WHO are the elect according to Barth's view? We can know that we are elect if we arrive at faith in Christ. If we have not yet begun to believe, this is no proof that God has rejected us. Even so we may be destined to receive the gift of saying faith at some later time. It may even be said that in view of the fact that Christ has borne the wrath of God in the room of sinners, no one should fear that he will ultimately be rejected by God. However, it is only when we have been called and endowed with faith, that we have clear proof of our election. For God chooses men in order that they may believe on Christ and love Him, who died and rose again on their behalf.

If we are believers, then we are the kind of men that God wants us to be. Then God's sovereign love triumphs in that we, as God's servants and friends, make our free decision for God. The predestination of believers involves that they are destined to allow themselves to be loved by God. They are destined unto salvation. They are destined to share in God's own blessedness and to be thankful and happy as God's covenant-partners in time and eternity. Again it must be said that believers as members of the Church of Jesus Christ are also destined to share in the task of the church and to be witnesses of Jesus Christ. By word and by deed they must show that God says "no" to sin. They must be shining lights and call those who as yet are rejected to the acknowledgment that they too are beloved of God. So they must be instrumental in breaking down the kingdom of darkness. (Cf. pp. 453-461.)

Meanwhile the elect believers must ever remember their solidarity with the rejected. They must constantly acknowledge that they in themselves are just as deserving of the divine curse as the ungodly are, and that it is only God's mercy which has made them bondservants of Christ rather than slaves of Satan. In fact, elect believers are in a very real sense rejected men since God's wrath is kindled time and again by their abiding sinfulness. Yes, elect believers are potentially rejected men since it is well possible for them to live as the reprobate do, and to deny their election by withdrawing themselves outside of the circle of calling and faith. So the threat of divine rejection ever hangs over their heads. (See pp. 353-362; 383-394; 500-502.)

I

Who are the reprobate and how do they fit into God's plan? It is very clear from Barth's writings that this is an exceedingly difficult problem for him, a problem so difficult that he well nigh despairs of solving it. On the one hand we find with him many statements which favor the view that divine predestination does not involve the ultimate rejection and damnation of a single man; that in the end the almighty power of God's love and mercy, which confronts all men, will issue in universal salvation. On the other hand Barth finds it quite impossible to sidestep the fact that God's wrath is a terrible reality which ever so many men are made to experience, and that Scripture nowhere tells us in plain language that the wrath of God now manifest will eventually come to an end.

Barth time and again acknowledges that God's wrath against sinners is much more than an idle dream. Already near the beginning of his treatise on predestination Barth acknowledges that God's

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This is a continuation of the article begun in the January issue.

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love for the world must prove a destructive force in the case of men who do not embrace Jesus Christ in faith. Then, says Barth, election becomes its opposite, non-election and rejection of the opposing world. This is the negation of God's position, the negation of God's will as such, which desires salvation and not damnation. To oppose God's will is to plunge into the abyss of what God does not will nor choose. (See pp. 27-28). On page 99 sin and death, the devil and hell are said to be works of God's permissive will, and it is declared that these enemies of God are instruments of God's eternal free grace. Barth does not explain how this is to be understood. Of course, Barth encounters no special difficulty in fitting into his scheme the idea that Jesus Christ is by all means the outstanding rejected man since Jesus Christ in God's plan took upon Himself the responsibilities of fallen men in order that He might deliver them from God's curse and wrath. Barth runs into difficulty when he has to account for it that Scripture speaks of men upon whom the wrath of God abides in spite of the fact that Jesus Christ suffered and died in their room. It is surely hard to harmonize the present reality of God's wrath with Barth's teaching that in view of Jesus Christ's decision to take the place of rejected sinners, faith in predestination virtually amounts to faith in the non-rejection of men. (Cf. p. 182).

Barth in speaking of God's negative will, in distinction from God's positive will of love and mercy and salvation, often speaks in language so vague and so abstract that it is difficult to determine its exact import. On page 184 Barth boldly denies the reality of reprobation. There he tells us that the rejection of man is simply the dark object of unbelief; that it is faith in that which God has not revealed since it is not true; that it is faith in that which God has not decreed, yea faith in that which God has excluded by His decree. On the next two pages, however, we are told that man's fall was included in God's decree and was willed by God. God wanted light to be accompanied by a dark shadow and He wanted to have the good distinguishable from the evil. So God made room for a sort of independent existence of an evil power, for Satan - that is for something which God wills not. Evil, however, has merely the existence possibility of the impossible, and merely the independent power of impotence. It was necessary that God should include in His decree the permission of evil since otherwise God's purpose to cause man to walk in the light of His glory could hardly be realized. Meanwhile it must ever be remembered that God wills the evil in an altogether different sense than He wills the good. God wills positively man's endowment with glory, salvation and eternal life. But God's will with respect to the evil has no independent ground in God's Being. God wills the evil only as a fleeting shadow which is to be overcome by His light. So God's will of the good and God's will of the evil are by no means coordinate. God wills the evil to exist merely as rejected being, as having the independence and worth of unreality (das Nicht-seins).

The hard facts of life compel Barth to acknowledge that rejection has often been and still is a stern reality. The history of Israel as recorded in the Old Testament abounds in the dark shadows of divine rejection and judgment, even as the history of the New Testament Church presents a clear picture of God's mercy. We still need the Old Testament today to give us a lively impression of the exceeding greatness of God's mercy in electing men so unwilling, unworthy and unfit as the old-time Israelites were (pp. 215-219). The hardening of the Christ-rejecting Jews was indeed a judgment of God upon them. God rejected these Jews in perfect freedom. Yet this was an essential part of the history of the redemption since it was instrumental in bringing salvation to the Gentiles. And this in turn will bring a great blessing to the Jews (pp. 300-308).

The man who lives apart from God is as such a reprobate. But this is due to his own choice, to his failure to choose for God. This is a serious matter (p. 336). Even as the church may encourage and comfort believers by telling them that they have a share in God's blessings, so the church must declare unto those who live apart from God that the divine curse rests upon them (p. 357). To live an ungodly life as a rejected man is to make the wicked and dangerous attempt to draw down upon oneself the sword of divine wrath which struck the sin-bearing Christ. It is therefore as much as to deny the cross of Christ and to live as though Christ died in vain (pp. 381-382).

Perhaps Barth's most comprehensive discussion of the why and the wherefore of the reprobate is found on pages 498-508. We cite the following: "Rejected is the man who separated himself from God in that he sets himself in opposition to his election in Christ. God is for him but he is against God." ... "God forgives him his sins but he brings them back as if they were not forgiven. God frees him of guilt and punishment but he lives as a prisoner of Satan. God destines him for salvation and for His service but he arbitrarily chooses a joyless existence." ... "The will of God with respect to the reprobate is the almighty, holy and merciful Nicht-wollen Got-
tes (not willing of God). There is no eternal covenant of wrath next to the eternal covenant of grace. There is no kingdom of Satan with a worth and authority similar to the Kingdom of Christ. God has at the beginning of all His ways and works established the covenant of grace to disturb Satan’s dominion over man.” . . . “So the reprobate exists as the man whom God does not want. He has no independent existence next to the elect. He has no life of his own. He is confronted by the superior power of God’s love. God’s love, against which he sins wickedly and dangerously, places him in the impotence, nonsubstantiality and shadow-existence of a being who tries to rise in opposition to the truth but cannot really do so. A reprobate can be devil-possessed but he can raise himself to the height of an independent existence as little as Satan can do that.” . . . “We cannot take the existence of the reprobate earnestly unless we take it as a passing, vanishing shadow-form. This shadow-form as such is horrible, threatening and destructive enough. But it is a form for which God has set the proper limits. And it is more important to see these limits than the horribleness of this shadow-form. These limits are set in Jesus Christ, who has overcome and set aside God’s rejection. Jesus Christ has killed the reprobate as reprobate and has quickened him unto His own holy and blessed life. So the death of Jesus Christ has taken from the reprobate the right and the possibility to have an independent existence.” . . . “Since the reprobate has not simply disappeared but in the wisdom and patience of God continues to exist, he represents the world and the individual man who lacks divine election. He is as sinner against God the lost man who in spite of his election manifests by his ungodliness his lost condition. He is the man who made necessary the self-sacrifice of God in the person of His Son. He is the man whose transgression is so great that one cannot conceive of anything that is greater outside of the mercy of God.” . . . “The reprobate is a deceptive manifestation of the man for whom there is no grace, since he has voluntarily withdrawn himself from it; from whom God has turned away because he has turned his back to God. He is the man who has chosen the curse instead of blessing, death instead of life and must now reap the fruits of his wrong choice. To this man the gospel of the election of Jesus Christ must be addressed. Those who are already elected must tell the reprobate that grace has been prepared for him.” . . . “Again the existence of the reprobate must serve God’s purpose to make clear what is negated and overcome by the gospel. The reprobate is the man who lives in a false freedom and therefore also in a false servitude. He must demonstrate that he, apart from God’s self-sacrifice, is wholly unfit for the service of God since there is nothing in him that can make a life of true service possible. He is unthankful and therefore unhappy. However, it is this reprobate whom God in His gracious election has negated and overcome. So the presence of reprobates assures us that forgiveness of sins, resurrection and life eternal are not empty words.” . . . “In view of what God has decided concerning him by the election of Jesus Christ the reprobate, being impotent and lacking substance, has no future. But it is God’s purpose to give the reprobate, who in himself has no future, a future in union with Christ. As shadow makes light manifest; as death makes life manifest; as judgment makes grace manifest, so the shadow-form of the reprobate makes manifest the aim of the Gospel. In short God does not will the reprobate as such.” . . . “As reprobate God wills only in His not-willing (Unwille). God’s positive will with respect to the reprobate in His will of mercy, the mercy of the election of the reprobate.”

II

There are a few isolated passages in Barth in which he speaks as though some men will not be saved. On p. 275 in commenting on Romans 10:11 Barth says that whosoever does not believe will be put to shame and that whosoever neglects to call on the Lord will perish. On p. 466 Barth cites various passages which he regards as favoring the idea that all men will be saved. Says Barth, “The idea that many men are rejected by God is shattered by the fact that Jesus Christ is the one object of God’s rejection, who has carried away divine rejection by His almighty power.” But then he goes on to say that it will not do to identify the many who are chosen in Christ with the entire mass of men since the will of God with respect to the world and with respect to men is absolutely free. We must bear in mind that according to John’s Gospel only those come to Christ and are received by Him, who are given by the Father to the Son and who are drawn to the Son by the Father. According to John 3:16 only those who believe on the Son will escape perdition. These are the ones who are elected out of the world (John 15:19); the many for whom Christ gave His life as a ransom (Matth. 20:28); the many who according to Matth. 22:14 are factually but few in distinction from others to whom Christ was also sent but who do not believe. In this connection Barth makes the telling admission that the New Testament nowhere says that the world is elected. However, the general trend of Barth’s teaching on predestination moves in an altogether different direction.

In closing our review of Barth’s teachings on the Divine Decrees, we wish to call attention to the fact that Barth has failed in his attempt to solve the paradox contained in the Scriptural teaching on the will of God’s decree and the will of God’s command. According to the will of God’s command God wills that all men believe savingly on the Lord Jesus Christ. According to the will of God’s decree God wills that many men perish everlastingly without having come into saving contact with Christ. Calvin
admitted that this is a paradox which the human mind cannot solve. According to Calvin our eyes are blinded by intense light when we try to harmonize what seem to us to be two contradictory wills in God. Calvin's position is the only tenable position for those who wish to bow humbly before the absolute authority of God's Word. The trouble with Barth is that he tries to solve the paradox by negating the one horn of the dilemma, the Scriptural teaching on the fearful reality of the wrath of God. Making the reprobate an unsubstantial shadow, he also makes the wrath of God which abides on men as long as they live apart from Christ an empty dream. Barth recognizes only God's will of mercy and love who wish to bow humbly before the absolute authority of God's Word. The trouble with Barth admitted that this is a paradox which the human all men will be saved. Barth recognizes only God's will of mercy and love the one horn of the dilemma, the Scriptural teaching the Scriptural teaching on the reality of God's wrath and on torments of everlasting punishment. He who runs may read. See besides a great host of other Scripture passages the following: Psalm 2: 5, 12; Malachi 1:2-4; Matthew 3:7; 7:13, 14; 8:12; 11:21-24; 13:50; 25:30-46; John 3:36; John 5:29; 12:37-40; Acts 12:23; Romans 1:18-32; 2:5-9; I Corinth. 16:22; II Corinth. 2:15, 16; II Thessalonians 1:6-9; Hebrews 2:3; 3:7-19; 12:25-29; II Peter 2:1-10, 17; 3:7; Revelation 6:16; 14:9-11; 19:1-3; Revelation 20:11-15; 21:8. In the light of Paul's saying in Eph. 1:11 that God worketh all things after the counsel of His will we must take it that God does in a sense will everything that comes to pass. Nothing, neither good nor evil, neither life nor death, neither salvation nor perdition comes to pass apart from the will of God Almighty. It may be impossible for us to harmonize the existence of wickedness with the holiness of an Almighty God, even as it is impossible for us to harmonize the manifestations of divine wrath with a God whose love is so great as to be far beyond the comprehension of finite man, yet we must humbly accept what God has revealed regarding His will to permit the fall of man and regarding His will to visit everlasting punishment upon a great host of men, as well as what He has revealed regarding His holy hatred of sin and regarding His loving purpose to save a multitude so great that no man can number it. “God is great and we know Him not” (Job 36:26). Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why didst thou make me thus? Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor, and another unto dishonor? Romans 9:20, 21.

On Writing a Life

John Timmerman

Biography has been crowding fiction on the shelves of best sellers for some years. Novelists and biographers both deal with the soul of man, that labyrinth of never plumbed curiosities and mysteries. There may be some interest in the questions—What makes a good biography? How does one write a life?

Samuel Johnson said that it was the biographical part of literature that he loved best. It is poetic justice that he is best remembered by his own Lives of the Poets, and, above all, by Boswell’s incomparable life. It is, indeed, poetic justice that Boswell has given a speaking likeness of that burly, dominating figure, that we hear his “Yes Sir, No Sir, Why, Sir?” over the “dark backward and abysm of time.” Through Boswell’s magic gift a real man emerges, and when that booming voice settles an argument in the elegant eighteenth century drawing room concerning the respective merits of poets Derrick and Smart by saying,

“Sir, there is no settling the precedency between a louse and a flea”

we feel the living man among us. That is the art of biography.

The art of biography is closely related to its purposes. As these purposes vary so do the biographies, and some of the purposes result in bad biography.

I suppose the commemorative urge has played a decisive part in most biographies. The wish to keep the memory of greatness green is basic. It is an indispensable motive, but not the most important. Many biographies have been motivated and vitiated by the edificatory urge, the wish to preach a lesson and a sermon. When that motive predominates we have the whitened angel, the gilded lily, King Arthur “wearing the white flower of the blameless life,” Whitman masquerading as the “Good Grey Poet.” We get then hagiology, sainthood, not biography.

On the other hand biographers may be motivated by dislike, even venom. Then we get Griswold’s life of Poe, Woodword’s life of Grant, and a biography of the twenties intriguingly entitled My Grandfather: An Ass.

Some biographies have been written for money, and some have been written in partial fulfillment of the requirements for the degree of Doctor of Philosophy.
But the best biographies have had strongly present behind them another more fundamental motive: sympathetic curiosity, the desire to understand and interpret human nature. The biographer is then fascinated by the endless variety of the heart of man "the glory, jest, and riddle of the world." What a range that heart has. There are the damaged souls whom Bradford has so penetratingly described. A man like Benedict Arnold, innately heroic, who goes strangely wrong. There are the sinners like Cesar Borgia who served with distinction and poisoned with pride; there are saints like Sister Theresa and Saint Francis; there are the proud braggarts like Cellini and Rousseau; the sufferers from the fever of the bone like Donne and Bunyan, the waspish little great men like Alexander Pope, and the magnanimous men like Lincoln. The range is endless but the problems are basically the same: love and hate, money—how to get it and how to keep it, hope and despair, ambition and disillusion. The folly of mankind is endless, as Wilder says in Our Town:

Wherever you come near the human race, there's layers and layers of nonsense.

There is the pity and sadness of it. That tangled skein of human nature is the biographer's basic interest, and to penetrate for a moment its mystery, and to present a living likeness of a single soul is his basic objective.

I believe that the portrayal of a human soul is a work of art. I am aware that Virginia Woolf maintains that biography is a craft rather than an art because the biographer is tied where the artist is free. The artist can create, the biographer cannot. That is true; the biographer is indeed tied to fact; he cannot create or fabricate; but the imagination implied in adequate recreation, in catching the rhythm of a life, the consummate skill involved in a just application of means to ends, the necessity of style and pattern in the portrayal seem to me to justify calling biography an art. It may be a minor art, but it is a real one.

There is another reason why biography may be considered an art. The late Professor Parker of Michigan used to define art as the imaginative satisfaction of desire. Though that is peculiarly true of creative art, I believe it is also partially true of biographical art. The biographer then deeply wants the career and character of the subject for himself, the subject is in a sense a fulfillment of his dreams. In recreating that personality and career, he identifies himself with it, and imbues the treatment with some of the intensity of his own experience. I think Amy Lowell did something like that in her life of Keats; I believe she experienced comfort from the vicious attacks made upon Keats's poems, since something of the same contumely had greeted hers. I am sure Boswell shared the joy of Johnson's thunder, and that Sandburg had a satisfaction in the brooding sympathy of Lincoln.

As an art biography is the imposition of pattern upon the inchoate details of a life, resulting in a living likeness. How is such a speaking portrait to be created? It is achieved through a happy combination of the right subject, the right biographer, and the right means.

Mr. A. Maurois maintains that granted the right biographer a good biography can be made about anybody from a seller of mousetraps in Kresge's to a sophisticated wit like Oscar Wilde. Possibly, if the biographer has a "God's eye view" of the matter, and can explain the mystery of personality. Otherwise, and that to me means always, the biographer is wise in selecting a subject with great human interest, a subject with dash and color. Assuming the right biographer (Dr. Dryasdust would go wrong with Henry VIII) the right subject makes a difference. One cannot go far wrong with dazzling personalities like Mark Twain or Charles Dickens. Twain's imperturbable showmanship, Disraeli's sinister brilliance, Dickens' gusto, and Wilde's exhibitionism are sure-fire. The statuesque greatness of a man like Washington is far less effective material than the warm humanity of Lincoln. Select a colorful man, preferably a villain.

Furthermore, a subject is not right unless it is available. Shakespeare is an interesting subject, but there has been no great biography of Shakespeare because the data are sparse and often inferential. The biographer then falls prey to the constant temptation to interpret an author's biography in terms of his publications. Shakespeare thus analyzed results in a Hydra-head, a Romeo, Mercutio, Falstaff, Hamlet, Prospero grotesque. There is as yet no good biography of Matthew Arnold because the family has turned the key on the basic data. Biography is woven from diaries, letters, journals, memoirs, and personal reminiscences. A man's twenty-five volumes may still leave us in the dark as to the essential man. The essential Henry James is still in the shadows.

The right biographer is equally essential. Victorian biography came out every Thursday in two portly volumes called The Life and Letters. Heavy-handed, eulogistic, amorphous, a dull, unshapely mass, originating in piety, executed in obtuseness, and soon embalmed in library dust—such it was. Written by a family friend, usually a preacher, with the tearful widow censoring the job over his shoulder, how could the work come alive? A good biographer is not so easily come by.

The right biographer must, of course, generally be a scholar, trained in gathering and evaluating materials; he must have imagination and intelligence; he must have structural sense and style; but he must beyond all these and foremost possess three qualities: sympathy, skepticism, and courageous honesty. He must love human beings, and be able to enter sympathetically into their complexity. He must be large-hearted and tolerant, and the master of a kindly
irony. Otherwise we get a sermon. Imagine Edwards writing the biography of Franklin.

The right biographer must have a skeptical streak. He must admire greatness, but he must sift it carefully. He can be no hagiologist or hero-worshipper, whitening the angel, suppressing the uncomplimentary and making a myth of a man. He must debunk, and by that I do not mean belittle, but to remove the bunk, the legends that surround a hero. Sainthood is rare and he must be sure it is present.

He must have courageous honesty. I do not mean that he must deliberately exhum the faults of a man or make a parade of peccadillos, but he must always tell the essential truth, and must suppress nothing essential to it. Tennyson said:

What business has the public to know of Byron's wildness? He has given them fine work and they ought to be satisfied.

But without the wildnesses one does not have Byron, without the opium one does not have Coleridge, without Wordsworth's illegitimate daughter one does not have Wordsworth, without Henry Fielding's disreputable second marriage one does not have Fielding. And even without Tennyson's comment in the picture galleries "Come on, let's go get some beer," one does not have Tennyson. Boswell refused to make a kitten out of his tiger; neither must a biographer prettify or falsify.

Lytton Strachey once said:

We do not realize that it is perhaps as difficult to write a good life as to live one.

I should say that it was considerably harder. I single out two major problems. It is extremely difficult to find out the truth about a man, and it is almost as difficult to present that truth artistically.

The child, said Wordsworth, is father of the man, and most people would agree to that, but where is the child? How can he be recovered? Dare we trust an author's memoirs: his memory falsifies, forgets, and rationalizes. Dare we trust the parents' memoirs? They are subject to the same limitations. Can we hope ever to reconstruct the burning experience of youth? I wonder.

And the mature man is almost as hard to recover. Even with all the available documents in hand, it remains hard to plumb the inner soul. Piecing all the evidence together, the central motive may still elude discovery. Froude, the biographer of Carlyle, with all the evidence of friendship and research concludes that Jane Welsh Carlyle was an unhappy woman, and the victim of Carlyle's selfishness and waspish temper. Mrs. Drew, another biographer of Carlyle, calls Jane Welsh a shrew. Carlyle's wife was seen scrubbing the flagstones of their Chelsea place on hands and knees. No one knows for a fact why she did so; yet Froude calls Carlyle a brute for allowing his wife to do so. Was he? The incident is a fact, but the inferences as to Carlyle's character are surely unwarranted; too many other considerations enter in.

A second major difficulty of the biographer is the artistic presentation of the truth he finds. A work of art has pattern, form; a good novel has, or used to have plot; it was formed material. Can one combine the structure of the novel with the stubborn factual material of the biography? Not, of course, in the same way. One can hardly manipulate biographical facts into a thriller. One must be true to fact; yet I believe a biography may attain real structure. It can do that if everything in the biography contributes to its basic end namely, a lively and convincing portrayal of character. If every detail fills out the portrait, if the life catches the rhythm of the personality it depicts, and if we finish the work with a ripe sense of real acquaintance, then that biography is a work of art.

Granted now the right biographer and the right subject, what is the right means of portrayal. Suppose one has determined to write a life of Henry Ward Beecher, one has then a good subject. Suppose also that all the necessary materials are available. What now are the right means of making that life vivid?

Well, how does one get a vivid impression of any personality? One knows people, first of all, through their bodies; so too the spirit one has studied is not a wraith or specter; he stood so many feet, weighed so many pounds, was an Apollo or a disaster. One's physique affects all of life. There should be obtainable be good portraits in a biography, The face is an index of the mind, Lincoln's gangling homeliness, Byron's spectacular good looks, Johnson's burly body, and Lamb's stutter are an integral part of their lives. We remember people by their characteristic mannerisms, the characteristic habits of gesture, voice, or action. These, the good biographer collects and uses aptly whenever they reveal character. Johnson's compulsive collecting of orange peels and counting of lamp posts, Cowper's fondness for gentle pets like rabbits and ducks, Rossetti's fondness for exotic pets like armadillos, peacocks, and even an elephant reveal the man. And what a difference health or disease make. What a contrast between Browning's robust health and Carlyle's dyspepsia. For how much did Byron's club foot count or Stevenson's bad lungs? The physical man should be sharply realized and interwoven through the life.

We remember people through their bright sayings, and what a significant role anecdote plays in illuminating a man. It often sends a blinding flash into the dark. Think of Daniel Webster at his deathbed saying to a friend just before he died: "Have I said anything unworthy of Daniel Webster?" Think of Aaron Burr habitually referring to Hamilton as "My friend Hamilton whom I shot." Consider the philosopher Bishop Berkeley who once went to see a man hanged and coming home persuaded his friend Contarin to hang him experimentally. He was cut down nearly senseless and exclaimed: "Bless my
heart, Contarin, you have ruffled my band!" Or consider Sidney Smith’s priceless remark on gout: “Gout is the only enemy I don’t want to have at my feet.” Or to change the tone of the anecdotes, look at John Keats when he first coughed a single drop of blood. He said:

Bring me the candle Burns and let me see the blood. That drop of blood is my death warrant.
I shall die.

The good biographer uses the telling anecdote whenever relevant.

In these days we do not generally treasure letters. Many causes have united in the degeneration of that art. Yet letters, especially spontaneous letters, are often revelatory. I would not wholly endorse Leslie Stephen’s remark that they are “the one essential to a thoroughly satisfactory life,” but their wise use is certainly essential. They afford an intimate acquaintance obtainable nowhere else. Think of doing without the Browning correspondence or the love letters of Mark Twain; the former so urbane and polished, the latter so impromptu and amusing. Letters serve not only in revealing personality, but they give great aid in checking events. When a private letter and a public event clash, the biographer has an interesting problem. Even the letters with an eye to posterity have their value if only as a study in vanity. Of course, we must not as did the Victorians, include the letters en masse. Letters should be excerpted or even omitted if need be; they must subserve the biographer’s basic aim. How much a letter says at times! Take the letter written to Wilkes by George Farquahar, as Farquahar the dramatist lay dying:

Dear Bob:

I have not anything to leave thee to perpetuate my memory but two helpless girls. Look you upon them sometimes and think of him that was to the last moments of his life, thine,

George Farquahar.

Memoirs, diaries, and journals serve a similar purpose, although when elaborate and formal with an eye on the printer and posterity their value is reduced. Apparently artless diaries like Pepys’ are invaluable; sophisticated journals like Gamaliel Bradford’s have less value. Then they approximate autobiography and run all the hazards of autobiography, the idealizing memory, forgetfulness, vanity, and rationalization. Yet even here the value may be great. An example would be Gibbon’s remark when his father sternly forbade his further courtship of a girl in France. Gibbon gave in, for his allowance was at stake, saying “I sighed as a lover, but obeyed as a son.”

There remain the public acts of the man: the writings, the business career, the military campaign. That career always involves a culture or a Zeitgeist. The cultural background must, of course, come alive, but it should never be developed at the expense of the life. A biography loses its balance when the times swallow up the subject’s career. Even the analysis of the public acts should be subservient to the treatment of character. A biography of a literary man should be biography and not literary history or literary criticism. Even so great a biography as Sandburg’s War Years suffers from the voluminous data concerning the times. The data of the war occasionally dwarf the portrait of the hero. Lincoln is frequently lost under the flood of newspaper quotations. Here, too, incidentally, the writer faces the vexing problem of the man and his age. Did the man produce the time or the time the man? Is genius the moulder of events, or is he simply the inevitable outcome of events, the finest flower of a culture rather than its maker? Would Lee have been Lee without the Civil war, would Lincoln? Could Shakespeare have written his plays in the Eighteenth century?

In the case of a biography of a writer, the published volumes are immensely significant, but they must be used with great care. Biographers have always been prone to infer biographical fact from fictional representation, and that is a perilous venture. Did Wolfe do everything in Look Homeward, Angel; is Joyce Ulysses; is Whitman recording history in the Sons of Adam? Thomas Hardy complained bitterly of one biographer who inferred much fact from what was mere fiction. The writings though genuinely revelatory should be used with caution.

Should the biographer judge the life? Is he to evaluate it either in transit or formally at the end? I do not mean that he should deliver a sermon or perpetrate a tract. Earlier lives doubtless erred on the side of tedious moralizing. I am asking whether the biographer should do more than present the facts, or lay bare the history of the soul as a psychiatrist might analyze a case of melancholia.

The biographer does not deal merely with scientific facts; he is inevitably involved in values, with the soul, with the spirit. He handles value-facts. He works in a moral framework. I submit that whatever his pretensions, it is impossible for him to write without a moral bias, and that it will inevitably appear. Lytton Strachey’s Queen Victoria is a criticism of a life as well as an account of one. In

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displacing the idealized Widow of Windsor, he substituted a stubborn fat lady who made a sort of grandeur of triviality. Every human life is a judgment upon itself. The biographer has the right to make that judgment explicit. He can estimate that life without disturbing its drama.

The just biographer must escape a linear or horizontal perspective. The naturalistic biographer sees curiosity and tragedy but little meaning in a man's life. The Freudian distorts whatever meaning there is on that basis. The humanist attempts to be universal but remains horizontal. The crucial question always revolves about the nature of man, and the linear perspective misunderstands his nature. Man can neither be understood nor judged except in terms of his relation to the eternal, to God.

Biography is indeed, both in its study and practice, a fascinating occupation. What is more interesting than human beings. To catch the color and mystery of the human heart, to illumine the darkness here and there for a moment, to feel humor and pity, that is a biographer's reward.

Carlyle said:

Human portraits, faithfully drawn, are of all pictures the welcomest on human walls.

That holds for book-shelves as well.

"Cure of Souls" or "Pastoral Care"

HE ABOVE TITLE is the best translation we can make of the Dutch word zielzorg. According to Webster cure among other things means "spiritual charge of the people in a certain district." And the French use the word cure for parish priest. So we translate the title of Dr. G. Brillenburg Wurth's recent book, Christelijke Zielzorg as Christian Cure of Souls or Christian Pastoral Care. Dr. Brillenburg Wurth's treatise is a very timely presentation. The reason for this kind of title rather than pastoral psychology becomes clear from the discussion.

From the hand of a Reformed theologian who has gained stature in his field and is well-versed in psychological studies appears a book that seeks to guide pastoral work according to a scripturally oriented psychology. Professor Brillenburg Wurth as professor of ethics at Kampen Seminary in the Netherlands has given considerable thought to the contribution of current psychology to a pastor's work in the congregation. It is worth while to read what he has to say first of all with reference to pastoral duties, but also to note how a man of his calibre and outlook views the movements in modern psychology and psychiatry. And rather than write a usual review, I shall give a brief outline of Dr. Brillenburg Wurth's discussion.

A brief outline of the contents of Dr. Brillenburg Wurth's book seems desirable for another reason. Many who are looking for a discussion by Christian men in this field do not read Dutch well enough, if at all, to study this book with profit, especially because of its many references to current trends and ideas in psychology. It may be some time before literature equally well oriented psychologically will appear among us. The American literature on pastoral psychology, almost without exception, lacks sound theological orientation. We need both. A pastor well-schooled theologically can profit greatly in his pastoral work from insights of modern psychology. The Christian psychologist and the Christian psychiatrist need thorough grounding in theology to gain perspective in their fields as Christians. A pastor, to be sure, is not a psychologist or a psychiatrist. He is a minister of the Word of the living God. But in his ministry he ministers to people. Failure to understand the subject to whom he ministers will prove a great barrier to his effectiveness.

Purpose of the Book

Professor Brillenburg Wurth is convinced that pastoral work in the congregation can benefit greatly from the insights of modern psychology since the turn of events in psychological studies. In distinction from the materialistic psychology of the previous century, psychology is emphasizing the uniqueness of the psyche or the psychic experience. And it is doing this in terms of the whole man. It speaks of the psychosomatic or the psycho-physiological, not as a dualism consisting of two entities in interaction, or paralleling one another, nor of a reduction of the physical to the psychic, but as the unitary experience of a person. It is this anthropological or unitary view of man that makes the insights of modern psychology much more fruitful for Scripturally oriented thinking than the theories of earlier psychologies. And the newer psychology is proving most fruitful in helping people. Note what can be done in psychotherapy in comparison with earlier times.

That so many people are flocking to the psychiatrist's office is not in itself an indication of an increase of mental disturbances. It is evidence that psychiatrists can do more for people with mental conflicts than years ago. Prof. Brillenburg Wurth
is of the opinion that many church members turn to psychiatrists rather than to pastors, though their troubles are spiritually rooted, because pastors frequently fail to understand the psychological experiences of their parishioners. He points out that the church is too frequently exclusively a preaching church, and not a mother to the saints. Cure of souls or pastoral care is too often, he thinks, a weak point in the official work of the church.

To remedy the present lack of effective pastoral work in many cases, the author suggests two emphases in the pre-professional study of pastors. I think these are worth noting and reflecting upon.

First, he suggests that the study of theology itself must be more pastorally oriented, that is, theological studies should have greater reference to the care a pastor is called upon to bestow upon the soul-life of the individual member of the church. He is of the opinion that theological study is still too largely intellectual to the exclusion of the experience of the total person. Second, a pastoral specialization is in order for prospective ministers of the gospel. Every minister of the Word must be a pastor, he must understand the dynamics of the soul-life of a person, that is the drives and motivations of people.

It is the purpose of the author to set forth how the pastoral care of souls can profit from the insights of psychological studies of today. He wants more than pastoral counseling or pastoral psychology. He wants psychological orientation of the total theological education of pastors. Not less theology, but more insight in how to direct the Word and when to the needs of souls.

**Historical Approach**

The discussion by Prof. Brillenburg Wurth is pedagogical in character. He seeks to develop a felt need for a better understanding of people in the part of those responsible for the spiritual care of souls. He begins with an historical approach.

It is made clear at the outset that pastoral care was lacking among the spiritual leaders of Israel before and at the time of Christ. And what was the basic source of this lack? They separated theology of the law from the gospel. "Law upon law and rule upon rule." Law without love. Jesus remonstrated against this and related law and gospel in a God-intended unity. Dr. Brillenburg Wurth proceeds to show how basic principles of cure of souls are evident in the work of Christ when He walked among His people. Just to mention a few. He, Jesus, tried to draw men with His love and avoided all attempts at coercion. Pastoral care too was an individual matter for Jesus. He used no formula that applied to all persons in all situations. And how deeply Jesus was aware of the dynamics of the unconscious. He said to the Samaritan woman. "Go, call thy husband." To the paralytic let down to him through the roof for physical healing He said, "Thy sins are forgiven." He saw what is in man.

The apostles followed in Jesus' steps when they looked upon their work with souls as an educational task, as nurturing or bringing up babes in Christ to maturity. The early Christian church placed much emphasis upon the cure of souls. The work of St. Augustine is best seen in the light of his pastoral care for souls. He it is who said that no one has God for a Father who does not have the church as a mother. When the Roman Catholic Church during the Middle Ages introduced the ruling authority of a hierarchy, she adulterated the earlier concept of service with an authoritarianism in the lives of individuals. With the coming of the Reformation pastoral care as a service to needy souls was once again restored to the church. Even church discipline was viewed as an attempt to help and serve weak Christians in their spiritual struggle. Family visiting as introduced in churches that followed Calvin's leadership has proved of inestimable value in bringing the Word to the individual. Not only in his theology, but also in his pastoral work Calvin sought to unite law and gospel as did Jesus. Calvin was a sworn enemy of legalism in religion.

It was during the decline of Protestantism that the church often became more concerned with orthodoxy in theology than with the cure of souls. The pietistic movement was in part a reaction to this weakness. The pietist was marked by a passion for souls. But, unfortunately, with this movement the center of gravity in the Christian experience swung to man. For the pietist pastoral care became a casuist prescription of certain practices in living. Nevertheless, the pietistic movement filled a need when the church became oblivious to her calling with reference to the spiritual nurture of the individual according to his need.

**In the Light of Recent Developments**

Following the historical approach, Dr. Brillenburg Wurth turns to recent developments that help us appraise the need for and progress of pastoral care for souls. He makes the observation first of all that increasingly this important work in the church of Christ is taking on an extra-ecclesiastical character. Even most church members avoid going to their pastor to help them with personal problems. They seek out counselors of all kinds: marriage counselors, vocational counselors, psychologists, psychiatrists, etc. The mental hygiene movement is including in its wide sweep the work of soul care once the work of the church. The danger that threatens is the complete secularization of the care of the soul-life of the Christian. Cure of souls and the ministry of the Word are dissociated from one another.

In order to help return to the work of pastoral care its rightful function in the church and the serv-
ice of the pastor to members of the church of Christ, the author seeks to orient the reader to recent developments in psychology that are pertinent to this work. It is in the depth psychology or in psychoanalysis especially that we find both a great source of help to pastoral work in the church as well as a threat. The hidden recesses of human motivation are taking on greater significance in the understanding of people. Why we do and think what we do and think is very deceiving at the surface. But our interpretation of these submerged drives and motivations must be Scripturally oriented according to the scriptural view of man, and not naturalistically as is the case in Freud, Adler, Jung, and others.

The pastor needs a working knowledge of these psychologies with reference to spiritual needs to re-capture for the church her service as mother of the saints. When a pastor is thus psychologically oriented, he will, among other things, be less ready to "lay down the law" to his people and more ready to listen and help. He will be helped in unifying law and love in his communication with his parishioners. Communication is based on a mutual approach of those involved. Professor Brillenburg Wurth tries to help the pastor understand that in his preaching a pastor may fail to communicate because the approach to the listener may be lacking.

To orient the pastor to some recent developments in psychology pertinent to the spiritual care of his flock, Dr. Brillenburg Wurth treats the following: the unconscious in current psychology, human drives, moods and attitudes, the somatic or physiological (body life), association with others, and suggestion. Each one of these is briefly expounded and appraised with reference to pastoral care. He develops insights that merit serious reflection. For example, when discussing human drives and motivation, he makes this observation, "It would be worth the effort to explore psychologically how much conflict within the Christian church ascribed to fighting for the truth was actually unbridled aggression." The church has suffered greatly at the hands of those filled with unconscious hostilities which they rationalized as battles for the truth. (As he makes this observation, one cannot help but reflect upon comparatively recent developments in the Reformed community.)

The unity of the person and personality comes into discussion too. The dualisms of earlier psychologies have not helped a pastor's orientation to the problems of his people. How many of the spiritual problems of his people have a social or physiological rootage? The conflicts a person experiences are always a part of a larger whole. A pastor should see the problems of his people in a larger context than they actually experience them consciously. To make the Word truly applicable, a pastor should see the deeper sources and unfold the Word accordingly.

Among the many insights in current psychological studies that reinforce scriptural teaching of man and human life is the emphasis upon love as the unifying power in the human personality. What makes man to be man? It is love. Love is the measure of man's humanity. Love is the fulfillment of the law, normatively speaking. Love is the unifying power in the person, psychologically speaking. The gospel is the message of supreme love. All anxieties, so divisive in personality, are resolved in love. In love we become truly ourselves, we are really "at home."

There is another thought, among many, that comes to the fore in Professor Brillenburg Wurth's discussion. The fact of suggestion looms large in pastoral work. In preaching the Word and in pastoral counseling the pastor should be very conscious of the fact that one's accepting the thoughts expressed by another is always preceded by a personal encounter with the one presenting the thoughts and a commitment to him, a we-feeling. How often we find that who says it weighs more than what is said. A pastor who can communicate with his people because they experience mutually a we-feeling is in a position to make his preaching count in their lives. How often one rejects a thought unconsciously because of the person who expresses it? Many theological discussions, as well as other learned discourses, fail to make their point because personalities are involved.

**Principles and Practices**

The author devotes two sections of his book to principles and practices of pastoral care or cure of souls. Each section contains several chapters in which Prof. Brillenburg Wurth sets forth guiding principles and practices in pastoral work that follow from these principles. These two sections, then, constitute the applicatory part of the book. I shall mention a few principles and practices of interest.

The assembling of the people of God for worship, according to Dr. Brillenburg Wurth, has in itself importance as pastoral care of souls. In preaching, the emphasis is on unfolding the Word of God. This unfolding must not take the form of a lecture, but of a discourse, "homilia," a conversation with, or personal relation with in conversing. Preaching is not a talking to people, but a talking with people. The pastoral care administered in preaching is carried forward in catechetical work, in family visiting, in visiting the sick, and in personal counseling. Thus a minister's theological learning becomes pastoral in character throughout his ministry.

In discussing the subject and object of pastoral care, Dr. Brillenburg Wurth points to several important principles. The beginning and end of all pastoral care is the Christ. It is not the office of the pastor, nor the church, but the Christ. There must be a personal encounter with the Christ in pastoral communication. This requires first of all that the pastor himself lives in communication with Christ.
For he brings the Christ to others. But in doing so, he must understand the subject, the individual. People want to be understood. But right understanding is not merely an intellectual function. It is based on a mutual feeling of love. One understands only what he loves. Communication based on love for Christ's sake is paramount in pastoral work therefore.

However in directing oneself to another, one must always remember that a person is never an individual in the abstract. He is always part of a situation. He is always a person-in-life, in association, in relationship. Family relations and life styles differ. Yet all these must be united in the fellowship of the saints. Pastoral care is not aimed at eradicating differences in life style, customs, and the like, but at unifying all differences in one holy communion as the body of Christ. Every individual in his peculiar relationships has a place in this fellowship. Every individual in his particularly God-appointed place is in need of soul care.

The pastor is reminded too that his sphere of activity is always restricted to the Word. Never does he pose as a psychologist or a psychotherapist. His orientation in these fields of learning, so necessary for pastoral work, is always for the purpose of giving his theology pastoral significance. He comes to the congregation and to the individual with the Word. But he comes trying to understand the person to whom he ministers, and according to his understanding of the subject to make the Word applicable. This is a pastor's function. Modern pastoral psychology places the center of gravity in the person. According to this view the pastor works in the medium of religious ideas to guide people toward well-adjusted lives and true happiness. Modern pastoral psychology is primarily interested in a well-balanced, well-integrated personality. Not so in the Church of Christ. God, as He discloses Himself in His Word is central, is the goal. True happiness and integration of personality is not inherent in human resources. They are attained only as one lives out of the Word. When the Word is experienced and lived as law and love unified, man is saved, and the church of Christ comes to expression. The pastor works with man that in and through them the Christ of God may come to expression.

In the section dealing with the practice of the care or cure of souls, the author gives many helpful suggestions, not only to pastors, but to all who are responsible for spiritual work with people, elders, and so-called "lay" missionaries too.

One must ever be on guard against seeking to coerce a personal growth in grace on the part of the subject. We can seek to nurture, but the subject is always on his own. Much must be left to the secret work of the Holy Spirit. But a Christian alive in Christ will grow, some through crises, others more gradually. Crises in life there are. Also in conversion. They are not to be minimized. But neither are they to be considered the rule.

And how shall the spiritual worker meet the doubts of God's people? First of all with the right view of faith. What is faith? In faith one is seized by God in his whole person, and in response he lays hold upon God with his entire person. Now it must be recognized that from God's side the seizing is a perfect and complete act. From the believer's side, however, the act is imperfect and incomplete. Hence, doubts will occur in one's trying to hold and to get a stronger hold. And nothing is more treacherous in a person's experience, as psychoanalysis has so clearly shown, than to repress our doubts. They must be aired. Not that they can all be resolved. In many cases they cannot. But they must be brought to consciousness, seen clearly for what they are, and understood in relationship to one's faith. Thus doubts can be seen to have their relative place in a life of faith. Many doubts originate from experiences connected with the times in which we live. Hence, the pastor must be a student of his times, as well as a student of the Word. He brings the Word appropriate according to the times. In so doing he does not expound from another book, not even the Book of books, but from a personal letter from God in which God in a personal way speaks to sinners amidst their doubts.

The author continues with many pastoral helps in connection with the fact of sin and the meaning of responsibility, in connection with suffering, sickness, and death. Each of these present unique problems in the life of God's people. Then there are the difficulties encountered in the daily routine of life. There is the alcoholic; how he has been misunderstood at times. The need for better self-understanding as the troubles of life mount, sometimes in the family circle. How can one enter into the suffering of others in order to communicate with them? One of the psychological effects of illness is isolation, dissociation from others, which often disintegrates a person. How can a pastor help to meet the need of fellowship in such cases? How shall one come to the dying with the Word of life? In general it may be said that the spiritual worker who has learned what it means to serve and to place service ahead of authority has a key to communication with those in need.

Conclusion

In a single article one can hardly do justice to this timely stimulating, and informative book. Dr. Brillenburg Wurth has made a contribution of great importance by meeting a need in the pre-service preparation of pastors and in guiding the thinking of us all who in one way or another have some responsibility for the spiritual care of God's people.

As one reflects on Dr. Brillenburg Wurth's presentation, the question arises, how can pre-seminary
and seminary studies help prospective ministers to attain a more comprehensive understanding of human development and human relations? Some seem to manifest a natural aptitude for pastoral work. Others seem to lack it entirely. Prospective teachers for the Christian schools are required to study educational psychology, and they often elect child psychology and mental hygiene besides. Why is educational psychology required for prospective teachers? In order to know how to teach, a teacher should understand how a child learns. Likewise a pastor, in order to unfold the Word to members of the flock of Christ according to individual needs should understand how a child of God grows in grace. Growing in grace too is a soul-life experience. The contributions of recent psychological studies throw much light on spiritual growth too. The dynamics of faith involves the whole person, for faith on the human side is man's response to God's work in him as he lay's hold upon God with his entire being. Current studies of pastoral psychology generally lack the scriptural view of man, and therefore succumb to secular psychologies. A psychological study of man in the scriptural context with reference to pastoral problems is essential to help the minister of the Word unfold the Word according to human needs.

**Detmold: A New Chapter in Reformed Eumenicity**

**Jacob T. Hoogstra**

**DETMOULD, GERMANY!** Famed for its medieval charm, its atmosphere of rest, nestling between the hills, its surrounding beauty, its castle, the birthplace of Prince Hendrick of the Netherlands: the host to the "International Congress of Reformed Faith and Action," July 30-August 7, 1955.

There were about 190 signed attendants at this congress. The membership itself was an inspiration. There was a young couple from Austria that saved a few years from their meager earnings a trip to attend. There was also an elderly pastor from East Germany who came on faith that he would be provided for. These and more felt the spiritual need for such a congress and put themselves out to get there. Another member came from Spain and symbolized the struggle between the Roman and Protestant faiths in that country. Another from Belgium, who not too long ago forsook the role of a professor of philosophy and became a Protestant pastor in that stronghold of Catholicism. The spirit these members create is missionair. They feel a dire need, a sense a spiritual famine, and fulfill a solemn duty to fill the small span of time allotted to them for the promotion of the Reformed faith. They feel we must strike now; God wills it!

The membership also revealed the universality of the Reformed faith. It gave the lie to those who secretly feel that only a few nations have the native profound bent of mind to be Calvinists, and it also indicated that Calvinism is far more than an intellectual aristocracy. It is a deep heart-stirring movement, comprehending all types of minds and classes of people. This was evidenced by the presence of Indonesians, Japanese, South Africans, Dutch, Scotch, French, and English. The Congress itself was a fair representation of all areas of life—students, professional men and women, business men, clergy, and professors. A tremendous crossroad of occupations, traditions, and histories!

Some of the delegates made a special trip to Detmold. Others were foreign students studying in Europe. Others combined attendance with their vacations. Others who would have been there were not there since their vacation was a competitor of the Congress, as it always seems to happen in this arm of kingdom work. At any rate about twenty countries were represented.

The Executive Committee, of which Dr. Pierre Ch. Marcel is chairman, and Dr. Jan Dengerink is secretary, met a few days before the congress in order to finecomb the proposed constitution before presenting it to the plenary session. The following day representatives of various countries, upon invitation, joined the Executive Committee to discuss the document. This session soon revealed a newly recognized problem in the field of international communication, both governmental and ecclesiastical. The problem is simply one of communication. A word in one language translated in another may cause confusion, misunderstanding, and even arouse a hostile prejudice. Take for example the word Reformed. The Indonesians felt that this term could not be used in their text because it was too Western and subject to misunderstanding, perhaps prejudice. Another example is the word evangelical which means one thing in the United States generally, and another thing in a Catholic dominated country. Consequently it was decided to adopt as the official text the English language, and to allow the necessary adaptations in the translations provided there are no ambiguities secreted in the translated text. A similar
policy had already been adopted by the U. N. O. It pinpoints, however, the urgency of an international exchange of Reformed literature in order that no misunderstandings may creep in the Reformed world family, even though certain liberties in translations must be granted.

Congress and Public Relationship

In passing we note a vivid memory of the opening services in the Erlöserkirche in Detmold. The city folk were well represented, and some gave a touch of color, coming in their provincial costumes. The sisters of the Diakonissenhaus, the capital of Reformed hospitality as far as the Congress was concerned, were also represented in their black and white-trimmed uniforms. What struck us vividly was the sublimity of the German hymns and of their psalms which are practically the same as the Dutch and the French. None of us will forget the hymns sung by the Diakonissenhaus choir at our breakfasts in the Mutterhaus, the interweaving of simplicity of tone, depth of soul, praise to our Redeemer. Hymns are born out of the soul of a nation and have a spiritual history even before produced, and no two nations can produce similar hymns. We regret however, that our own Reformed group in United States forgets this musical legacy. Hymns from a revival context, put to catchy music unsuitable for worship, and cheapening religion fall far below the simple but dignified hymns from confessional churches. Neither do the Europeans know our classic hymns. Perhaps someday there may still appear an international hymnbook of an anthology of Reformed hymns.

The opening session was honored by the presence of representatives of the city, the province, and the Landeskirche. These representatives made pithy welcome speeches, without any lengthy German introductions. A few delegates from foreign countries were asked to respond to the question: "What do you expect of the Congress at Detmold?"

This Congress, presided over by the Rev. Mr. Langenohl, had also arranged to effect preaching appointments in as many churches as possible the very last Sunday of the Congress. The theme of the sermons to be preached was the "Lordship of Jesus Christ," the theme of the Congress. The purpose was to bring the benefits of the Congress right down to the lives of those sitting in the pews. It was constantly felt that the Reformed faith is not an aristocracy, but a faith of the masses, and must remain or become anew a flame in the hearts of the masses.

The Congress is Session

There was nothing artificial or strained in stepping from the podium of the Congress into the pulpit of a church, because the theme of the Congress was the "Lordship of Jesus Christ," and because the Congress had ushered in an innovation in Reformed conferences. This innovation was a success. The morning meetings were exclusively given to the study of the "Epistle of Paul to the Colossians." We are sure this would have done the heart of men like Calvin and Cranmer good, would they have known, as a fulfilment of a Reformation dream. Men and women of all walks of life sat under the tutelage of God's holy Word. Besides, this method made this Congress an all-participation congress. An assigned section was explained in full session. Afterwards the Congress resolved itself into nine sections. In these sections or groups the given instruction and personal contributions of the group were discussed. It seems general that no group tried to linger at exegetical finepoints, but made a serious effort to make the Scripture relevant for today. Our own group was composed of Scotch, English, Anglicans, Dutch, German, South Africans, and one American.

After the desired coffee break — a good German institution as well as Dutch — the leaders met together to pool the results of the discussions, and to present them to the plenary session. At this final morning session the president would present the discussions, the remarks of leaders, his own remarks, and would give the speaker of the morning a chance also to make some concluding remarks if he so desired. This innovation, Bible study, had its weaknesses also, inherent in any human controlled organization—the power of forceful personalities to monopolize the conversation while the more modest ones humbly defer to them. With improvement, however, this phase of congressional activities can be most beneficial. It puts into practice our credo that the Bible is basic to all of our life, and it also meets a generally recognized need that Biblical theology must come to its own in our circles. The interesting thing that became evident was the fact that exegetically there was more unity than in the speeches delivered in the afternoon and the evening sessions. This should be an object lesson. The danger is to say: "Only Bible study—we can do that in our own room and country each day!" but one experience of an international group Bible study from all ranks of life will convince any one of the possibilities inherent in this new approach.

With the exception of an unforgettable day spent in the "City of Sufferers," the world famous city of Bethel, exclusively for 7,000 sufferers, and an afternoon at Bad Zulfn. the Congress faced the question of the Lordship of Jesus Christ in: 1) Society; 2) Modern Education; and 3) Transforming Power of the World. These papers, very illuminating, soon engendered discussions which were real ecumenical insights.

We soon became aware of a Reformed diversity. A congress is the place to discover it. Reformed theologies have been developing along independent lines. What soon became apparent, for example,
was the great imprint made by Dr. A. Kuyper upon the Reformed world, especially in the Netherlands, and upon all those who have come in contact with Dutch theology through his writings or through his students. Those who stand in his tradition realize that the glory of the lordship of Jesus Christ is hidden in the present world context, but is also revealed in the activities of the Christian and of the Christian church. Even this indirect or mirrored glory is a glory Pro Rege. On the other hand there is a tendency to stress the "hiddleness" of that glory, a tendency strong among some Germans and Swiss today. To stress the other, in their judgment, is to commit the sin of imagining that the Kingdom has already arrived as in institutions like Christian Schools, Christian parties. It does injustice to the ever-judging Christ. It may even create a false security and secret pride. There are accountable reasons for this attitude today. Germany is disillusioned since Hitler failed. It distrusts all systems. It is cradled in the land of Luther and naturally there is a tendency to stress individual ethics rather than a program of action. We are free to suffer for Christ, and as Christ suffered unjustly, so we also should. Perhaps this difference may account for a strong aggressive underground resistance in Netherlands against Hitler and a more passive resistance in Germany, although both countries have added many to the cloud of witnesses of martyrs.

What is of utmost importance is that Detmold was the crossroad not only of unity, a real basic unity, but also of diversity, and herein lies its importance. It made us face our own presuppositions and reevaluate them in the light of discussions. We soon discover our vulnerable point when we take our presupposition for granted. Such a discussion naturally is mutually enriching.

What has Detmold Accomplished?

Detmold had, besides the things mentioned above, created a most congenial atmosphere for informal discussions after the business of the day was over. Some of the finest memories will be the off-the-record discussions in the Mutterhaus with religious leaders of the world. We discover that all churches have their problems, and a painfully geographically divided Germany creates its problem not easily understood by outsiders.

Detmold has adopted a positively Reformed Constitution. There was an abortive attempt to include the "hiddleness of Christ" in the Constitution. The Constitution indicates unambiguously that membership is open to those who adhere to the Reformed faith as set forth in the classical Reformed creeds. No doubt some may fear this confessional emphasis as a restriction, but the Congress adopted this position unanimously. This position is its basic unity. With enthusiasm we can now forge ahead.

Detmold has also adopted a program of action. Several translation societies have already been organized and are waiting to translate classic Reformed literature into Spanish, Chinese, Korean, and Japanese. No doubt this could spread also to such countries as Greece and the Balkans. Many in these areas feel they are spiritually underfed.

This program calls for a part-time secretary and a secretary assistant. There is an untold amount of correspondence. Besides, the secretary should contact groups of Calvinists elsewhere, particularly in Europe. The spirit of this International Society of Reformed Faith and Action, sponsor of this Congress, is missionaries. Europeans feel the need more keenly than we do because divisions are more pronounced and outspoken there than here. The Calvinistic Action Committee of America has recently adopted the proposal to try to support this organization because of its potentials for spreading our faith behind "curtains." The C.A.C. joins in the belief that the pen is mightier than the sword, even though the sword may work faster temporarily. There are areas to be reclaimed and areas to be gained. This will bring the International Congress right down to our own public for support, and will give everyone an opportunity to assist in spreading our faith throughout the world. It is a non-ecclesiastical type of mission work in the broad sense.

The accomplishments are not only in a blueprint stage. The Calvinistic Society of France is publishing currently a new translation of Calvin's Institutes of the Christian Religion in modern French. No copy was to be had, and any copy in existence was in old French and in a formidable format. No doubt these Institutes, in God's Providence, have made more Calvinists than the loss of them in the bloody massacre of St. Bartholomew's eve. The first volume of the five has already appeared in an appealing format. Although the work is being done particularly by two great Frenchmen, Dr. Cadier and Dr. Marcel, the project itself is under the sponsorship of the International Society of Reformed Faith and Action. Its appearance is a tangible token of an accomplishment. This project consequently involves the Calvinistic Action Committee who have taken a deep interest in the promotion of this work, and have called upon our public to support it with contributions for missionary reasons. Besides France, work is already begun for the land of Spain.

There is no reason that three objectives cannot be reached: 1) the promotion of fellowship among the Reformed brethren of the world; 2) facilitating the exchange of Reformed thought, distribution of and the creation of Reformed literature either by regional or international societies; and 3) the strengthening and advancing of the Reformed cause throughout the world. It is definitely understood that this literature may not only be highbrow, but that it absolutely must also infiltrate the masses.
From a human side of success the great requirement is consecrated personalities, indefatigable leaders who think more of the growth of the Kingdom of God than their own ease. We believe such men are at the helm.

Another accomplishment at Detmold, less tangible, is the meeting of Reformed brethren as brethren. Detmold was not an ecclesiastical congress. The undersigned was delegated by the Calvinistic Action Committee, a non-ecclesiastical organization. Men from several churches, Anglican, Alt-Reformiert, Reformiert, Dutch, French, etc., sat down together to speak over differences without being impeded by at-present-necessary church barriers. What church ecumenicity could not do, this type of ecumenicity is doing, perhaps as future spade work.

The American Role in the Awakening of the Near East

Charles J. Miller

For most Americans the Near East is understood only vaguely and somewhat romantically as the scene of Bible history where recently, in what is described as a noble struggle, a Jewish state of Israel was established. Their concept of an Arab, mounted on a horse with kefiyeh flying, is drawn from sentimental novels and is scarcely more typical of the modern area than is Davy Crockett of modern America. They are unconscious not only of the historical importance of the Near East through the century but they fail to recognize the reasons for the major American commitment there today.

To an even greater extent than our own, Near Eastern culture is a product of a multitude of cultures, living and dead. There the path of General Allenby crossed that of Sennacherib, Tartar footsteps failed to obliterate those of Alexander the Great, John Foster Dulles has trod the soil that almost buried Napoleon, Chaim Weizmann has returned to undo the work of Nebuchadnessar and Titus. Each has left his name in history as a sterile reward for greatness. But each has also left a living memorial in the imperishable culture of the Near East and in the veins of a legion of descendants.

During the centuries when Europe was fragmentized by feudalism and smothered by ignorance, the Near East was broadening its living contacts with Africa, the Orient, and even Northern Europe. Its influence on Europe was significant. Its luxuries were to corrupt the crusaders, its toleration was to undermine their religious dogmatism, and its learning, much of which was Hellenic and Hellenistic, was to replant the humanistic spark in Europe which was to rock Christian civilization.

With all of its greatness, however, because of the incessant procession of innovators, Near Eastern culture lost unity. Religious differences broke the people into segments which remain still sharp and still vivid. For centuries Syriac-speaking Christians, still using the language of Christ, have passed synagogues erected by the Sons of David; the Armenian converts of the first missionary movement of the Church still maintain their uniqueness in a world dominated by Sunnite Islam; a half dozen Uniate Churches affiliated with the Roman pontiff, the largest being Maronite Church in the mountain of Lebanon, maintained separate villages on the same slopes as the Russian supported Orthodox churches and the British supported Druzes, those heretical Moslems of legendary hardness. Shiite Moslem communities, stretched along the trade routes from Iran to the Mediterranean, have splintered leaving a heritage of colorful whirling dervishes and fabled Assassins. The Near East has long ago ceased to be a single culture. It is rather a multitude of exclusive, religion-based cultures, tolerant, almost indifferent, toward each other, but existing in the same area.

The undistinguished six hundred years, from the thirteenth to the twentieth century, when the area was controlled by the Ottoman Turks, failed not only to destroy the past but failed even to mellow the contrasts and conflicts of the Near East. In fact, the Turkish rule failed to leave any fundamental impression. In contrast, Western Civilization from the time of Napoleon's ill-fated expedition to Egypt and particularly after the entrance of American missionaries has tended to break down these differences and to re-create a sense of cultural oneness.

In 1820, a century before the end of Turkish rule, the American missionaries arrived in the Near East. Because their initial contact with the area was in what is best known now as Syria, Lebanon, and Palestine and because the most significant American impact in the Near East has been in these districts, this paper will focus on them. The stories of the Americans in Turkey, Egypt, Iraq, and Iran and the Persian Gulf are almost independent of the account I will give and their role, in broad cultural terms, less important.
The first American missionaries in the Near East were Levi Parsons and Pliny Fisk, sent out in 1820 by the American Board of Commissioners for Foreign Missions, then the co-operative board of all major American denominations, to explore the land, to meet the religious leaders of the area, and to plot a major missionary program. They both soon recognized that neither Islam nor Oriental Christianity was ready to accept American Protestantism and the fond hope of reviving the historical churches, as they had been instructed, rather than organizing a new one was an awkward if not an impossible task. Fisk was joined in his travels and colportage tours by Jonas King, an American supported by the Paris Missionary Society which, in turn, had been inspired by Americans living in Paris.

As early as 1825, after both Parsons and Fisk had died, it was obvious to the Americans that they were not welcome. Their safety was guaranteed by only the traditional benevolence of the British vice-consuls in the area. The Turkish government, which was willing to tolerate missionary activity among Oriental Christians, soon made it explicit that the Americans must not attempt to convert the Moslems nor even to distribute Bible portions among them. The Maronite Church, the largest of the Uniate Churches and the major influence in the Lebanon Mountain, made clear its opposition to the Americans and, through the intervention of the Pope with the Sultan, was able to cause to be published in 1824 a furman forbidding completely the distribution of the Scriptures in the Turkish Empire—even though the Arabic version of the Bible used was one by a Maronite priest from the Vulgate. It appeared that only in the more loosely organized Orthodox churches and among such minority groups as the Armenians would the Americans find a fruitful and possible field.

There were more than general impressions to persuade the Americans of the difficulty of their task. They experienced Turkish jails and felt the rocks hurled by unfriendly villagers. They saw that the price a man paid for changing his religion frequently was death... the price paid by their first convert, Assad Shidiak, who was converted almost by accident. He had been employed by the missionaries as a tutor because he was an able Arabic scholar. After assisting Jonas King with the Arabic version of a letter he was sending a Jesuit priest, explaining why he could not accept the invitation to join the Roman church, Shidiak decided to refute Kings’ letter himself. But, upon careful study of the Scriptures, Shidiak found himself persuaded of the rightness of the Protestant position. Upon hearing this, the Maronite Patriarch, the head of the church and in many respects above the law, had Shidiak imprisoned in a convent and subjected him to tortures which were responsible for his death in 1827.

Thanks to the sacrifices of Shidiak and of Parson, King, and Fisk, the second wave of American missionaries was able to build on solid foundations. With Christian forbearance they continued to work for spiritual life within the Oriental churches rather than attempting to establish a new and competing Protestant church. From the first they experimented with literacy schools as a means of bringing the knowledge of the Scriptures and the ability to read the Scriptures into Orthodox, Maronite, Armenian, and Moslem homes. Women, for the first time in the Turkish Empire, were invited into the schools. However, what distinguished this education was not merely its emphasis on the Bible nor the place it provided for women, but the fact it was given in the language of the people, in modern Arabic, rather than in some foreign language or in archaic Arabic. Within a few years, in 1833, because of the initial success of the mission program, it was decided to establish a printing press in Beirut, the first permanent press in the Near East, to supply the textbooks for the schools and to publish the religious materials that were needed in Arabic, Armenian, and Greek. Twelve years later this program of reaching the people in their own language came to a logical culmination when Eli Smith, one of the more scholarly missionaries, was instructed to begin a translation of the Bible into modern Arabic.

The soundness of the mission program in terms of long-range objectives was scarcely realized by the missionaries themselves and they would have been unprepared to see in it a significant role in the revival of Arabic culture, in the spread of education, and in the religious reformation of the area. The willingness of the Americans to divest themselves not only of denominationalism but also of Americanism by teaching the Arabs their own language and the Bible in that language, had an abiding impact. Particularly at a time when Arabic had lost even self-respect, its championship by the Americans was not overlooked. This favorable impression was heightened by the publication of the new translation of the Bible, whose excellency as a work of Arabic literature was immediately recognized.

This translation, published in complete form in 1865, was not primarily the work of the American scholars, Eli Smith and Cornelius Van Dyck, whose names are usually associated with it, nor even of the whole mission which co-operated in its translation, but of two key men in the Arabic literary revival—Nasif el Yazigy and Butrus el Bistany. The accuracy of the translation was the work of the Americans but the simplicity and purity and beauty of the Arabic was the contribution of these two Arab scholars. It was their mastery of living Arabic which made this translation, like the German translation of Luther, a landmark in the reconstruction of the language. It was a break with the pedantic, Koranic Arabic traditions. But more than this, it permanently tied the Americans to the awakening of the Near East and with leaders of its cultural
revival, men like the poet Yazigi and the schoolmaster Bistany.

In the course of time the original mission program was modified. Because men and women with a living Christian experience seldom could find fellowship in the Oriental churches, the mission in 1848 reversed its previous policy and permitted the organization, for the first time, of Protestant Churches. Eventually, through these churches, schools were established where English was given greater emphasis than the mission had permitted, because the people felt a Western language was necessary. And finally, as their result of the impartiality and loyalty of the Americans during the bloody Druze Rebellion of 1860, when the French and British were notably partial, the Americans found a new welcome for their educational and evangelistic work. It was on this wave of popularity that plans were made for the Syrian Protestant College, now the American University at Beirut, which enrolled its first class in 1866.

This temporary popularity of the Americans did not mean that evangelism had become easier nor that opposition had ceased. In the circle of the Romanist churches the selfless, dedicated work of the Americans was explained as penance for unspeakably gross sins. Converts, particularly from Islam, still paid with their lives for their convictions, with the government serving as the persecutor. Frequently the Americans heard of secret believers like the Moslem sheikh who promised "Many Christians will rise from Moslem graves in Syria." The popular term for the Protestants at this time was Anglesie . . . English . . . because it was the English government which protected the missionaries. With embarrassing regularity would-be converts would suggest, as the price of their conversion, a free trip to the safety of America or the intervention of a foreign consul in a family feud.

The establishment of the Syrian Protestant College as a native institution, as was originally proposed, would have dissipated some of these ideas. Unfortunately, because adequately trained native teachers were not yet available, the project became the primary responsibility of the Americans. Because they did not feel that money given to the mission for Christian evangelism should be diverted into such educational activities, Rev. Daniel Bliss and several other missionaries resigned from the Board with its blessing, to staff the new school and to raise money for its support. In a sense, however, the activities of the new school were not so much a break with mission policy as a restatement of the principles of 1825. It was determined that the new college, like the literacy schools of the 1820's, would provide strong Christian leaders and teachers for the Protestant church, and secondly, that it would train doctors and other educated men who would bring about the reformation of the Oriental churches and of the corrupt society. This attitude was clearly expressed by President Daniel Bliss in 1872 when he said:

This college is for all conditions and classes of men without regard to color, nationality, race, or religion. A man—white, black or yellow; Christian, Jew, Mohammedan, or heathen, may enter and enjoy all of the advantages of this institution for three, four, or eight years, and go out believing in God, in many gods, or in no god. But it will be impossible for anyone to continue with us long without knowing what we believe to be the truth and our reasons for that belief.

The new college expanded rapidly. In 1867 the Medical School was opened and, four years later, a preparatory or secondary school welcomed its first students. By 1914, 183 doctors had graduated and the total enrollment in the college had reached almost a thousand. By the eve of World War I the Syrian Protestant College was the most prominent American activity in the area.

However, important as was the intellectual and moral leadership of the College, the foundation of its popularity remained the fact that its students and graduates, like those who had been associated with the mission, were the heart of the Arab Cultural Awakening. The College, even after 1880, when English replaced Arabic as the primary language of instruction, continued to require a thorough knowledge of the Arabic language, continued to foster the love of Arabic culture, and continued to maintain a curriculum which tightened the bond of allegiance between the students and their society. Comparatively few left the Near East permanently.

In contrast, the French Jesuit college in Beirut, the Université de St. Joseph, established soon after the Syrian Protestant College, attempted to implant French Catholic culture, to separate Maronite Lebanon from the rest of the Near East, and to depurate Arabic culture. One illustration of the influence of the Syrian Protestant College on the Arab national movement will suffice. In 1875, five former students formed a revolutionary society whose aims, among others, were the recognition of Arabic as the official language of the area and the independence of Syrian and Lebanon. This was the first organized Arab national movement. Although the original five were Christians, they saw the importance of getting Moslems and Druzes to join what was basically a secular movement and managed, after some time, to enlist the membership of some twenty-two persons belonging to different creeds and representing the educated elite. Silently the society managed to influence the newly organized Masonic lodge which, like similar European lodges, had a liberal, revolutionary bent. Eventually, frustrated by the essential silence, the group resorted to the posting of anonymous placards on the walls of Beirut, Damascus, Aleppo, and Sidon, which resulted in a wave of Turkish terror. Special anti-subversion agents were sent from Constantinople, now Instanbul. The solidarity and secrecy of the revolutionary group,
however, remained intact for a half dozen years and not until after the expulsion of the Turks was the story told.

For twenty-five years no similar societies were organized but the cultural revival continued with many of the College graduates moving to Egypt where local autonomy permitted somewhat greater freedom. When, after the Young Turk Revolution of 1908, secret Arab political activity was again possible, Beirut vied with Constantinople and Cairo as a center of intrigue and the leaven of the American activity was again seen. Paris, however, and not New York was the Western center of the revolutionary movements.

While mission activities expanded and the Syrian Protestant College developed broader influence, the Near Easterners discovered America. Rev. Henry Jessup, the missionary chronicler, dates this discovery in 1876. Previous to this time, to be sure, some of the wonders of an industrial society had been introduced to the Near East, primarily by missionaries. After mid-century they had brought sewing machines, typewriters, wire nails, iron building beams, the steam printing press, and, in 1866, kerosene and kerosene lamps, which remain a boon to the whole Near East. With their appetite thus whetted, the modern Phoenicians proved that they had lost none of their talent for trade or for settlement... with North and South America as the areas marked for exploitation. Even before World War I immigrant remittances were a significant feature of the village economy and the scattering of large, new houses, superficially copied from the American homes of that time, were in each case evidence of another hero who had returned in financial triumph. America had become, as it remains today, the earthly paradise of the Near Easterner.

World War I and the wartime intrigues of the British and French, who had much larger commercial and political stakes in the Near East than the Americans, tended to enhance the reputation of the self-deprecating Americans. The contradictory British pledges to the Arabs and the Jews, the exposure of the secret agreements between Russia, France, and Britain dividing the Near East according to their own imperialistic appetites, and the military suppression of the Arab national movement made heroes of the Americans with their insistence on national self-determination and on Arab cultural unity.

However at the Peace Conference in 1919 President Wilson’s idea on self-determination of native peoples, the policy long implicit in the minds of the Americans in the Near East, was not popular. Britain and France, which had accepted this principle as specifically applied to the Turkish Empire at a time when American military aid was necessary for survival, now deliberately vitiated it and the other Fourteen Points. Even though a commission to determine the wishes of the people of the Near East was voted in public assembly, France and Britain pointedly neglected to name delegates. Wilson was so determined to support justice that he sent the two Americans he had named to this commission, Henry C. King and Charles R. Crane, with their staff, to learn the opinion of the people of the Near East. The findings of the King-Crane Commission showed that American prestige was at its peak and that the people wanted, overwhelmingly, to be ruled by the Americans rather than by the British or the French. This report was never challenged, merely ignored. The report said, in part:

The resolutions of the Peace Conference of January 30, 1919, quoted in our instructions, expressly state for the regions [that are] to be "completely severed from the Turkish Empire" that "the wishes of these communities must be the principal consideration in the choice of a mandatory Power." Our survey left no room for doubt... America was the first choice... of the petitions presented—more than sixty per cent—while no other Power had as much as fifteen per cent for first choice.

And the conferences showed that the people knew the grounds upon which they registered their choice for America. They declared that their choice was due to the knowledge of America’s record; the unselfish aims with which she had come into the War; the faith in her felt by multitudes of Syrians who had been in America; the spirit revealed in American educational institutions in Syria, especially the College in Beirut, with its well-known and constant encouragement of Syrian national sentiment; their belief that America had no territorial or colonial ambitions, and would willingly withdraw when the Syrian State was well established, as her treatment both of Cuba and the Philippines seemed to them to illustrate; her genuinely democratic spirit; and her ample resources.

Unfortunately the United States was unwilling to accept this compliment and secret agreements between the French and the British made Britain, the poor second choice, ineligible. France, with virtually no support other than from the relatively minor Maronite sect, was eventually given the mandate over Lebanon and Syria. The failure of the Americans to live up to their ideals was not only a serious blow to American prestige but also to those American activities in the area. This disillusionment and the entrance into the Near East of the French and British as imperialistic powers, in spite of the conditions of the mandate, which required equal conditions, brought to an end the first phase of American activity in the Near East. Never again was American popularity to rise so high. Never again was American idealism—religious or political—to play so important a role.

The period of French rule in Lebanon and Syria, the period between the two wars, marked a new era. American influence not only changed in character but was, understandably, weaker. In part, this was the result of the introduction of Western governmental institutions; in part it was the result of the calculated pro-Maronite policy of the French (whose government at home was consistently anti-clerical); but in large measure it was the result of the introduction,
on an increasingly large sale, of Western material civilization.

This transformation began during the war. (War had again proved an effective schoolmaster.) World War I armies, the greatest European invasion of the Near East in history, had opened a Pandora’s box of wonders. The armies brought the first trucks, the first movies, a flood of previously forbidden books and magazines, a wide range of new foods, and intemperate behavior such as had never previously been associated with Western Christian nations. In addition, the vast wartime migration of refugees brought ideas and skills from other areas. Organized relief, almost entirely in the hands of a private American organization known as Near East Relief introduced public health techniques, large scale organization, agricultural reform, and vocational education. Cities grew recklessly to meet the needs of war and, later, to match the aspirations of French rule. Everywhere these developments and others too numerous to list gave great impetus to secularism because it was associated with the material greatness of the West . . . and because it marked a break with the past.

American influence in Syria and Lebanon was slow to recover from the war and from the American debacle at the Peace Conference. The mission, under Presbyterian supervision since 1870, consolidated its work. It either abandoned or turned over to the local churches the multitude of small elementary schools except for three in recently opened fields. Although the secondary schools in the main cities were enlarged, tuition was raised to increase field income, increasing numbers of non-Protestant students and teachers were accepted to balance the budget, and the curriculum was modified to avoid religious offense and to meet the conditions set by the French rulers. During the period when the population and economy of the area was expanding rapidly the total mission commitment was not increased although a girls’ junior college was established in Beirut and the schools in Aleppo were consolidated with those of American Congregationalists from Turkey. Furthermore, at a moment when, for the first time, mission work among the Moslems was openly possible, the mission had lost its evangelistic vision.

The college, rechristened the American University of Beirut in 1920, likewise faced drastic difficulties. The war had depleted its human and physical resources. New government decrees deliberately placed it at a serious disadvantage by equating its bachelor’s degree with the French baccalaureate, a secondary school degree. The French language was added to a program already heavy with Arabic and English. In order to meet both French and American requirements, (degrees were granted in the name of the New York Board of Regents) professional training extended one to three years longer than in the United States. This led to the abandonment of the Dental School. Only the recognized superiority of the education provided, and the large number of students from outside the French mandates, where even today the impact of the University is greatest in official circles, enabled it to survive. In the twenty years between the wars, enrollment somewhat more than doubled.

The American Near East Relief, which had been primarily concerned with the several hundred thousand Armenian refugees driven from Turkey into Iran and the Arab countries, did a praiseworthy but deliberately secular task. In 1930 after spending in Syria and Lebanon more than twelve and one half million dollars of privately raised funds, the organization changed its emphasis to the development of rural and village life and reorganized itself as the Near East Foundation. When it was recognized in 1935 that young people of ability were unwilling to be educated to remain as peasant farmers, the work in the area was abandoned until World War II.

American trade with the area expanded slowly because, under French rule, French commercial ties were sponsored. Some major American companies such as General Motors and Goodyear Rubber established Lebanese and Syrian agents; and American capital, frequently from Arab-Americans, financed trading companies. American investment reached a peak of almost seven million dollars in 1937 when 13 American businesses and approximately 900 native-born American citizens lived in the area—a large number of whom were, of course, associated with mission work, education, and philanthropy. The only major American investment during the period was, however, the twenty-three and three quarters per cent interest of Standard Oil of New Jersey and Socony Vacuum in the Iraq Petroleum Company, which began the exploitation of Iraq oil fields in 1925. But even this project was British dominated.

In only one area did the Americans maintain leadership and that was as the champions of Arab nationalism. To an even greater extent under the French mandate than before, the American University of Beirut became a regional university and a center of Arab nationalism. The sanctuary provided by the American flag permitted free assembly and free discussion on campus which were impossible elsewhere in the French mandates or even in British controlled areas. To the original cultural nationalism was now added an activist anti-French, political phase. Students, whose education and Westernization set them so sharply apart from their elders, conspired, demonstrated, and defied. Their influence on political life was feared by the government. With every success in gaining popular support, their boldness grew.

However, even in this field, where American influence had been dominant so long, competitive concepts of nationalism developed. The nationalism
which the Americans had inspired was typically Western and democratic, holding to a natural union of the Arabic cultural world and ignoring the age-long conflicts of religion. In contrast, Britain and France fostered particularist nationalisms dividing the Arab World on the lines of the separate mandates. In each country political parties were created on this basis. In Lebanon, for instance, a curious Maronite-supported, (neo-)Phoenician party with semi-fascist tendencies was the main support of French rule. Belligerently distinct from these two types of Western nationalism was Pan-Islam, a unity based on the political bond of Islam, which was both anti-Western and anti-Christian.

The growth of these militant nationalisms was promoted by the unrelenting British and American support of Zionism in the Palestinian mandate. From the Arab point of view this was a clear violation of written promises made by the British in the MacMahon Letter and a crude denial of the democratic rights of the majority consistently advocated by the Americans. Although the Arab peoples have always welcomed refugees of any color and of any religion they protested as violently as was possible under the mandate, against the rate of Jewish immigration which was too rapid to permit assimilation and which promised to create—and eventually did—an alien European Jewish colony, the product of Western money and arms, in an Arab World. Until 1947 there was hope that the American government would live up to her democratic heritage and insist that the overwhelming Arab majority in Palestine should have a say in immigration policy.

As the result, primarily of the Palestine situation, but also of the unrelenting imperialism of the British and the French in the Near East, many Arabs during World War II were frankly pro-German. The twenty year failure of the Western Democracies to be democratic, mitigated even the terrors of Nazism. This sympathy was not so much based on the known anti-Semitism of Adolph Hitler, which was deplored by the Arabs as it was by tolerant humanity everywhere, but on the traditional German role as the protector of Islam which had dated from the late nineteenth century. In contrast, the Zionists of Palestine, with no choice but to support the British whom they had been attacking most belligerently, planted which time has done little to erase.

The second World War like the first provided an opportunity for the Americans to refurbish their tarnished reputation. The American University of Beirut, by walking the shaking tightrope of neutrality, not only remained open but actually expanded its enrollment. The way was prepared for a phenomenal post-war development. The American government's muscular treatment of the Free French authorities and its open show of force in cooperation with the British, compelled the French to honor their promise to give independence to Lebanon and Syria. Again, as in the previous war, the unselfish defense of democratic liberty around the world and the massive impact of American industrial power, made heroes of the Americans. Her sponsorship of the United Nations and her defense of the newly independent states, further enhanced her reputation.

The world which peace created in the Near East was a new world. In 1946 Syria and Lebanon were independent republics, Egypt was an independent kingdom, Iraq was virtually on her own, and even Jordan, under King Abdallah, made more than a show of independence. Only Palestine remained in colonial bondage. But Palestine had become the climax of every conversation and the symbol of every hope. No American activity in the Near East could be considered apart from reference to Palestine. No danger, neither communism nor poverty, loomed larger than the injustice which all Arabs felt had been committed in Palestine.

The great crisis was precipitated by the withdrawal of the British from Palestine on May 14, 1948. She had decided to permit the primitive law of force to replace the orderly processes of justice. The American recognition of the State of Israel within seconds after she had proclaimed her independence ... long before the deeds of the State of Israel justified such recognition ... further embittered the whole Arab world. It did not miss the parliamentary comedy played by the Americans in the United Nations where at the very moment President Truman was recognizing Israel, Warren Austin, the chief United States delegate, was speaking on the floor of the Security Council advocating the diametrically opposite policy. The belligerency rights granted to Israel and the crippling of the activities of the regular Arab armies by Great Power restraints, made the outcome of the war inevitable. More serious than this, however, a distrust was planted which time has done little to erase.

This background is necessary to understand the Near East's reaction to any sort of foreign influence today. With independence, the relics of imperialism and the puppets of the foreigners, disappeared. Foreign missionaries, foreign institutions, and foreign business were forced to justify their existence in terms of the newly independent states. Local industry and commerce mushroomed in an effort to reduce foreign dependence. The willingness to buy American goods was misinterpreted as a sign of friendship. Because only American industrial goods were available on the export market, American goods flooded the Near East which had huge cash reserves accumulated during the war. Grunting bulldozers and gang plows vied with bobby pins and chichlets. Before long, however, this honeymoon was over and European as well as local goods became available. Local-made saddle shoes and rivetted levis were pushing American ones off the market and ready-made American dresses were
forced to compete with duplicates from the sweatshops of Beirut. Even American movies, which are the daily passion of the student class, were being replaced by Egyptian ones. With all the changes, however, the atmosphere of mainstreet remained . . . but it concealed no love for America.

With mainstreet, however, came oil imperialism and the American attempt to block Russian influence. The yoke of colonialism had only just been lifted when, in a new guise, the Great Powers — this time with the United States and Russia as the ring leaders — attempted to reassert political influence. Fledgling Arab politicians were forced, almost overnight, to become masters of the game of international intrigue.

Petroleum reserves were, in a large measure, the reason for this new development. As early as 1943 a Senate subcommittee concerned with future American military needs published a report recommending “a large scale expansion of holdings in foreign oil reserves by United States Nationals” as a hedge against the continued rapid depletion of American oil reserves. American oil companies, already conscious of the problems, eyed Saudi Arabia and the Persian Gulf area which had known potential oil reserves greater than the total of the whole North American continent. To prepare the way for their exploitation President Roosevelt stopped in Arabia on his way to the Tehran Conference to win the friendly approval of King Ibn-Saud. With the way thus prepared, two totally-American-owned companies, the Arabian American Oil Company, to bring the oil to the surface, and the Trans-Arabian Pipeline Company, to carry the oil to Mediterranean ports, were organized with plans to invest a billion dollars in the area. (It is well to contrast this figure with the five million dollar figure which was the total American business investment in Syria and Lebanon, the area of primary American concern, in 1947.) When local politicians, apprehensive of the imperialistic potential of this huge, uniquely American project, were reluctant to permit the construction of the pipeline through their territory, the well-proved techniques of economic imperialism were revived. Today the shadow of the American oil companies and their protecting eagle loom large over the entire Arab world.

The indirect effect of this oil expansion is perhaps even greater than the direct. Local construction companies with Texas-sized ambitions and MIT techniques now operate from Dahrans to Tripolis. Pay rolls and government indemnities have swelled the economies. Increased use of native personnel has taken education into the heart of Arabia. The army of American technicians, glorying in skilled manual work, and their wives, typical of American suburbia, have educated the Near East faster than even the rapidly expanding school systems — but the lessons they teach cause the missionary to cringe and the teachers to groan. The Near East has found a new symbol of America — not the self-sacrificing missionary concerned over the souls of men — not the scholarly professor molding minds in his own image — but the rough and ready oil man from Oklahoma.

The American venture into oil imperialism is, in fact, only one phase of a broad American program to block Russian influence. Other phases have included financial grants to strengthen Near Eastern economies, free technical education and technical advice, and ever-ready relief funds for displaced persons, thought to be ripe for communist influence. Recently, new emphasis has been placed on an American-financed military cordon to stretch from Pakistan to Turkey. In too many cases this American assistance has been forced ungraciously on unwilling local governments.

It is possible that this combined program of economic, technical, and military assistance will create prosperous, anti-communist, and stable governments willing to support American foreign policy. However, for all our prodigious outlay of money we have failed to secure Arab or even Israeli friendship. The fear of growing American imperialism is as real as the distrust of our political morality. The duplicity of supporting both the Arab states and Israel is not understood by people used to our pretense of moral principle. Understandably, American technicians are frequently considered spies for Israel and American-proposed projects, whether for roads or irrigation, are analyzed carefully to determine if they are potentially of assistance to an expanding Israel or for narrow American military needs.

These fears are based on more than wanton suspicion. They recognize that of all the United States government funds granted between 1946 and 1954 to the Near East, 65 per cent were given to Israel with a population of slightly more than one million, while the remaining 35 per cent was divided among the 40 millions in the other Near Eastern countries. They recognize that even today Israel is insisting — and has support in Washington — that she receive military assistance equal to that given to all the other Near Eastern states combined. It would seem that someone had forgotten that containment of Russia should be our major military project in the Near and Middle East.

American influence in the area has never been greater — nor has her reputation been lower. We have attempted to block the tide of Communism with a wall of dollars — but we have neglected the mortar of moral principle. We have crippled and smothered Protestant missionary activity. We have supported corrupt governments and feudal societies. We have confused humanitarianism with foreign policy. We have boasted of our wealth — and hidden our heritage. We have given bread instead of hope.

MILLAR BURROWS is Winkley Professor of Biblical Theology at Yale University. His is the first comprehensive book on this subject to be written in America by a scholar actually working on the Dead Sea Scrolls. Professor Burrows has been directly acquainted with the study of the scrolls from the very beginning. Indeed, he enjoyed the great advantage of being Director of the American School of Oriental Research in Jerusalem at the time when the scrolls were first brought to light, although it was actually one of his fellows at the school who first recognized the identity and importance of the scrolls. Burrows put the scholarly world under great debt to himself when he published without delay the most important of the Qumran scrolls. They appeared in 1950 under the title, "The Dead Sea Scrolls of St. Mark's Monastery."

Professor Burrows had been planning to write the present volume for quite a while. He has evidently not been in any rush to see his views in print, realizing that the longer he could wait the clearer his presentation could be. Scholars everywhere are constantly at work studying the Dead Sea Scrolls. Numerous hypotheses are being proposed to explain diverse phenomena, and many of them are coming to nought as fuller evidence appears. By trial and error the actual facts are coming to light. All this Professor Burrows is now able to reproduce in his book. It is entirely typical of this great Yale scholar that he is willing to wait so long to publish his views. Someone has said of Professor Burrows that he is never a pioneer; rather, he is the map-maker who follows the first trail-blazers, showing all who would follow behind which trails are safe and which lead into error. Burrows proposes no startling theories of the Dunont-Sommer type; he explains and weighs carefully. The average reader may safely entrust himself therefore to Burrow's guidance, for he will take him no farther than the concrete evidence allows.

Dr. Burrows' book leads the reader through 435 pages to a wide panorama of the discovery and study of the scrolls. Part One concerns the "Discoveries and Discussions," with much intriguing information about the early controversies over the authenticity and age of the scrolls. Part Two discusses "The Age of the Manuscripts," and Part Three, "The Dates of Composition" — two questions which must be kept apart. In Part Four Burrows tells the reader of "The Community of Qumram," and in Part Five he evaluates "The Importance of the Dead Sea Scrolls." In Part Six he provides original translations of the Damascus Document (found many years ago in Cairo but now recognized as belonging to the Qumram community), the Habakkuk Commentary, the Manual of Discipline, selections from the War scroll, and selections from the Thanksgiving Psalms. He concludes his book with an extensive bibliography.

For the average reader the first part is specially interesting. Dr. Burrows here recalls from personal memory the exciting events of the first discoveries, with clandestine Bedouin excavations and the shell-bursts of Arab-Israeli warfare thickening the plot. The rest of the book is necessarily more difficult but not on that account less interesting. One should actually have a knowledge of Hebrew to enjoy fully all the details of Burrows' discussion. Burrows does make a real attempt, however, to popularize his presentation, remembering to keep everything within the grasp of the average intelligent reader. It is therefore without misgivings that this reviewer recommends this book to the Calvin Forum circle. The subject is of so great significance for historical and biblical study that one simply must make the effort of wading through Burrow's careful discussions. Because of the complicated nature of the problems involved, the book could not be over-popularized and yet remain on a level of high scholarly competence. As always, effort will bring rich reward.

The book by Edmund Wilson is what the reading public will doubtless prefer. Wilson is roving reporter for the New Yorker and an eminent journalist. He has succeeded in popularizing this vital and complicated subject in a truly admirable way. His book is substantially the same as what appears in his widely-read article appearing in the June 14, 1955 New Yorker. It was that article which made Wilson a virtual hero to the countless average readers who have become consequently intrigued by the new discoveries. Wilson's genius as a journalist appears unquestionably in his treatment of the scrolls. More scholarly writers like Burrows will probably have to thank Wilson for creating popular demand for their own works.

Anyone who has been scared away from Burrow's book by what was said of it a paragraph or two above may want to try Wilson. A fascinated evening is guaranteed, for Wilson is too engaging to lay
down. But that reader must not wonder in the end when he sees that he has been misguided by Wilson’s evaluations. Wilson is a journalist, not a biblical scholar or an orientalist. He smugly imagines that as a secularistic journalist he is more competent to judge the Dead Sea Scrolls objectively than are professors in biblical seminaries, who are expected to proceed upon a Christian basis in their judgment. Actually, Wilson has a bias which leads him to accept radical theories, like those of Dupont-Sommer, which cannot be supported by any objective evidence. Scholars who actually have worked with the Dead Sea Scrolls have found no difficulty in refuting Wilson wherever he goes too far in his assertions. For a competent but popular refutation of Wilson the reader is referred to four articles by Frank M. Cross, Jr., appearing in the Aug. 3-25 issues of the Christian Century.

Let Wilson be read with caution, therefore! So long as he describes, he describes superbly; but when he begins to interpret and evaluate, his secularistic bias and his lack of scholarly training plainly appear.

Simon J. De Vries
Passaic, New Jersey


T HIS IS a detailed story of the vicissitudes of the Kampen Seminary of the Reformed Churches of the Netherlands. The author calls this theological school a monument of the secession of 1834. And he has good reason for calling it thus. When this school was established in 1854, its faculty counted among its members men who were among the leaders of the secession movement. And during the one hundred years of its existence this school has upheld the principles which underlay the secession of 1834. So the Kampen Seminary has served as an instrument in the hands of God to make these principles a living force in the Netherlands right down to this present day.

The author has engaged in a great deal of careful research. Witness the biographical sketches of all the men who have taught in this institution. Witness also the many citations from the minutes of the Curatorium of this school and the decisions relative to this school made by various Synods of the Reformed Churches of the Netherlands.

The Kampen Seminary has surely had its ups and downs. Many were the contrary winds that blew upon it. Several times it seemed as though the school was about to be wrecked. However, at this present day it is acknowledged as one of the most important bulwarks of the Reformed faith.

The author has succeeded admirably in making clear why many of our brethren in the Netherlands regard this theological school of the Reformed Churches a precious treasure and love it fervently.

Herman Kuiper
Calvin Seminary

Kurosaki, Kokichi, One Body In Christ. (Kobe, Japan: Eternal Life Press; 1954). 80 pp. $75.

THE AUTHOR of this significant little book was brought to Christ forty-five years ago and has lived the Christian life ever since.

He is an eminent scholar, not only of that which has gone to make our western civilization but of the New Testament as well. He has written the Greek-Japanese Concordance of the New Testament and the Japanese-Greek Concordance. He is the author of a fourteen-volume commentary on the whole Bible, has written many lesser things, and is the responsible editor of a Christian monthly in Japan. One so well qualified to speak deserves to be heard.

Kokichi Kurosaki is an ardent advocate of “Mukyokai-Shugi” or “no-church principle,” a movement that has gained the loyalty of vast numbers of Japanese Christians, especially on the college and university levels. We recall that the president of the University of Tokyo is also given to this movement. It is holding informal meetings all over Japan, meetings at which men seek to practice the Koinonia or fellowship in Christ of which the New Testament has so much to say.

It is the conviction of this group, and of its able spokesman, that the Christianity of the New Testament as it passed through the Greek and Roman mind picked up qualities that are not native to it and therefore constitute a perversion of what the Founder had in mind. One of the worst of these borrowed features, says Kurosaki, is the idea that the Church needs a rigid external manifestation in close-knit organization. This, says he, is a feature of western Christianity which must not be transplanted to the Orient. The reason is that “to the disciples Christ was personally the center of their faith” and that neither a theological system nor an organization may be allowed to usurp that place of centrality.

Kurosaki accepts, with a childlike fervor, all the evangelical thrusts of the New Testament. The deity of Christ, his atoning death, his resurrection, ascension, intercession, etc. are integral parts of the man’s beliefs. He reveals an admirable attitude toward the Scriptures by and large. This does not mean that the occidental reader will not have occasion to arch his eyebrows as he reads. We promise him many a disturbing moment as he does so. But it is good to be disturbed. And, it is good to be disturbed as our present writer disturbs. For he says many things that need to be taken heart.

The movement to which Kurosaki belongs, that of “no-church,” is not confined to the Orient. It is already firmly entrenched in our own country and in Europe. Of the latter area a good example is to be had in the so-called “worker-priest” movement, and, more specifically, in the fact that this movement as long as it was “no-church” seemed to be making marvelous headway, but suffered a great
backset when the institutionalized church moved in on the scene. One feels this same aversion to the institution in our own land. Anyone who has had to do with University students has met up with it—a genuine willingness to reconsider the Christ of the New Testament and the salvation that is in Him, coupled with an almost insurmountable aversion to the institutionalized church. A recent definitive study of the religious attitudes of modern college youth states the situation thus: “Recent studies make clear than an appreciable percentage of young people of college age rebel against traditional approaches to religion, and for a variety of reasons have an antipathy to the church. To attempt to reach these rebellious yet sincerely searching students through the instrumentality of the church... may not be the most fruitful approach. Giving further emphasis to an agency which from the start among students yet avoid the appearance of being voluminous, but that the influx into the institution, may not be the most fruitful approach. Giving

It seems that the Back to God Hour of the Christian Reformed Church, a project that may hearten us, and at a time when there are many things in our denominational life that must sadden also running into the “no-church” handicap. It is an open secret that the fanmail elicited by this program is voluminous, but that the influx into the institution, precipitated by it, is a mere trickle. In terms of additions to the institution one is tempted to repeat the old saying of “The mountains are in travail; and, give birth to a ridiculous mouse.” We are not insinuating that the Back to God Hour should be terminated—Heaven keep us from such folly—but we are suggesting that additions to the institution is not a proper gauge for the overall success of the venture. It seems much easier to interest people in the message which the Christian Reformed Church is still privileged to carry than to interest them in the church that carries it. This seems to indicate the presence of “no-church-ism” on the American scene.

One may not like Mukyokai Shugi, the “no-church-principle.” One can not accept it uncritically. But two things we will have to do in the presence of the movement. One is to acknowledge without equivocation that the story of the institutionalized church has many a sordid page and lengthy chapter in it, and, to come clear, as best we may, of the soil. The other is, to enter sympathetically into the minds of those who have begun to think in terms of “no-church,” and show that we are as ready to learn as we are to teach a better way.

One Body in Christ may in America be had by addressing Clifton E. Blevins, 105½ Ellison Avenue, Beckley, West Virginia. It is a must for every minister whose interest extends beyond his institutionalized “parish.”

Leonard Verduin
Ann Arbor, Michigan

Heilfurth, Gerhard, Church And Labor In Western Germany. (Friedewald: Evangelical Social Academy; 1954). 30 pp.

The CONTENTS of this booklet were presented by the author at the Evanston gathering of the World Council of Churches in 1954. It surprised us to learn of the intensive efforts of the Christians of Western Germany to effect an application of their spiritual force into the realm of labor. In fact, their goal is to penetrate all of society with the vitality of the Christian life.

Dr. Heilfurth is necessarily sketchy in his presentation. He relates in greater detail the accomplishments of the members of the Evangelical Church, and indicates that other denominations and the Catholics are cooperating.

The Church as an organization limits its activity to the presentation of Scriptural truths that stimulate Christians to their task of carrying an enlightened sense of justice into all phases of life. The author brings out that each Christian worker, or group of same, “who wants, to keep spiritually alive” is a cell-in-industry. Thus the Christian conscience will be brought into play in industry, not isolated, but in a fraternal and open manner. Heilfurth states that “the solidarity of Christianity in the battle for the order of public life has come into being in Germany.”

The revelation of serious study, the formation of a “labor academy,” and the maintenance of numerous associations for the discussion of self-help techniques stands out in contrast to the lazy-thinking and inarticulation of the mass of workers in America. A genuine active membership in the trade union is a must for the German Christian.

Out of a somewhat experimental background extending over a period of about forty years there issues a fairly clear approach to Christian action in the realm of labor in Western Germany. Trade unions are unified on the “principle of party-political neutrality and ideological tolerance.” The author admits that this basis is more easily expressed than put into practice. He believes they have come a long way. Recognition of conscientious objections and a practice consistent therewith are in their declarations of principles. The author proceeds on the premise that labor’s task of creating a just social order in cooperation with everyone concerned is based on God-given obligations and talents. Distrust and misunderstanding which have long prevailed between the Christian and non-Christian in labor organization must necessarily be removed. The author relates in detail the efforts being made to express the essential problems and the Christian
evaluation of them in meetings with top trade-union officials. This brings about wholesome understanding.

Our fellow Christians in Western Germany have come to the realization that trade unions no longer serve merely to effect an equality or bargaining power between management and employee. They find there is reserved to the union a larger social task much of which remains to be defined. Here also is a real challenge for organized labor.


The program pioneered by Christians in Western Germany could well be explored by American Christians. It presents a pattern of penetration into a key portion of our industrialized social life which sorely needs the Christian concept of justice.

Cornelius Van Valkenburg
Grand Rapids, Michigan

Heilforth, Gerhard, CHURCH AND LABOR IN WESTERN GERMANY. (Friedewald: Evangelical Social Academy; 1954). 30 pp.

This booklet of 30 pages contains the text of an address delivered by the author to the Assembly of the World Council of Churches in Evanston, Illinois, in 1954.

The author deals with the question of the Church and the social problem, that of the working man in our industrial age. While being objective it is nevertheless very clear that the author is of the opinion that the voice of the Church has not been heard as it should have been in the past, and that he welcomes activity on the part of several evangelical groups after the end of the last war to exert Christian influence within the German labor movement, through membership of evangelical Christians in the non-confessional organizations.

Before the war such activity was also going on, but to a more limited extent; and there were also the Evangelical Workers’ Associations which were independent confessional labor unions affiliated with similar trade unions in other European countries and in America in an International Federation of Christian Trade Unions.

After the war there was a strong movement towards one all-embracing labor movement. That idea appealed to the workers and it was supported by the occupation forces. The Unified Trade Union (Einheitsgewerkschaft) soon became predominant and the independent confessional movements did not again develop. The former Protestant Evangelical Workers’ Association was re-established in 1952 under the name of Evangelische Arbeitsbewegung but only as a “second front” behind the unified labor

Various evangelical workers’ movements, other than the one referred to above, were also sent up, all with the one purpose of making a Christian impact within the national non-confessional movement (DGB). That was and is to be accomplished through “cell” activity and other united efforts within the unions embraced by the large movement. The Christian members are being educated through workshops, schools and various evangelical publications. The churches are being urged to instruct their members and theological seminaries are being requested to give prospective ministers courses in Christian social thought, ethics, etc., so that their graduates may be equipped to instruct the members of the Churches.

All that has its appeal. It sounds good and it looks good, on paper. But, the real task of carrying out the program finally falls upon the workers. Then the difficulties begin. The idea of organized cells of Christian workers within the unions is not always welcome, especially not if such cells or groups receive their instructions from church leaders. Moreover, within the union the Christian workers are almost always in the minority and they must submit to the democratic processes of majority rule. The voice of Christianity, clear and resounding in a meeting where the word of God is not respected, and where the Christian testimony is not heeded.

That all is not well the booklet reveals also. At a meeting of some 70 leading men of the evangelical movements, held in 1952, these resolutions were adopted among others (in view of existing tensions):

“It is unanimously agreed that the course followed repeatedly in the past by Trade Unions has become a great burden on the conscience of many Christian workmen, because the confessional-and party-political neutrality guaranteed in paragraph 2 of the DGB constitution has not always been respected with regard to personal and material interests.”

“It is unanimously agreed that all Evangelical employees should increasingly assist in tackling trade union duties, and that the Trade Union Movement should make it increasingly possible for faithful Christians to take over responsibility within the Movement.”

In May and June of 1953, at a meeting of union and Church leaders, these problems were again discussed. We quote: “a mass of problems had accumulated waiting to be solved. Church leaders referred among other things to the strike against the Workers’ Constitution Law, which had been the cause of qualms of conscience of many a Christian employee; and to the fact that during the elections of the Workers’ Councils and the Self-Government in the social insurance administration, Christian trade unionists had to put up their own list of candidates because they had been refused on the ‘trade Union lists’; to the instances when they were
threatened with exclusion from the trade union (some in fact were excluded); and finally to the fact Christian members had no voice in large parts of the trade union press. Certain industrial trade unions advised strongly against any further activity by Christians. It was particularly emphasized that fact Christian members had no voice in large parts of the trade union press. Certain industrial trade unions increased active participation in all phases of the interference by the Church in internal trade union matters had to be disapproved of just as well as interference by any party. On the other hand, the national board of directors of the DGB requested an increased active participation in all phases of the trade union work to come from within, but under no circumstances to come from without. The deficiencies of the Trade Union Movement, still obvious today, had to be overcome."

That meeting ended on the high note of settling all differences on the basis of "mutual understanding." And "it was also agreed that common interests in fact outweigh divergence on questions of principle as well as on certain specific points in the practical work" (Italic is mine J.G.).

During this time the question of whether separate Christian trade unions should be organized was again revived. However the Evangelical Action Committee, representing all shades of "evangelical," opposed all such attempts. At the end of October, 1953, another meeting was held to discuss necessary internal reforms of DGB and co-operation. We quote: "One participant said something like this: "The Christian interest within the Trade Union Movement will remain alive as long as its members mean, by practising Christianity, to penetrate public, social, political, economical, industrial and trade union life with its impact. The fact that this interest finds support within the Trade Union Movement has nothing to do with terms such as right and conservative and it not synonymous with a moderate attitude nor a kind of opposition policy. But we endeavor to maintain freedom, dignity, and justice within the boundaries of trade union concern for the sake of man as God's child and Christ's brother."

(Italic is mine, J.G.)

There is more that might be quoted, but that is enough to prove, as far as this reviewer is concerned, that in Germany the "Christian" workers have sold their birthright for a mess of pottage. It is highly questionable that all these "evangelical" movements really have a right to that name, from our orthodox point of view. The Christianity which they profess is not always that of the Scriptures.

This reviewer met with leaders of the Dutch Protestant Christian labor movement (CNV) only a few months ago. They were much concerned about developments in Germany too, and stated that the real Christian movement (on an orthodox basis) was being killed (doodgedrukt) in Germany. They lamented that, and also the fact that in the Netherlands the Hervormde Kerk had issued a pastoral letter in which its people were being advised to join the so-called neutral labor movement, under the same slogan of penetrating that organization with the Christian principles. However, the "Christian" principles of which they speak are, under cover of fine sounding phrases, no more than the social gospel of the Modernists, in which all men are children of God, and all workers are Christ's brothers, and Christ did not come to rule but to serve mankind.

In the Netherlands the voice of true Christianity is still strong in the world of labor. That is because the Christian workers have retained their separate organizations. Thus they have a strong voice, they cannot be silenced or over-ruled by the non-Christian Christians, and thus they continue to give testimony unhindered, concerning the demands of the word of God for all men. That, too, is the only hope for a strong Christian testimony in this nation, of that this reviewer is convinced.

J. Gritter
Secretary, C. L. A.


We received the following information from the Netherlands: Dr. Koole was a minister and student-pastor. In 1954 he was appointed to the Theological School in Kampen to teach some Old Testament subjects. Since his strength lies in the New Testament field he was granted a leave of absence for a year to prepare himself. He has two Th.D. degrees, one from Germany and one from the Netherlands. He is considered to be a "bright man with a fresh and original mind."

Dr. Koole was stimulated to write this book as a result of the visits of Hermann Zaiss to the Netherlands, and it deals with healing through prayer. There was quite a commotion about this, and many had their doubts. They thought that the movement indulged in too much external display.

We consider this a very timely book. There is a new movement of faith-healing and prayer-healing sweeping the world at present. Because of Dr. Koole's training in the New Testament subjects it is refreshing to read his descriptions and exegeses of many passages in the Bible that deal with this subject. And Dr. Koole's book concerns itself with practically every phase of healing outside the regular medical field.

There have been movements in prayer and faith-healing for centuries but this has been strongly revived after the last War by Hermann Zaiss and his group in Germany. This movement spread to the Netherlands, England, America and other countries. There always has been more emphasis on faith-healing in the Episcopal Church in England and America than in any other Protestant denominations. Is one of the reasons, perhaps, because this church is so closely allied to the Catholic Church
with its Lourdes in Europe and its St. Anne de Beaupré in Quebec?

There are all kinds of modifications of this movement, from the crude and burlesque types among the Evangelicals in the South to those that emphasize religious and pastoral psychology. Some believe in prayer, others emphasize faith. Some use the laying on of hands, others use the anointing oil. Some connect the movement with the impending Second Coming of Christ. Dr. Koole describes a group even that prays to doctors who have already passed on and are supposed to have some new supernatural cures.

Dr. Koole nicely points out that not all the healing in the New Testament is preceded by prayer or even by faith. For example, Jesus healed the possessed not because they believed but because He simply wanted to heal them.

The author discusses how the Ministry of Healing looks somewhat with disdain upon the Church and the medical profession. In some instances they accuse the Church of having been asleep for 1600 years till this ministry was revived. By looking askance at the medical profession they may be tempting God, and true healing may be delayed. He points out examples where people died after being "cured" through prayer-healing. I am sure that every doctor has met with cases of that type.

It recalls to our mind a recent instance where a 73 year old Catholic lady tried to commit suicide by drinking Chlorox. Her mouth was terribly burned and the lower two-thirds of her oesophagus became almost completely constricted. The next day we noticed that the daughter was smearing some oil from a vial on the chest. We told her bluntly: "That stuff will not do any good." Imagine our embarrassment when we were told that it was St. Jude's Oil. However, I can assure you that one oesophageal dilatation, which she needs every three to six months, does her more good than an ocean full of oil blessed by St. Jude.

Dr. Koole discusses extensively the power of suggestion in the Ministry of Healing. A service of this group starts with a lot of fanfare and dramatics besides prayer. Two thousand may be present. Then, with breathless expectancy on the part of the people, Zaiss would come around and in Hitlerian fashion would shout at the people to get up and walk. At times I feel secretly sorry that we do not have something like that here. I would have several referrals for them of those invalidated people who really have more serious trouble above than below the ears.

In discussing the so-called miraculous cures the author explains that much depends upon the intellectual development of the victim or recipient. Thus a patient in a primitive country who has been deaf for years because of impacted cerumen in his ears and has this wax removed, will consider it a miracle that he is able to hear all at once.

Time and again Dr. Koole emphasizes the importance of psychosomatic medicine, where an ailment is due primarily to the mental condition of the patient.

I have only two remarks. On page 90 the author argues that the government perhaps ought to do what the churches do when they find a man with "singular gifts." They make him minister on the basis of Article VIII of the Church-Order. My advice is that they ought to send the genius to the Medical School first, if he is that interested in the art of healing. Medicine has become and is becoming more and more an exact science where chemistry, physics and physiology play a tremendous role. He would feel like an Alice in Wonderland among the doctors.

All this does not mean that the author assumes a supercilious attitude to the whole gamut of healing outside of the field of regular medicine. Dr. Koole discusses each phase seriously and open-mindedly. He definitely states that we should be happy that there are powerful personalities who are able to accomplish what no one else is able to do. He correctly admonishes that at least some doctors should pay more attention to the importance of faith and prayer and that many authenticated cases should be seriously investigated. Nevertheless, he criticizes the overoptimism, the one-sidedness and the theological nuances of the movement.

We have given only a few instances to stimulate the reader to understand in what orbit the mind of Dr. Koole moves in this book. There is a crescendo of interest in this subject on the part of our ministers and our people. So much is being written on the subject and appears on radio and television that our people are clamoring for leadership. It would be well for anyone who wishes to do that to read this book. The fact that it is written by one like Dr. Koole and published by Kok, a firm reputable for soundness, are sufficient inducements.

On the other hand, I have always felt that the medical profession is not paying enough attention to develop a corps of well-trained and qualified masseurs. Old Solon, six centuries B.C., wrote already:

"The smallest hurt sometimes can fume and rage
More than the art of physic can assuage.
Sometimes the fury of the worst disease,
The hand, with gentle stroking, can appease."

My other remark is that it seems to me the author sermonizes at times a little too much. Dr. Koole seems so imbued with the Heidelberg Catechism that he brings it in wherever he can. Personally we have not much against that. In some respect we would even compliment the author. But we doubt whether the non-Reformed or Evangelical reader that Dr. Koole also is trying to reach will get the full connotation of what he is trying to say.
We could write much more on this subject, but this is a review and not a personal dissertation.

We think it is an excellent, a timely, and a well-balanced study on one of the most important problems of today.

Peter G. Berkhoult, M.D.
Paterson, New Jersey


"To start with there was Shora"—that is Meindert De Jong's direct beginning of The Wheel on the School, his latest book, which won the 1954 Newberry award "for the most distinguished contribution to American literature for children."

He goes on—"Shora was a fishing village in Holland. It lay on the shore of the North Sea, tight against the dike." Shora is windswept and bare of trees except for one, the cherry tree in legless Janus' back yard. It is sparse of population—there are only five children in the school, and only one of these is a girl—Lina—a stout-hearted little creature with a sensitive imagination and a quick sympathy.

The action of the story begins with Lina's essay on storks—"Do you know about storks? ... They build great big messy nests, sometimes right on your roof ... They clap their bills almost all the time ... But it is a happy noise ... But I do not know much about storks, because storks never come to Shora." That was the problem—storks never come to Shora and why not?

The teacher, who is not of the hickory stick variety, but understanding and imaginative, gets just as enthusiastic as the children about their stork project. He lets them out early to "wonder about storks." He says, "If we wonder and wonder, then things will begin to happen." And things do happen in this book. It is not a machinery book where wheels go round and nothing else; it is not one of these—"Johnny opened the door. Then he shut it. He took a ride on the bus. He came home. Finis finale." Things hum in this book, you want to keep on reading.

The teacher and the children decide that the roofs of their village are too sharp for storks to nest on, so the children set out, each in a different direction on five roads leading out of Shora in search of wagon wheels! In the searching each has a unique adventure that involves suspense and many problems and such divergent characters as a dour farmer, a ninety-three-year-old retired fisherman, who is forever young, and a financially embarrassed tin man.

I like the way De Jong gives unity to his plot by bringing his characters together in the last and most exciting adventure when all of them have a hand in rescuing Lina and old Douwa from the sea and in procuring a wagon wheel at the same time. The wheel is laid flat upon the schoolhouse roof, and everybody is happy when a stork and his mate settle down contentedly to build a nest in Shora.

Harpers' editor of Books for Boys and Girls has said of Meindert De Jong, "He is the warmest, most generous, most understanding of authors." His book, The Wheel on the School, tells a warm and human story that is thoroughly convincing.

Alice Fenenga
Phoenix, Arizona


RELIGIOUS and theological scholarship goes on apace and one is hard put to keep abreast of it. This two-volume, self-styled "extension" aims to render service in that regard. It adds another story to the superstructure of the New Schaff-Herzog Encyclopedia of Religious Knowledge.

That set, which is one of the best reference works on religion extant, barely reached into the present century. Much water has catapulted over the religious dam since then. Hence we have in this brace of books supplement, re-evaluation, and additional information: supplement, in those cases where new data has come to light on old themes; re-evaluation, where new judgments are in order (e.g. in the significance of Ansgar as "Apostle of the North") and additional information, much of which was emergent in the first half of this current century. Leading contemporary theologians and churchmen (including Dr. Henry Beets and Prof. L. Berkhof of the Christian Reformed Church of America) come in for considerable attention.

With a distinguished editorial committee of eleven (including Dr. Albert Hyma whose province is the Medieval and Reformation Church) and with some five hundred contributors including C. Van Til and Paul Wooley of the Orthodox Presbyterian Church, John H. Kronminga and L. Verduin of the Christian Reformed Church, the late William Gouloose of the Reformed Church of America, and D. Nauta of the Free University of Amsterdam, this extension bids fair to attain a significance of long standing. Without detracting from its many merits, this reviewer noted what to him was a serious omission. In Harold Bender's analysis of Anabaptism and his listing of recent periodical literature which sought to correct earlier, distorted views, one fails to read the name of a Fulbright scholar who studied Pre-Reformation sects in the Low Countries and has written extensively on the subject. I refer to the Rev. L. Verduin. His contributions deserve to be noted, so it seems to me

John H. Bratt
Calvin College

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Hoeksema, Herman, Love The Lord Thy God. (Grand Rapids: Eerdmans; 1955). 290 pages. $3.00.

This book is the eighth volume in the Rev. Herman Hoeksema’s serial exposition of the Heidelberg Catechism. At this writing the ninth volume is being issued. If the Lord spares his life, Mr. Hoeksema will shortly complete this exposition. Volume Eight, which we consider here, is a valuable addition to the library Hoeksema correctly points out that deviation from thirty-two to thirty-eight of the Catechism. This shows that the Catechism does not introduce here a section seems to be relatively easy to treat, but treatment of these Lord’s Days. With great care he received remuneration for our salvation in our good works. Hoeksema’s warning against hasty characterization of certain writers as “anti-nomians” is certainly to the point. A strong repudiation of the wrong conception of good works and their value does not make one an antinomian.

This reviewer is puzzled by the lengthy discussion of human responsibility and God’s counsel on pages twenty-four through thirty-one. Those who speak of “two” wills of God, the will of command and the counsel of God generally do not in order to solve the problem of God’s counsel and man’s freedom, but in order to try to explain to an extent how God can efficiently will what he expressly forbids. On this point Hoeksema ultimately also acknowledges a deep mystery.

The material on the Sabbath is especially beautiful. This section of the book also contains more explicit admonition than the rest of the volume. Too often the imperatives are found only in the quotations from Scripture and are relatively wanting from the exposition proper. Ministers using this book should carefully use it as an exposition of the Catechism and not as a book of models for catechism sermons.

Carl Kromminga
Calvin Seminary


This is a volume of sermons by the late Professor David E. Roberts of Union Theological Seminary in New York. The sermons are very brief but also very meaty. There are many sections of the book as a whole which are apparently sound. But, at crucial points in the sermons, Roberts shows the true nature of the presuppositions of his theology. Back of his statements on forgiveness and atonement one can, without much difficulty, see a strong type of moral influence theory operative. Ultimately Jesus saves us by his faith. He saves by submitting to suffering in accordance with the will of God. If we go and do likewise we shall be forgiven and shall achieve the grandeur of man, the ability to be forgiving.

The personal “Christian” ethic of the writer is naively applied to East and West tensions. Neither side is willing to recognize that there is wileness on its own hands because this recognition would be interpreted as a sign of weakness (p. 147). If both sides would confess fault there would be dignity in international discussion.

These sermons are very well written. The thought is clearly expressed in choice language. Roberts knew what he wanted to say before he began to speak.

Robert has no use for a cheap “peace of mind” ministry. Writing on this subject he declares that much modern pastoral care tries to banish anxiety which roots in our economic system by superficial methods. Robert writes,

Ignoring the theological content of the Gospel, ignoring its ethical implications for economics and politics, the parson sets himself up as a sort of twentieth-century witch doctor, who can drive away worries by uttering happy incantations every Sunday. Actually, it does no good to tell people to stop worrying about their personalities or their jobs or their marriages, so long as their basic desires for superiority and prestige remain untouched. And the attempt to use Christian faith as a means for acquiring the kind of cheery charm that will get one to the top in this competitive scramble is about as complete a perversion of the Gospel as one could imagine.

One need not agree with Roberts’ theological presuppositions in order to appreciate the truth in this statement.

Carl Kromminga
Calvin Seminary


This book represents the second volume of a trilogy on eschatology. The subject matter is timely indeed. We are living in days of great uncertainty. Even the godly can scarcely maintain their hope in the face of recent international developments. Some of them seem to waver in their hope in the ultimate victory in the eschatological era.

Dr. Dyk first established the immortality of the human being. Without this the ensuing discussion would be of no avail. The author then examined the various confessions relative to the conditions or states of the soul in the intermediate period between death and resurrection.

The major part of the book is devoted to a discussion of the biblical conception of the state of death. There follows a presentation of the relationship between life here on earth and in heaven in a successful attempt to show that the two are not un-
related and earthly life has a bearing upon the determination of every one who makes the great transition. The remaining section of the volume presents in an illuminating way the fellowship, the determination of every one who makes the great transition. The remaining section of the volume suited his preconceived notion of what love is. Love and to enrich them.

The book is of great value in answering many of the questions concerning the lot of the individual when he crosses the Great Divide. The believer able to read the Dutch will find this document of hope worthy of reading and rereading. It will do much to dissipate the uncertainty that disturbs the Christian who looks longingly forward to the time of release.

Henry Schultze
Calvin Seminary


THIS is a devotional study of the parables and similar constructions in the Bible. The author is a well-known Bible teacher in Great Britain. Trench's book on the parables was generally and favorably known for over a century. Beyond the work on the parables in commentators and dictionaries and other partial treatments nothing has been done that supersedes the volume of Trench. G. H. Lang bids fair to do so. He has furnished us with a comprehensive volume touching on and interpreting all the parabolic teachings in the Bible. In the main, he has given us a sane, satisfying, and challenging interpretation. One will undoubtedly find occasion again and again to do differently with the interpretation proffered, but he cannot question the sincerity with which the author attempts to find and to present the practical lesson for each individual for today's problems. The writer is inclined toward the fundamentalistic position which will, in the estimation of many Bible students, prove to be an asset. We are happy to welcome this volume to our shelves of books of orthodox colouring. It, too, seeks to bring the message of the Bible into our thinking and living, and to enrich them.

Henry Schultze
Calvin Seminary

Hoeksema, Herman, LOVE THY NEIGHBOR FOR GOD'S SAKE. (Grand Rapids: Eerdmans; 1955). 195 pp. $2.50.

THIS IS THE ninth volume in the Rev. Herman Hoeksema's series on the Heidelberg Catechism. It is not the best of the series. The third chapter on Lord's Day XL in particular is marred by a gymnastic effort to keep God and us from loving sinners. Hoeksema holds that Colossians 3:14 comes close to being a Biblical definition of love. He then proceeds to put into the words "the bond of perfectness" a meaning which suits his preconceived notion of what love is. Love requires a perfect subject and a perfect object. This may be correct on other grounds, but Colossians 3:14 certainly does not prove it. And it may be seriously doubted that this definition is true on any basis whatsoever. The upshot of the whole discussion on love is this: God loves his people in eternity, as elect objects, although they are sinners in time. This kind of thinking directly contradicts the explicit statements of the Canons of Dort, the First Head of Doctrine, Articles 7, 10, and 15 (by implication) where election has as its object those who had fallen, those who are in the common mass of sinners, and those who had common misery with the reprobate.

Aside from this wanton speculation this volume has much to commend it to the preacher seeking to construct good sermons on the Heidelberg Catechism. The very last chapter in the book is well written and materially excellent. Hoeksema makes a valiant effort to keep the "Higher Calvinists" out of the Antinomian camp. If he would have made an equally diligent effort to keep himself from imputing Arminianism to his Reformed brethren it would have been well.

Carl Kromminga
Calvin Seminary


MR. VAN DYK is an author of long standing in her country; and it may be said that she has developed her talent beautifully. She writes in a fluent and polished parlando or conversational style with considerable charm and appeal. She has a worthwhile plot: the conflict of a father with his postwar family in which the mother figures as the peace-maker. The author sprinkles her interesting and even gripping story with a good dose of pure and intelligent humor. She shows a remarkable character analysis which is on the whole indirect and consistent. There are no rascals in this novel, but everyday, common, decent people whose character faults and bad habits are tempered by their civilization or Christian background. The outstanding exemplary lives are those of the mother, her parents and two sons, and a daughter, and the later converted fiancée of the second son. The ones who need correction badly are the puritanic and formalistic father, the second daughter who insists on keeping company with a kind-hearted but worldly-minded boy, and the father of the humanistic but charming fiancée, who was a collaborator with the Germans during the recent world war, and became a drunkard afterwards.

These three characters undergo a radical change, the first two through the tragical ending of the unchurched boy friend, and the last one through the Christian example of the grandparents and the future husband of his own daughter. All other necessary
changes or corrections are brought about by simple experiences and adventures.

This book is an almost perfect illustration of how God through His general and individual Providence directs and purposes the life of nations, institutions, and particular people. It shows the value of Christian organizations and institutions as well as of Christian homes and character, for the benefit of a Christian society. There is no fatalism and no existentialism (life is nothing but anxiety and no one can change it) in this serious but pleasant book. It is an excellent popular Christian novel, of high ethical and religious merit. Some critics may say that it could have more action, more drama, more literary style, more profundity. But it has all four, and in a remarkable measure. This novel is good literature, sound morality, and sane but warm religion. And this religion is our good old Calvinism. In such books the present Netherlands fiction is rich. May God bless their authors and publishers!

Henry J. Van Andel
Calvin College


In 1913 the author delivered the Stone Lectures at the Princeton Theological Seminary. This is the third edition in which these lectures in expanded form appeared in print.

This is a thorough-going work such as men who know the author have learned to expect from him. It is divided into four main parts. In the first part Griffith-Thomas attempts to set forth the biblical revelations of the Holy Spirit both in the O. T. and the N. T. He also combs the apocrypha for evidences of Jewish thinking on the subject. He correctly observes that there is no other objective source for material on the subject.

After summarizing the materials gleaned from Scripture, the writer presents in part two the historical interpretations of the Spirit beginning with the ante-Nicean fathers on through the 19th century. This section is again closed with a valuable summary. The third part gives us the theological formulations in which the person and the names of the Holy Spirit are presented together with His relationship to the individual, the Church, and the world. The fourth section is devoted to the modern applications of such centers of thought as divine immanence, modernism, mysticism, intellectualism, and others. The book covers a wide range of subjects and covers them well, from the viewpoint of a devoted Bible student. For the student not the least valuable addition is a worthy bibliography. The author enhances the value of the volume by supplying valuable listings of the references with the minor subjects that are considered.

This book will take its place alongside of such classical books as those of A. Kuyper and Owen on the same general subject. It is the work of a scholar who unites in a single volume real scholarship and a pronounced devotional spirit. Here you will find, I think, Griffith-Thomas at his best.

Henry Schultze
Calvin Seminary


The study of the Holy Spirit remains persistently fascinating. Beyond what Holy Scripture says about Him, He remains evasive and limited to whatever the Christian experiences of and by Him. The personality of the Spirit, even though it is clearly taught in Scripture, remains in the minds of Christians an enigma. The very name, spirit is not suggestive of a personality as the names of Father and Son are. Then, too, the omnipresence of the Spirit is difficult to relate to a personality. We find it needful for our grasp to localize concepts. We place the Father in Heaven, the Son at His right side, but we cannot place the Spirit. He is simply everywhere. Jesus Himself intimated such difficulty when He informed Nicodemus that the Spirit is like the wind. We know not whence it cometh or whither it goeth.

S. F. Pierce is an English divine of the beginning of the 19th century. He has written extensively on growth in grace. We now have before us a reprint of a portion of his elaborate work. It presents the person and the office of the Holy Spirit. The second part of this volume is devoted to the work of the Holy Spirit in the life of the redeemed. The author traces the Spirit's work throughout the entire course of the spiritual development from the covenant of grace through the consummation, from regeneration to eternal glory. The book is charged with Scriptural references. Its spirit is that of orthodoxy and of devotion. It constitutes a welcome addition to the number of devotional books that will stimulate Christian thinking and living in this age of turbulence.

Henry Schultze
Calvin Seminary

THE CALVIN FORUM

Calvin College and Seminary
Grand Rapids 6, Michigan

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Correspondence

The Calvin Forum

Dear Professor Bratt:

Please excuse so late a reply to your letter of July 8, 1955, which was addressed to my brother in Saint Germain-en-Laye. When he moved recently he misplaced it, and it was only recently found again in the pages of a book.

Of late my time has been fully occupied, for I have had to take the examinations required for the Doctor of Theology degree, while continuing as pastor of an important parish and meeting also a number of other obligations.

Concerning the rest of your letter, about the Union Nationale des Eglises Réformées Evangéliques Indépendantes de France, I share your opinion. I have not yet succeeded in understanding how it was possible for a representative of that church and for those churches themselves to be received as full members of the Reformed Ecumenical Synod of Edinburgh in 1954. As a matter of fact, everyone knows that the Eglises Réformées Evangéliques Indépendantes de France fulfill neither of the two basic conditions required by the statutes of the Ecumenical Synod for admission, namely:

1. To uphold one of the confessions of faith of the Reformation (tradition) (which the Eglises Réformées Evangéliques Indépendantes de France do not).

2. To maintain the discipline connected with the Lord's Supper (which they also do not).

Asking you once again to excuse so late a reply I remain

Translated by A. Otten

Sincerely,

Pierre Marcel