calvinists we are aware of our calling. We know that God is to be sovereign in every sphere of life. And we work in that direction, too, in the consciousness that we have far from attained. That is all very well. The question is: Have we been equally sensitive to the teaching of our Lord that He is coming again, and that right soon? He Himself was emphatic on that point; we should be so, too, and never more so than today. We complain about worldliness. The remedy for this deadly cancer is not merely a positive program of action. That is a half-remedy. The other half, or if you will, the dynamic within it, must be the firm and prayerful expectation of our Lord's return. Only in this lively hope will our faith in, and our love for, our Lord stand the tests of these times.

Sincerely yours,

HENRY BAJEMA,
Lebanon Christian Reformed Church.

"YOUTH SPEAKS ON CALVINISM"

February 11, 1949.

Dear Editor:

We do not wish to criticize what was a fair and generally accurate treatment of *Youth Speaks on Calvinism*, but we do want to correct three rather significant misunderstandings in the Reverend Mr. Henry Van Til's review.

The first concerns our alleged "sloughing off" of the principle of sphere sovereignty. A closer reading would make clear that the author does not reject the principle, but asks whether its present stage of development is adequate for the present times.

The second concerns the article on amusements. The writer of this essay, far from considering the amusement question the central issue of the pamphlet, would rather have it thought the least important. Nor does he think, as the reviewer suggests,

that once the issue is resolved, modern Calvinism will immediately become a dynamic faith. The article is called "A Roadblock", not "*The* Roadblock;" and the contention of the author is that a preoccupation with the amusement problem and the apparent weakness of the church's position regarding it has kept the church from giving due attention to other more serious obstacles in the way of spiritual progress. We trust that any future discussion that our booklet may stimulate will not exaggerate the significance of this one article, the least important of eight.

Again, the essay dealing with literature does not approach the problem of Christian literature with the assumption that the natural man is normal. It does not plead for a literature that is naturalistic, but one that is realistic. It pleads for a realism that can look sin in the face and see it for what it really is. The alternatives are not naturalism or pollyanna, but pollyanna or realism. We suggest that Christianity is the realistic view of life, that Christian literature can be as realistic as the faith from which it grows.

What we say here is not in the way of criticism, but is prompted by a desire for clarity and understanding. We hope that all future discussion of *Youth Speaks on Calvinism* may be in the spirit of the Reverend Mr. Van Til's review.

Sincerely yours,

The Youth and Calvinism Group,
CALVIN BULTHUIS, Secretary
1400 Bemis St., S.E.,
Grand Rapids, Michigan.

From Our Correspondents

REFORMED CHURCH LIFE IN CANADA

Edmonton, Alberta.
January, 1949.

Editor THE CALVIN FORUM,
Grand Rapids, Mich., U. S. A.

Dear Dr. Bouma:

THAT my contributions from the North Land have become annual rather than bi-monthly is not due to lack of interesting happenings in this part of the world.

There is, first of all, the new immigration movement which brings thousands of immigrants to this country,—mostly from England, less from other European countries, but among them a considerable number from the Netherlands. The latter interest us most of all, because among them a goodly percentage hold the Reformed Faith. As you know, the Christian Reformed Church of the United States and Canada has sought contact with these people through its Canadian churches (about a dozen of them) and through a half dozen home missionaries recently placed in this field. Between them and Reformed immigrants interest and good will was mutual. Such immigrants appreciate our efforts to give them a sound church home soon, or to help them get such a church home.

It was indeed a pleasant sight to behold the readiness with which many affiliated with our churches. Not only immigrants from the Reformed churches (Gereformeerde Kerken), but also from other Reformed churches, such as the Christian Reformed Churches (Christelijk Gereformeerde Kerken) and the Reformed Church (Hervormde Kerk) have come to join us. Some of the Reformed Congregations (Gereformeerde Gemeenten) and of the Reformed Churches, Art. 31 (Gereformeerde Kerken, onderhoudende Art. 31) joined also. This fusion of people of different denominational background with our church may seem surprising in view of the known sensitiveness of Holland people regarding denominational boundaries. And yet this should be less so for other reasons. In spite of all denominational finesses and conflicts, there was an undercurrent of desire for unity there, and this desire was given a real opportunity to express itself here in this immigration movement.

Neither our Christian Reformed leaders in Canada, nor our church membership in general, are wrapped up in disputations about the fine shadings of Reformed doctrine. Our preaching was and is pretty well balanced. Denominational prejudices tending to becloud sober judgment are few. Our congregations were just getting into good shape when they were joined by the newcomers. People of various Reformed denominations met one another in an atmosphere of mutual helpfulness and appreciation. No doubt, many of them were psychologically ready for just this, being tired of having been practically forced to take personal position in ecclesiastical matters concerning which their own learned leaders are still struggling to express themselves adequately. Moreover, while crowded conditions in Holland tended to work up the antipathy of the close-up, here the wide spaces appear to create a desire for fellowship among those who are essentially one in faith and national origin. Barring exceptions, there was an evident desire to live and labor within the confines of our denomination, and that upon the basis of its own official confessions. Moreover, among the immigrants there are those who have a real responsibility toward the building of the "walls of Zion" in this country. They want a sound church and a sound school, and that in many places. Anyone can see that this cannot be realized in this new and large country except by joining of hands by those who are essentially one in faith. No State will build their churches and schools. They have to help themselves by joining hands with those who had been doing that here for some time. These several factors have indeed, in the way of God's providence, contributed to a rather agreeable understanding among our people, practically up to date.

This picture may lead one to think that the situation among our people in Canada is ideal in every way, and we might indeed wish that all were well where our Holland immigrants set their natural and spiritual stakes. Such is, however, not altogether the case. Christian Reformed ministers and religious papers have been severely criticized because they could not concur in the advice of the "Hervormde Kerk," through its representatives here, that its immigrant members affiliate with the United Church of Canada, and that they plainly said so. Knowing that (barring local exceptions, and in spite of much hospitality shown Dutch immigrants in several ways) the United Church is an "inclusive" church in which modernism is rife, Orthodox Christians from Holland were advised by our ministers, for the sake of the spiritual well-being of themselves and their children, to join or organize sound Reformed churches. This was accompanied by an invitation to join our fellowship, which maintains a positive testimony and is of similar national background. Although this advice and corresponding action was strongly resented by some of the "Hervormde" leadership, we feel that we could not have done otherwise for these immigrants, who were unfamiliar with church life in Canada. We hope that these "Hervormde" leaders and their church will reconsider their advice and reverse their stand, at least so far as the orthodox wing of their people is concerned.

Moreover, just recently word reached us from Hamilton and Chatham, Ontario, pointing to conditions which disturb our

hopes for a united Reformed church life in Canada. We hear that a Reformed Church (U. S. A.) has been organized in Hamilton, by people drawn from the Christian Reformed Church and new immigrants there. This is an unpleasant surprise to us who understood that the Reformed Church (U. S. A.) had decided not to go into the Canadian field in which our church had so heavily and successfully interested itself. Also because in the past more than one conservative of the Reformed communion expressed to us the desirability of an eventual union of the Western wing of the Reformed Church with the Christian Reformed, and decidedly against the practice of establishing competitive churches where a church of either denomination was established. The new Canadian field offered a most beautiful opportunity to help realize this ideal. The rearing of competitive churches, supposedly of the same faith, does not seem to be calculated to bring about that desired result. Naturally, things are different if it is honestly believed and can be clearly proved, that people of the Reformed persuasion will not be safe in the bosom of the Christian Reformed church in Canada.

We can see more point to the work of Protestant Reformed missionaries who reportedly also try to win adherents to their church. They have at least taken the official position that the Christian Reformed Church is off the beam in the matter of Common Grace. And although that has not prevented several of their individual members to rejoin our churches, and one congregation, originally of the same position, to return in a body, the official position still is against our denomination. Perhaps these brethren are mostly interested in those of the (Holland) Reformed Churches (Art. 31) insofar as these do not see fit to join the Christian Reformed Church. We know that efforts are being made, both here and in Holland, to keep these immigrants from casting their lot with us. Some of these are not at all anxious to keep away from us because of their church conflicts in Holland, and we admire their good sense, but others remain aloof. Of course, I think it is a pity that while in Holland serious efforts are now put forth toward healing the breach, there are those here who would rather widen it and start another church, if need be with those from whom they differ more than from us. They should know that although they may find a sympathetic atmosphere in the Protestant Reformed Church along church-political lines, they certainly will not find it in matters of doctrine, particularly not in that for them so delicate subject of the Covenant of Grace. If that can be glossed over, a good deal more can, and that, perhaps, with very peaceful results.

From these things it should be plain that hopes for a sound and united Reformed testimony are not strengthened by recent developments, although much will depend on the possible second thought of church leaders, and that of the Canadians also.

Fraternally,

PAUL DE KOEKKOEK.

THE REFORMED CHURCH IN JAPAN

164—1 chome, Harigaya-Machi,
Urawa City, Japan.
January 17, 1949.

Dear Dr. Bouma:

LET me express my appreciation for your invitation to become Japanese correspondent for THE CALVIN FORUM, thus enabling me to speak to your reading public as a man of Reformed convictions on the problems of our Japanese church and people.

In this first letter I shall try to give you a brief sketch of our Reformed Church in Japan. The Reformed Church in Japan (at first the word "Christian" was inserted before "Reformed") is known in our own language as: Nippon Kiristo Kaikakuha Kyokai. It was organized in April 1946 and in its earliest stages the number of churches was nine, four belonging to the Eastern, and five to the Western Presbytery. There were nine ministers and the number of souls was roughly 200. As of the end of 1948 the number of ministers is fourteen, that of the churches twenty, and that of the mission stations nine. There are now approximately 800 souls.

The Theological Background of the Ministers

Our Reformed Churches lie pretty widely scattered in Japan and the background of the ministers is quite diverse. One of our ministers was graduated from the Tokyo Theological Seminary and later studied one year at Westminster Theological Seminary. The present writer was graduated from Japan Theological Seminary at Tokyo, passing through the theological department of Meiji Gakuin, which was operated by the Presbyterian Church in the U. S. A. and the Reformed Church in America, and finally was united with the above-mentioned Tokyo Theological Seminary, resulting in the establishment of the Japan Theological Seminary under the direct control of the former Church of Christ in Japan. The present writer, too, had the privilege of studying at Westminster Theological Seminary. Another minister was graduated from the Theological Department of Tohoku Gakuin, which was under the management of the German Reformed Church. Still another was graduated from the Tohoku Imperial University, specializing in philosophy, and then went abroad to take the regular and the graduate courses of Westminster Theological Seminary. The last one of this group studied at Princeton and afterwards translated and published Dr. Machen's books, *Christianity and Liberalism,* and *What is Faith?* Under his leadership (Rev. Kakuta) the Reformed group of the Tohoku area held a memorial meeting on the first anniversary of the death of the late Dr. Machen. The magazine of the group, *Gospel and Church,* issued a Dr. Machen memorial number. Rev. Kakuta died a few years ago, before the formation of our Reformed Church.

The ministers of the Western Presbytery are mostly the graduates of Chuo Theological Seminary at Kobe, which was first under the management of the Southern Presbyterian Church and afterwards mainly under her control when the Northern Presbyterian Church (U. S. A.) coöperated with her. Excepting the Rev. Hashimoto, who received the personal training of the late Rev. McIlwaine of the Southern Presbyterian Foreign Mission, all are by origin the fine fruits of the conservative tradition of the Chuo Theological Seminary, of which Dr. Fulton was the President till his death. Two of these ministers, Rev. Okada and Rev. Tanaka, studied at Westminster Theological Seminary. All of the ministers and the churches belonging to our Reformed Church in Japan formerly belonged to what was the Church of Christ in Japan.

Of such diverse backgrounds as we are, we have been led by God's most wise Providence into one and the same Reformed Faith. We were before putting our efforts into clarifying and strengthening the Calvinistic type of faith of the Church of Christ in Japan over against the recent Barthian approach to Calvinism as well as the widely diffused Liberalism. The church union, which was effected only halfway during the war, is now showing its deplorable nature doctrinally. Even at the General Meeting of the Kyodan (Union Church) of last year the matter of creed was not solved. The drafted Creed was not presented, mainly because of the criticism offered by a large number of the ministers of the former Church of Christ in Japan. This criticism was variously motivated. A voice from the former Congregational Church was revealed to be violently antagonistic to the article of faith in the miraculous birth of Christ. Many of the ministers of the former Church of Christ in Japan seem to be of the opinion that they have an obligation to continue their efforts to make this Kyodan a sound Church by their efforts, but we thought it was the right time to leave this once forcibly offered and highly unrealizable attempt at the union of all Protestant Churches to Church Unionists, now that the age of religious liberty has come to our country for the first time and there are signs of a world-wide revival of the glorious Reformed Faith.

Doctrinal Standards and Church Government

The Reformed Church in Japan has adopted the Westminster Confession and the Larger and Shorter Catechisms as her confessional standards, and Presbyterianism in church government. There are a few translations of the Shorter Catechism, but a new one was made by Rev. Shigeaki Fujii last year with the rare help of Rev. McIlwaine and Rev. McAlpine. This translation has been published in book form. Translation of the Larger Catechism, too, is under way at the hand of the same translator. The Westminster Confession was translated a long time ago by the Presbyterian Foreign Mission, but "has been given no real opportunity of life and is no longer to be had", as Dr. Warfield says in his article, "The Printing of the Confession" in his *The Westminster Assembly and Its Work* (p. 367). But as Dr. Warfield also wrote hopefully in that same connection, "An increase of zeal may add new ones or resuscitate old ones—such as the Japanese and Siamese . . . ", so about ten years ago Rev. Tomoshiro Horiuchi, a minister of the former Church of Christ in Japan and translator of Rutherford's *Letters*, translated the Westminster Confession.

The present writer has had a glimpse of the former translation and the latter one is still extant. But it seemed appropriate to the present writer to undertake a new translation. This translation was published in our magazine *The Reformed World* from the June to the October number of 1948. The deeper significance, however, does not lie in a mere additional translation, but in our conscious adoption of it, together with the two Catechisms, as our own confessional standards. It is now more than sixty years ago that the Westminster Standards, together with other Reformed Confessional writings, were adopted as the confessional standards of the predecessor of the former Church of Christ in Japan. But they were soon regarded as too heavy armature and finally replaced by the Apostles' Creed with a preamble in 1890. This originally English document, however, may not be regarded as the final form for our Japanese Church. Furthermore, the present writer personally feels a need of clarifying some implications of the Westminster Standards and even the more urgent need of stating the Reformed Faith most radically and comprehensively as an ecumenical declaration for the present age and for the coming age in the light of the last three centuries of strife between Faith and Unbelief. Is it not now the appropriate time for all real Reformed Churches of the whole world to do this?

As to Church government, we are using provisional rules during this year. Before a final decision will be made, some studies must be pursued. In this field we wish to make an unceasing improvement for the glory of the supreme Head of the Church.

Seminary Training and Theology

As to our Theological Seminary, a plan was drawn up by some ministers of the Western Presbytery early in 1947 at Kobe to found the Kobe Reformed Theological Seminary, and the plan was approved by all the rest of the ministers of our Church. A supporting body was formed by some elders and the Board of Trustees was organized. Soon contributions came in both from within and from outside our Reformed Church. Six students were enrolled in the first year. In 1948, the second year, an agreement was made with the mission of the Southern Presbyterian Church, which undertook to establish a college of arts, in which the preparatory students for our seminary might study. As of April 1948 there are nine students in the first year class of the Seminary, and there are eleven students taking the preparatory course. Rev. Minoru Okada was elected President. The total number of the teachers of the Seminary and the College is eight. To speak rather personally, it is a source of joy to me that my brother's son, a graduate of Tokyo University, accepted a call from the College and has been led to the Reformed standpoint according to his recent letter to me.

As to our literary activity, a decision was made at the summer meeting of the Eastern Presbytery in 1947 to have a Reformed periodical, and as a result *The Reformed World* (32 pages) was issued in May of 1948 under the co-editorship of Rev. Tokiwa and the present writer. All of our Reformed Churches are interested in this venture and are supporting it. The magazine is a monthly, but only five issues appeared during eight months last year, mainly because of delay in printing. One thousand copies are in circulation now, which we would like to increase to 1500. It is an unspeakable encouragement to our work that contributions of fine articles have come from abroad at our request. Dr. Van Houte, Dr. Van Til, and Prof. Woolley have written (in English) for this Japanese magazine.

Ecumenical Contacts

Late in 1947 an official invitation to enter upon ecclesiastical correspondence was extended to our Church by the Christian Reformed Church of America, and this invitation was accepted by our extra-ordinary General Assembly in April of last year. Outside of this, we have no ecclesiastical correspondence of an official kind.

We owe much to Westminster Theological Seminary. Abraham Kuyper's career is a vital stimulus to our Church. It is a source of joy to us to know that the Foreign Mission of the Southern Presbyterian Church is really interested in our witness in Japan. Our General Assembly convened in October of last year resolved to send a delegate to the Second Reformed Ecumenical Synod to be held this summer at Amsterdam in case an invitation came through the mediation of the Christian Reformed Church. Although only an infant Church, we desire to put our best efforts into discharging the duty that we have as a wing of the ecumenical movement of the Reformed Faith for the glory of the sovereign Triune God. In fact, our Reformed Church in Japan is the sole witness for the Reformed Faith in our country, and there is hence a vast field for our Church to cultivate.

Except for a wide diffusion of the Reformed Faith and the Reformed life our people will only perish, even as a nation. For the sake of the sovereign and gracious God's glory and out of our deepest love to our kinsmen, we cry: "Come, and help us!"

Sincerely yours in Christ,

TAKESHI MATSUO.

A LETTER FROM CEYLON

88 Middle Street,
China Gardens,
Galle, Ceylon.
January 21, 1949.

Dear Dr. Bouma:

THIS is my first letter to the FORUM. Since my return from the States to Ceylon and my subsequent ordination I have been greatly exercised over the matter of Church Union in Ceylon.

When I was at Calvin Seminary I discussed this matter of Church Union with your good self and the other professors. There were many valuable suggestions made and I greatly benefited from the discussions held. However, there was one matter which I quite forgot to bring up with regard to this Church Union, and that is the question of the "Historic Episcopate".

I am not quite sure what claims the Church Union promoters have to base their assertions that one of the points in favor of their scheme is this "Historic Episcopate". I shall be very grateful if any of your readers will kindly send me any useful information and suggestions for the refutation of this claim. Of course, I am fully aware that the whole idea behind the scheme is to take us into the Episcopal Church and eventually, as they say "after a period of about thirty years", completely stifle the voices of dissent which may be raised against any alteration of doctrine, etc., raised by protestant members of the Union. I for one do not hold against any Church Union, as I feel there is only one Union to which we as Reformed can possibly adhere, and that is our Union with the Lord Jesus Christ, our Savior.

Probably your readers may be able to help me if I quote extracts from the Governing Principles of the scheme. Here they are. *"The Episcopate in the Church of South India.* The Church of South India accepts and will maintain the historic episcopate in a constitutional form. But this acceptance does not commit it to any particular interpretation of episcopacy or to any particular view or belief concerning orders of the ministry, and it will not require the acceptance of any such particular interpretation or view as a necessary qualification for its ministry.

"Whatever differing interpretations there may be, however, the Church of South India agrees that as Episcopacy has been accepted in the Church from early times, it may in this sense be fitly called historic.

"In the service of consecration of a Bishop in the Church of South India, the person to be consecrated shall be solemnly presented to the Bishop presiding at the consecration by three presbyters of the diocese to which he is to be appointed, and these three presbyters shall join with the Bishops in the laying on of hands. If, however, the Diocesan Council concerned specially so determine, hands shall be laid on by Bishops only.

"In making this provision for episcopal ordination and consecration the Church of South India declares that it is its intention and determination in this manner to secure the unification of the ministry, but that this does not involve any judgment upon the validity or regularity of any other form of the ministry, and the fact that other Churches do not follow the rule of episcopal ordination will not in itself preclude it from holding relations of communion and fellowship with them."

This is a summary of only part of the Scheme. No doubt many contradictions will be apparent to my readers. I would also like to add that it is required of all ministers of other Churches that they submit to supplementary ordination. Why we of the Reformed Church should submit to supplementary ordination is beyond me. My ordination, I believe, is good enough for me. Submission to any other supplementary ordination before I can join the Scheme is an admission on my part that the ordination I have already gone through is not valid. I need not comment further on the absurdity of the suggestion.

A further interesting point is the following. Again I quote: "The uniting Churches agree that it is their intention and expectation that eventually every minister exercising a permanent ministry in the United Church will be an episcopally ordained minister."

There are many other points which I would like cleared up, but I shall deal with them at a later date. I am content for the present to request my friends in America to send me comments on this business of the "Historic Episcopate".

I am at present in charge of the Galle and Matara churches and have to work two congregations. Fortunately they are not very large, so that at times I get a little breathing space. I shall write more about my church and work at a later date.

Yours fraternally,

A. G. W. FOENANDER.

Book Reviews

DR. VOS' BIBLICAL THEOLOGY

BIBLICAL THEOLOGY: OLD AND NEW TESTAMENTS. *By Geerhardus Vos. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1948. 453 pages. Price $5.00.*

THIS is a book for which many have been waiting for years. Both Dr. Vos and his writings should be known much more widely than they are. The results of his labors as a Bible-believing biblical scholar should be made widely available for the use of every serious student of the Word of God. The permanent significance of Dr. Vos and his writings for a truly Reformed Theology is hardly appreciated today. True, those who were his students at Princeton realize what they owe to his lectures on Biblical Theology, but it is regrettable that his writings have not had a wider circulation. The publication of this volume should make Dr. Vos and his work live in the consciousness of all genuine students of Biblical Theology for years to come. The theological reading public owes a debt of gratitude to author, editor, and publisher.

Dr. Vos deserves to be known better than he is. Quiet, retiring scholar such as he has always been, he never was a man to publicize himself or to rush into print. Yet the present writer knows of no one who has made a greater and more lasting contribution to the study of Biblical Theology during the last half century than Dr. Vos. When theories and theorists in this field of biblical scholarship, now possibly known better by name than he and his views, will long have been forgotten, his name will live on as one who built in this field a structure not of wood, hay, or stubble, but of granite. Here is a man whose productive life spanned the first half century of the development of the study of Biblical Theology and who devoted that life to the construction of an edifice in this field of theological science that will long outlast his day and age. Woven into the texture of all the biblical-theological studies of Dr. Geerhardus Vos is a remarkable fusion of sound, objective scholarship with genuine piety. Here is a man to whom study of the Word of God was both the delight of his believing, God-fearing heart and the devotion of his fine, penetrating intellect. In these days when the market is flooded with biblical studies disloyal to the deepest claim of the Holy Scriptures themselves, or with others recognizing Scripture as the divine, supernatural revelation, but falling into various vagaries which distort the main structure of the history of revelation, and still others who clamor for a Word-theology and claim to return to the Scriptures, but in reality play fast and loose with the Scriptures as the Word of God—in these days of modernistic, sectarian, and Barthian distortion of the glorious revelation, the work of Dr. Vos stands out in a class all by itself, both for its doctrinal soundness, its critical scholarship, and its penetration into the great perspectives of the divine revelation.

Of course, such books as he wrote must be studied—not merely read. These are not books for lazy minds. If students of Theology and ministers of the Gospel are again to appreciate the profundities of the divine revelation and are to acquire some biblical and theological background and perspective for their preaching in this superficial age, they should nurture their minds on the solid food of the writings of Vos. Though thoroughly at home and solidly grounded in Systematic Theology and the fine points of doctrine and doctrinal history, his real contribution is in the field of Biblical Theology. Averse to the denials and negations of an unbelieving higher-critical scholarship on the one hand, and equally averse to the distortions and perversions of a superficial, Scofield-Bible-type, dispensationalistic Bible study on the other, his works will appeal to all who love the Bible as the Word of God and challenge all Bible students who are Bible students indeed, ready and eager to dig into the mine of God's Word.

Dr. Vos came to this country in 1881 at the age of 19 when his father, a minister up to that time of the Church of the

Secession in the Netherlands, accepted a call to become the pastor of the oldest Christian Reformed Church of Grand Rapids. Young Vos had received a fine classical training at the "gymnasium" of Amsterdam and at once entered the (at the time rather elementary) Seminary of the Christian Reformed Church, where he not only studied but also taught Greek and Latin to pre-theological students. Upon his graduation in 1883 he continued his studies at Princeton Theological Seminary in the days when Charles Hodge and William Henry Green were luminaries in the theological firmament. He was a brilliant student, and at the close of his two-year stay at Princeton was given a fellowship under the terms of which he could study abroad. In these days he published *The Mosaic Origin of the Pentateuchal Codes* (New York: A. C. Armstrong & Son, 1886), of which his teacher, Dr. W. Henry Green said in the Introduction: "And for such as wish to gain a general knowledge of the present state of critical questions concerning the Pentateuch, the range of the discussion, and the arguments employed on each side, I do not know where a more satisfactory exhibition can be found of what intelligent readers would wish to learn, in so small a compass." (*Op. cit.*, p. vii) This high estimate which his distinguished teacher placed upon him fifty-three years ago was well-deserved, as his later achievements show. After three years of post-graduate study abroad at the Berlin and Strassburg Universities, he received his Ph.D. degree from the latter institution in 1888 and was at once appointed to the faculty of his own Alma Mater, the Theological School of the Christian Reformed Church, today known by the name of Calvin Seminary. Here he taught five years, the first university-trained man on that faculty, to the great delight of his students. After a repeated call from Princeton to be the first occupant of the newly created chair of Biblical Theology in that institution, he accepted and at the age of 31 became a member of the faculty which included William Henry Green, Archibald Alexander Hodge, and Benjamin Breckinridge Warfield.

From then on to the time of his retirement—a period of almost four decades—he devoted himself to the study and teaching of Biblical Theology. Today in his 86th year he lives in retirement with his only daughter, whose husband is professor in the Department of Classical Languages at Calvin College. The present writer, who is but one of many grateful students that sat at his feet studying Biblical Theology in Princeton, sincerely hopes that all the studies of Dr. Vos will soon be published.

One of the regrettable things about much of the work of Dr. Vos' facile pen is that it never appeared on the publisher's market. He was too modest. His appreciative students would mimeograph and re-mimeograph some of his finest material year after year for their own use. Such is the history of the present volume, which has circulated in mimeographed form for years, available to only a limited group. Another reason why so much of the splendid material of Dr. Vos never received the publicity of the public market is found in the fact that it lies buried in the files of the *Princeton Theological Review*, to which Vos, Warfield, Hodge, Green, Wilson, and their other colleagues made invaluable contributions. This material from the pen of Dr. Vos ought to be published in book form. It will constitute the most valuable system of Biblical Theology that has been produced by any Reformed, Bible-believing scholar of which we have knowledge.

The present volume is a treatment of both Old and New Testament Theology within the compass of a good four hundred pages. Here in one continuous perspective is a presentation of "the wonders of the Special Revelation of God." To give the reader an insight into the wealth of the material, we here copy the chapter headings. After two introductory chapters, the various phases of the history of revelation are characterized and discussed under the following captions: The Content of Pre-Redemptive Special Revelation; The Content of the First Redemptive Special Revelation; The Noachian Revelation and the Development Leading Up to It; The Period between Noah and the Great Patriarchs; Revelation in the Patriarchal Period; Revelation in the Period of Moses. Then follows the Prophetic Epoch of Revelation and under it separate chapters are devoted to: The Place of Prophetism in Old Testament Revelation; The Conception of a Prophet: Names and Etymologies; The History of Prophetism; Critical Theories; The Mode of Reception of the Prophetic Revelation; The Mode of Communication of the Prophecy; The Content of the Prophetic Revelation. The New Testament part consists of the following five chapters: The Structure of New Testament Revelation; Revelation Connected with the Nativity; Revelation Connected with John the Baptist; Revelation in the Probation of Jesus; the Revelation of Jesus' Public Ministry. Here is a gold mine for every serious Bible reader, but especially for the preacher and the theological student. An extensive topical, as well as a textual, index greatly enhance the usefulness of this volume.

We believe it would be an improvement in the division of the material if chapters III to VII of Part I were not subsumed under the heading: The Mosaic Epoch of Revelation. This material belongs to the Pre-Mosaic Epoch, and this caption might well have been used. It might possibly also add to the usefulness of the volume if the 85 solid pages on "Revelation in the Period of Moses" were broken up into chapters and all of these together were treated as a separate "Part" of the Old Testament Revelation. This is no criticism of the order of the material as contained in the book. It is a suggestion of improvement in the disposition and subdivision of the material. The reader who, like the present writer, is a bit disappointed that nothing of the Apostolic Revelation is included in this volume, should not forget that a proper treatment of this material would have called for a work almost again the size of the present. At the same time, it may not be out of order here to tell the public that a wealth of material on more specialized fields of New Testament Theology is available and lies buried in the files of the *Princeton Theological Review*. The material which Dr. Vos has presented in past years to his classes in such courses as: The Pauline Theology in Survey, The Pauline Eschatology, The Teaching of the Epistle to the Hebrews, etc., —all this material, we trust, will soon be made available. It will show that the learned author has done a thorough piece of work in exploring the entire field of New Testament Biblical Theology as well as that of the Old Testament.

For correctness and completeness sake it ought here to be added that two of Dr. Vos' works which had until now appeared in print (ignoring some of his more popular writings) are: *The Self-Disclosure of Jesus* (New York: George H. Doran Co., 1926) and *The Pauline Eschatology* (Publ. by the Author, 1930). Both of these are now no longer available and ought soon to be republished. Publisher Eerdmans is performing a great service to every intelligent Bible student and to the cause of a Reformed Biblical Theology in particular by publishing books like these. And may Dr. Vos in his old age taste the joy of seeing the fruits of his years of intensive study gain that ever-widening distribution and circulation which they so eminently deserve.

CLARENCE BOUMA.

Calvin Seminary.

GREAT TEACHERS

HARVARD YARD IN THE GOLDEN AGE. *By Rollo Walter Brown. New York: A. A. Wynn, 1948. 208 pages. $2.50.*

IN the early nineties of last century there were two American universities that had far more than their fair share of outstanding men. Strangely enough they were the oldest (Harvard) and the youngest (Johns Hopkins), Chicago being still in its nascent stage.

At Johns Hopkins Gilman, its president, with his quite exceptional gift for discovering slumbering talent, had surrounded himself with a faculty of such brilliance that ere long the most promising graduate students gravitated thither, soon to go north, south, east, and west to carry the flame of learning burning so brightly in Baltimore.

At Harvard, under the leadership of that old Olympian, Eliot, we find in English and philosophy alone more distinguished men than many a respectable school of higher learning has in its entire faculty. In philosophy we have Palmer, and Royce, and James (first in psychology, then in philosophy), and Santayana, and Muensterberg (in both philosophy and psychology). In English we have Kittredge (Kitty), and Copeland (Copey), and Briggs, and Wendell, and, I suppose we might include Baker.

It is especially these men whom we meet in this book although the author realizes there were others, some few of them of equal stature, and still others running them a close second. He mentions in English Adams Hill, Neilson, Gardiner, and Hurlbut; in Sanskrit Lanman; in history Channing, Emerton, Hart, Haskins, and Turner; in economics Taussig; in chemistry Richards; in geology Shaler; in theology Fenn, Peabody, George F. Moore, and E. C. Moore; in German Francke, and a number of others. Personally his list impresses me as too long. Some of his men seem to me only men of good ordinary competence of whom every college and university has its share. But leaving out all names that might seem dubious the list remains surprisingly long.

Of the natural scientists only Shaler gets a chapter all to himself. It is excellent. One cannot but repeat one story of so many that have gathered around this fabulous character. We are told:

> According to student legend, he piled all the bluebooks of a given examination in a mountainous heap on the sofa. After they had been there for a week, he thrust both hands deep into the pile, brought up an armload and carried all he could hold over to a chair on the other side of the room. After a second week, he carried another armload to another chair; and likewise after a third week and a fourth, when all the books had been transferred from the sofa. To those in the first chair he gave A's; to those in the second B's; the third C's; the fourth D's; and all that had fallen on the floor in the strictly impartial process were flunks.

Of course, this is apocryphal but too good not to be retold.

In a way the book is hardly important. It neither is nor professes to be what university yearbooks are fond of calling "an original contribution to knowledge." However, if not important the book is altogether charming. No student of human nature can read it without being thrilled.

Brown begins with a masterly sketch of Eliot. It could hardly, so it seems to me, be improved upon. You see the man in all his native dignity crossing the Yard from Quincy Street to his office, you see him at meetings of the faculty, you see him in private conversation, you even see him in his home. All this within a few pages. Always he carried himself not pompously but with the calm dignity that inhered in him. Some friends once asked each other whether anybody could ever have ventured to call him Charley. It was thought that possibly, if not probably, the second Mrs. Eliot might have done so, but on sober reflection they were quite sure that even she had not. Men looked up to him. "'It was," says Brown, "not in his character to participate in anything as a mere equal. He participated as a benevolent Saint Bernard would enter into the play of puppies. Wherever he chanced to be he towered above his associates."

"But with all his top-heavy seriousness," continues Brown, "men came to recognize in him the element of greatness. He had rounded into that period of active life when a man's contributions are beginning to stand revealed—if they are ever to do so. Men began to sum him up, to speak about what they had seen him do. They had seen him change Harvard Medical School from a careless institution where students attended instruction only four months in the year and were obliged to pass in only five chief departments out of nine—with tragic results for patients—into one of the important schools of the world. They had seen him convert the Harvard Law School into an institution of which an eminent foreign jurist said: 'It is without equal in any land.' They had seen him, an amazing judge of men and a person unmindful of petty enmities and prejudices, surround himself on all sides with scholars of distinguished ability and great personal power. They had seen him become a strong ally in the development of a more adequate education for women. And atop all, they had seen his despised elective system—despite all the abuses to which it is open—go to every part of the country and become a means of liberalizing men's thinking."

And what a magnificent fighter he was. His early years at Harvard were years of constant conflict. He fought without fear or favor, fought too without rancor when opposed on a matter of principle. It was characteristic of the man's greatness that he might at the end of the academic year promote a faculty member who had opposed him honestly and openly on a matter dear to his mind or heart.

Indeed, the man dwelt on Olympus.

The sketches on the quintet in philosophy are all of them, without exception, fine. That on Santayana has not been etched in without acid, witness this paragraph:

> Santayana on his part remained the Yard's spoiled bright boy. He found bad taste in almost everyone. At faculty meetings he contributed nothing, and took caustic digs at anyone else who tried. So strong was his habit of whispering these digs to his nearest neighbor that he drove away from him one of his most devoted colleagues, who wearied of the unending denunciation.

That on Palmer is lovingly done. James is portrayed both justly and affectionately. As for Royce, the paragraphs on him are very nearly as much a tribute to his wife as to himself. For the reviewer the most effective sketch of all is that on Muensterberg. He emerges a pathetic figure. He gave some of the best years of his life to the effort of bringing the two countries he loved, his native Germany and the America he came to know so well, together only to have all his labor come toppling about his ears at the outbreak of World War I. At the end some of his friends of better days coldly passed him on the street without so much as returning his greeting. Finally, due no doubt in part at least to the terrific strain of the war years, he fell dead before a class at Radcliffe.

He was a tall, blonde German with a Prussian moustache, penetrating eyes, and a kindly smile. The only time I ever heard him lecture was when he addressed some ladies' literary club. Having read not a few of his books, and knowing how fluently and idiomatically he wrote our language, I was vastly surprised by his tremendous brogue. On this occasion a friend and fellow-student of mine named Harris, at Muensterberg's request, secreted himself with a stick and a tin pan in some nook of the balcony. At a given signal Harris suddenly began beating furiously on his pan. Aware of the secret arrangement I was much amused to see the consternation writ large on these Helen Hokinson faces. The whole thing was characteristic of Muensterberg, but let there be no mistake, he was no charlatan, but a man of great ability, and of considerable charm.

The book contains sketches of Kittredge, Copeland, Norton, Briggs, and Baker. Though not wholly unfamiliar with any of them, I do not know them well enough to be able to judge of the accuracy of these vignettes. Judging on the basis of the philosophers I have no doubt they are well done. Certainly they make interesting reading. Most interesting of all are the pages on Kittredge. The classroom scene is positively hilarious. It is, of course, inevitable that one should want to compare what one finds here about Kittredge with the chapter on him by Stuart Sherman in the book, *Great Teachers*. Brown stands the comparison well. Indeed, I prefer his account to Sherman's, although it must be said that in addition to praise as generous as that of Brown, Sherman offers some very pointed and, it seems to me, telling criticism.

The others are equally well done. Briggs, it is plain, is the author's most beloved teacher and friend.

All in all we have here a choice book. This reviewer would not miss having read it.

J. Broene.

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MAN AS SAVIOUR

THE MEEK SHALL INHERIT. *By Zofia Kossak. New York: Roy Publishers, 1948. 252 pages. $3.00.*

APPEARING along with many other historical novels of questionable scholarship and even more questionable aims and achievements, this Polish novel is impressive because of the dignity and sobriety of its theme. It concerns young Casimir Korsak, who purposefully renounces his nobility and becomes a "meek" one, thereby inheriting not the rich abundance of his father's manor and the beautiful Lady Beata, both rightfully his, but utter humiliation and ignominy during his life, complete peace with himself and his God at his death, and sainthood after his death. Based on documental accounts of Casimir's tutor and confessor, Father Podelec, the novel is set against the background of turbulent seventeenth century Poland. There is conflict between states as the Poles fight Muscovites, Swedes, and Tartars; there is conflict within the feudal system as the underprivileged rebel against the yoke of the nobility. But the chief conflict is that of good and evil within the human heart.

Brought up in the abandon of upper-class manor life, Casimir assumes, with his peers, that serfs are incapable of higher feelings, and therefore permits their abuse. During the war with the Tartars, however, it chances that Casimir grabs by mistake the jacket of his serf, and is found in it, half-dead, by a peasant woman, who nurses him to health. Though he is forced by circumstances to remain anonymous for two years, Casimir finally returns through plague-ridden country to the manor. Here he suffers the humiliation of being beaten and maltreated by the overseer, and the additional shock of learning that his parents are dead, and his rival cousin, Constanty, has married Lady Beata, and is lord of the manor. Hesitant at first to disclose his identity, he is cut deeply by a sense of injustice as each new indignity falls upon him. Finally, torn in body and mind, he faces God and his soul, and realizes that he and the whole Polish nobility have sinned in their ruthless pride and complacency. Then it is that he conceives the idea of saving himself and his countrymen from God's wrath by sacrificing himself, for "The Creator Himself could not stand out against sacrifice. Were he, Casimir Korsak, to sacrifice himself for the brethren, God would cause their eyes and ears to be opened to the misery of the downtrodden." And thus Casimir, of his own will, wears "like a cross" the coat Fate has thrust upon him, and reveals his identity only on his death bed.

In recording with sympathy and love the spiritual struggles of her hero, Mme. Kossak has achieved her greatest success. Where she attempts with Tolstoyan sweep to present the large panoramic view of army movements, battles, social groups, and the lives of many individuals in these larger groups, she fails as surely as Tolstoy succeeded. Unfortunately, over half of her novel is such a complex of obscure, underdeveloped characters and loosely related events and places, that one could well wish for a glossary of characters and places (she actually resorts to such a device in an earlier novel, *Angels in the Dust,* 1947). There are many digressions, and the reader is long puzzled as to the author's chief concern: this does violence to the structure of the novel, and gives it the unbalanced effect of having "more veranda than house."

The book is also lacking in strength and beauty of phrasing. (Our chief quarrel here is perhaps really with Mme. Kossak's translator, Maurice Michael: the original novel was written in Polish.) Often the emotional intensity of many scenes makes the reader feel keenly that here the language is weak and flat, where it should be rich and poetic. As Wordsworth suggests, when "images and feelings have an undue proportion of pain connected with them, there is some danger that the excitement may be carried beyond its proper bounds." What saves great tragic poetry or prose from giving merely an experience of pain, is such beauty of expression that suffering and enjoyment are inseparably blended—a blending which makes bearable to the sensitive imagination the agonized soliloquy of a Lear or a Hamlet. There are scenes in this novel which demand such exalted phrasing, and which are instead disappointingly flat: for instance, when Casimir lies bleeding and alone under the stars, and learns through intense prayer and torturous self-examination, that he must endure a life of self-abasement, and like Christ be "humbled, beaten, and spat upon"; and again, near the end of his life, when Casimir manages to get into the manor to see the fondly remembered setting of his youth, and is cruelly repulsed as a prying slave by the Lady Beata. Occasionally, however, the language is impressive and satisfying, as when Casimir reviews his life just before he dies:

> The world . . . he began thinking of it, not with the bitterness of the exile, as before, but like someone who was leaving it. He looked at the life he had spent, like a stork taking leave of land, when it flies away beyond the sea. The beloved world of the gentry, for which he had painfully yearned for so many years, appeared before his eyes, like a carpet woven in bright and golden colors, variegated and purple. The carpet came to life, rose up, roared, hummed, thundered and shone with the standards of victory, it breathed out power. Then he could see underneath it, the other side, the low filthy hovels, the ruined huts, the forest rides and fish holes, where freezing men waited on the will and pleasure of their lords. The wave rose up, dark and menacing, spread and grew. It swelled, threatened, against this dark avenging wall; in the empty space dividing the two camps, there was only he, Casimir Korsak, standing alone. He fought, spread out his arms, stretched himself on the frozen air as on a cross, covering his people, begging for the hardest torture. The greater the pain the nobler the defence. . . .

Mme. Kossak seems to imply that Casimir's noble sacrifice was not entirely in vain. It is enough, apparently, for her to show the superstitious peasants cutting up Casimir's coat into scapularies, and praying to him as saint. It is enough for her to record the priest's benediction on the serf's actions: *"Vox populi, vox Dei."* And yet there is the remark of the overseer, the practical man who is afraid of saintliness, afraid, above all, of a change in the *status quo:* "Saintliness is a devilish inconvenient thing for those that have to live with it, contrary to reason, and reason is a gift of the Holy Spirit. . . . order must be preserved." This along with a few temporary qualms: "But what of us [the nobility]?. . . How can we live now? Knowing what we know? Remembering what we remember?"

Yet when we are inclined to feel with Mme. Kossak that a warning, whether of a world or of a life, is heeded by the living who remain, we remember Christ's words, "If they do not hear Moses and the prophets, neither will they be convinced if someone should rise from the dead." Nor is Heaven itself "compelled" by the sacrifice of a Casimir Korsak, or any other man, as the author implies. "For there is no other name given under heaven among men whereby ye must be saved."

Christian readers who have enjoyed Mme. Kossak's more popular *Blessed Are the Meek,* will find her latest novel absorbing and provocative. Her scenes are broad and spectacular; her settings are those of the crusades, holy wars, medieval manors. Her characters, at their best, have within them the strong potential for both selfishness and sacrifice. Her themes are always religious and moral, and are therefore timeless.

RUTH VANDE KIEFT.

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A CAMPUS NOVEL

THE GOLDEN NET. *By Rubly Redinger. New York: Crown Publishers, 1948. 434 pages. $3.00.*

WHICH is more important—research or teaching? This is the question which faces Dr. Marcia Anderson in *The Golden Net.* When she began teaching English in a small Ohio college, she is certain that research, and especially research devoted to the English poet William Blake, is more important than teaching. At the end of the novel she is

convinced that "teaching must leave time for scholarship. The mistake is in trying to separate them. Scholarship is a means of digging out truth, and teaching is a means of communicating it." The conflict through which Marcia passes in reaching this conclusion forms the novel.

But this is more than a novel about Marcia's struggles. It is a novel about the faculty of a small college, especially the faculty in the English department. The author has succeeded in giving reality to a rather large number of characters, each related to the academic world yet possessing marked individual differences. Two of the characters, one of them Marcia Anderson, to the reader's satisfaction reach emotional maturity during the period of time covered by the novel. Professor Grant, head of the English department, is a man one would like to have as a colleague and friend. In the delineation of this character as well as of the others Miss Redinger's novel manifests skillful writing; the foibles of mankind have been neither neglected nor exaggerated. Moderation is evident.

The novel is satisfying also for the reader who wishes a story. The plot centers around no new problem or struggle; the conflict is old but ever new—one involving two men and a woman.

However, the plot is of less significance than the recreation of the faculty world of a college. Probably only an English teacher can fully appreciate the scene in which the cadets marching out of the classroom chant as a group, "Infinitive, Participle, Gerund, Infinitive is used as Adjective . . . " Yet anyone whose memory reaches back to verbals will sympathize with Dr. Anderson and the cadets. Those not closely associated with the academic world will understand that world a little better after reading this book.

Undoubtedly the outstanding criticism of such a college as portrayed in this novel was not consciously made by the author. The faculty members are not united by a common philosophy of education nor by common standards of morality. Some of them are idealistic in their attitude toward their profession; others are not. When Dr. Webb, the philosophy professor, announces to a faculty group that during the summer he has found his premise, a premise "For the existence of all things," there is astonishment. The premise, moreover, is not given except in very general terms.

However, as a first novel, *The Golden Net* does promise future good reading if not great reading.

GERTRUDE SLINGERLAND.

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ENGLISH EDITION OF GYSBERT JAPICX

GYSBERT JAPICX: *The Oxford Text of Four Poems. Edited with a complete glossary by Alistair Campbell. Bolsward: Fa. A. J. Osinga, 1948. 176 pages. $2.75 (Frisian Information Bureau Book Service.)*

IN a recent article on "English and Frisian" in *It Beaken*, organ of the Frisian Academy, Sir William A. Craigie mentions, among other things, the paucity of material available to English-speaking students for the study of Frisian. In the same article he touches upon the hardships which the English student encounters when he endeavors to study Frisian literature. Speaking of Gysbert Japicx (1603-1666), usually considered the greatest figure in Frisian literature, he observes that his poetry "presents difficulties of vocabulary and of spelling which are more likely to repel than to attract the ordinary student, who has no means of overcoming them unless he is willing to persevere in a hard task. The very qualities which give Japicx so distinguished and so secure a place in Frisian literature increase the difficulty of understanding his work for those who have not a native feeling for the language."

Dr. Alistair Campbell of Oxford has therefore rendered a very valuable service by putting out this first study of Gysbert Japicx in English. Though the book is primarily concerned with the linguistic side of Gysbert Japicx, it ought, at the same time, to prove of considerable help in appreciating the poet as a literary figure.

The book contains four of the largest and best poems of Japicx (*Raemer in Sape; Egge, Wijnering in Goodsfrioen; Nijschierige Jolle in Haytse-yem; Sjolle Kraemer in Tetke*) as these were transcribed by Francis Junius, the eminent English linguist, when he visited the poet in Friesland some time around the year 1653. These transcriptions, now found in the Bodleian Library of Oxford, were made by Junius from Japicx' own copy before this was revised for the press and therefore present the poems in an earlier form than any of the printed editions.

In this work, a publication of the Frisian Academy, Campbell has attempted two things. First, he has tried to make a substantial contribution to West Frisian lexicography and to provide real help to those who are at present compiling an adequate historical dictionary. This he has sought to do by making a complete glossary in which all the shades of meaning in which words are used in the four poems are carefully distinguished, and all variations in the MS are fully recorded. Particularly the uses of conjunctions, prepositions, and modal verbs are analyzed in detail. Secondly, Campbell has sought to provide an edition of a text which may serve as an introduction to "Middle Frisian" for English-speaking students. The fulness of the glossary will in itself render the work valuable and practical for this purpose.

Besides a preface (pp. 5-6) and a list of frequently used abbreviations (p. 7), the book contains an introduction (pp. 8-21), the Oxford text of the four poems (pp. 23-60), textual notes (pp. 61-63), explanatory notes (pp. 64-84), and a complete glossary (pp. 85-175). Students with literary interests will find considerable help in the explanatory notes; the more advanced students will appreciate Campbell's discussion of Japicx' orthography, found in the introduction.

Dr. Alistair Campbell is not a newcomer in the field of Frisian philology. He has previously published *Some Old Frisian Sound Changes* (in the Transactions of the Philological Society), Hertford, 1939, and together with Prof. J. H. Brouwer, *The Early Frisian Studies of Jan Van Vliet*, Assen, 1939. Some of his contributions also appear in the volumes of the *Frysk Jierboek*, published by the Frisian Academy.

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