the CALVIN Forum

A Diamond Jubilee
So Long Loyal
Seminary and College

Educational Reform
Dutch Problems

The Pulpit Prince
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Two Modern Novelists
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VOL. XVI, NO. 9 TWO DOLLARS A YEAR APRIL, 1951

The CALVIN FORUM

Published by the Calvin Forum Board of Publication

VOLUME XVI, NO. IX **APRIL, 1951**

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Loyal for Seventy-five Years

Henry Schultze
Calvin College

NINETEEN hundred fifty-one marks the seventy-fifth anniversary of the existence of Calvin College and Seminary. Calvin's history has, in some ways, been a rather distinctive one. The majority of the church-related colleges of America have manifested a spirit of increasing disloyalty to the churches which gave them birth. The usual pattern is somewhat as follows: A denomination, or perhaps some of its leaders, develop the conviction that the continued existence of their church calls for trained leaders, inspired with the Christian traditions to which the church is committed. Pursuant to this conviction a college is founded. As time elapses, the college assumes a spirit of independence. It drifts away from the church, and the sons and daughters it trains, in turn fail to reflect the Christian enthusiasm which once characterized the church. Thus the college becomes a liability, and often even a curse to its founder. And then forces other than those loyal to the church take advantage of an existing educational institution. The church does not too reluctantly surrender its jurisdiction and feels somewhat compensated by being no longer financially responsible for the burdens that were getting to be too exacting. Time alone will tell whether history will repeat itself in the case of Calvin College and Seminary. However, the fact that it has remained loyal for so long a time to the church which mothered it, calls for a bit of explanation. The following factors may, to a large extent, account for it.

Conscious Possessorship

Calvin College and Seminary has been persistently regarded as the possession of the Christian Reformed Church. Indeed, in the truest sense of the term, Calvin may be said to be owned, operated, and financed by the Christian Reformed Church. This relationship of the institution to the church is not always looked upon favorably. Voices have been heard, and are still being heard, to the effect that the church should transfer the college to some other organization, more or less independent of the church. These voices imply the ownership, even though rather reluctantly. The considerations against the ecclesiastical ownership of Calvin have manifested themselves along two lines. The first is that the ownership of an educational institution such as Calvin College on the part of a church runs counter to what is held to be a generally adopted principle; second, that the church is not obligated to supply a general education—and by *general* education is meant *any* education not leading to the Christian ministry. On the other hand, some of the leaders have felt that this is decidedly objectionable on the ground that it would foster the secularization of the college, and that the end of the history of loyalty would thereby soon be reached. Then, too, it is held that the parents are responsible for the education of their children, and that is interpreted to mean that there is only one acceptable way of their doing it, and that is by way of organizing a system consisting of parents and other friends of the cause. Yet the church, as a matter of fact, has never wiped its hands clean of the responsibility of Christian education. For she still feels obligated to urge consistories to see to it that good Christian schools are established in or near the various congregations.

However, it is agreed that the very life of a church is at stake if the cause of Christian education is lost. That consciousness may, in some degree, have impaired the effect of the persistent agitation on the part of the "separatists". At any rate, the fact that Calvin, up to this time, has been church-owned in the real sense of the term has had much to do with its loyalty, and the idea of its being "our" school is still very much a factor in the interest of our ecclesiastical membership. Accordingly, they feel it incumbent upon themselves to watch very carefully any indication of deviation, and will offer freely their criticism of any development that may appear to be objectionable. This criticism may even take the form of a protest presented to the proper ecclesiastical authorities. This undoubtedly colors the general complexion of the school. It also limits certain phases of academic development; but what may have been lost there was gained in the form of loyalty.

Financial Dependency

Then, too, the policy of keeping the institution financially dependent upon the church has contributed a great deal to the continued close association between the two. I suspect that one of the main reasons for the lack of loyalty in some church-related institutions is the establishment of endowments which in time may render an institution no longer dependent upon its church constituents. The authorities at Calvin have played with the idea of establishing an endowment, and have even worked

at the plan of establishing a million-dollar endowment fund, but the response of the church as a whole has been such that the plan is, to all intents and purposes, now dead.

Since Calvin College and Seminary is dependent for its very breath upon the generosity of the church, the school's loyalty follows almost of necessity. There is, of course, a touch of gratitude in this devotion. Fundamentally, it is a matter of agreement with the position of the church. The church has collected its contributions by the method of setting quotas or assessments upon its various members. There has been, of course, some resentment to the paying of these assessments because of the apparent lack of conviction that the area of higher Christian education is one of the most strategic in the progress of the Kingdom. It has not always been thought that the church's continued distinctiveness depends, in part, upon the training received by its educated laity, and not solely upon the training of its ministers. It is now generally believed that as the College and Seminary goes, so the church will go. And, consequently, the maintenance of the College and Seminary is regarded as of supreme importance to the life of the church.

A Carefully Selected Faculty

Calvin College and Seminary has manifested a rather unique thoroughness in its program of faculty selection. The qualifications of a faculty member are not solely those of an individual academically well prepared. The authorities insist that they be thoroughly convinced as to the candidate's commitment to the Calvinistic position. Consequently, there is required at the time of selection not merely a statement from other institutions as to his pedagogical and academic preparation but also a certification from his ecclesiastical authorities that he is "soundly Reformed". In addition, the candidate must submit to an interview that is calculated to convince the Board or its representatives that he is thoroughly in agreement with all the distinctive characteristics of the Christian Reformed Church. And in order to assure the Calvin authorities that the candidate is loyal to the institution which it owns and operates, he is required to sign the formularies of unity. This signifies that he is loyal to the creedal standards of the church, that he promises not to teach anything contrary thereto, that he will submit for review to the Board of Trustees any point with which he is in disagreement, that he will desist from teaching his deviating position, and that he will submit to ecclesiastical discipline if it should be necessary. The signing of such formularies of unity is, of course, in itself a commitment to loyalty. However, even after all of these precautions, a staff member may in time show a lack of whole-hearted agreement with the position of the church. He is then subject to discipline, even to the extent of dismissal. Whatever one may think of such close supervision on members of the staff, it cannot be gainsaid that it is an effective method of securing and insuring loyalty to the institution.

Student Selection

The loyalty of Calvin to its church is further enhanced by a careful policy of student selection. Since the church operates the school for the benefit of its own youth, the student body is almost exclusively Christian Reformed in character. Indeed, there is a ruling of the Board of Trustees calling for a careful screening of prospective students. Those who apply for admission are required to submit a statement from their pastor indicating that they are recommended as to their morals, Christian influence, interest in the church, and so on. Realizing that the mutual influence of students upon each other is a great educational factor, the Board has ordered the admissions committee to permit none to be enrolled except those who are members of an orthodox Protestant church. The applicants for admission other than Christian Reformed, being made thoroughly acquainted with the position of the school, and realizing that their tuition rates are higher than those of the Christian Reformed constituency, manifest some reluctance to enroll at Calvin. The exceptions permitted are rare, indeed, and are made only when there are rather unusual circumstances and after a careful interview has been held with the prospective student.

Even the rules that govern the conduct of students at our school are patterned, in the main, after those that obtain throughout the church as a whole. Many of these rules and regulations are restrictive in character and are regarded as rather irritating, but they very likely account in no small degree for the distinctive loyalty to the church manifested throughout the last three-quarters of a century.

As indicated above, such close supervision over the school by the church has its limitations and at times may prove to be a bit confining to intellectual development. The situation at Calvin College is, nevertheless, tremendously challenging. The staff is expected to do pioneer work in the tremendous task of applying principles of Calvinism to every phase of human interest. And, since the developments in the area of learning are, in a large measure, materialistic in character, the staff has the obligation of evaluating every bit of development that is presented in the world of learning, since it must be reëvaluated in the light of the world and life view to which the school is committed.

To make the glory of God the primary objective in a world that chooses to ignore Him is a most difficult and trying assignment, but it spells the difference between seventy-five years of loyalty and three-quarters of a century of estrangement.

Calvin College and Seminary

Out of One*

George Stob
Professor of Church History
Calvin Seminary

IT gives to us Seminarians a little feeling of pride to know that we occupy a primary and strategic role in this Diamond Jubilee Celebration of Calvin College and Seminary. And when we note that on this day the Seminary initiates the Jubilee Week, we are moved to say, humbly: "Even so! We are first now, because we were first from the beginning."

The Matrix

Out of the soul of that little institution, shyly retiring on that corner of the Campus, came all the rest that in this week and in this year we so proudly celebrate. Out of the mind of Koene Vanden Bosch, the first lone minister of the Christian Reformed Church, came the idea. Out of the idea came the private instruction for ministerial training in the parsonage at Grand Rapids, at Graafschap, at Muskegon. Out of that private instruction came, on March 15, 1876, the officially appointed Theological School, resting on the spare shoulders of that little man who was the first officially appointed Professor. Out of that one man Theological School came a curriculum fearful and wonderful to behold, and even more fearful and wonderful to teach. Out of that curriculum came the literary branches, out of the literary branches the Literary Department, out of the Literary Department the Preparatory School, out of the Preparatory School, with the intrusion of the presumptuous fair ones, a Co-ed School, out of the Co-ed School, a Junior College and a High School, and out of the Junior College, a College.

Out of the pastor's study came a rented school room, out of the pastor-teacher came a Professor, and out of both came a whole system of higher education, with a Campus, a Faculty of seventy, a variety of academic departments and courses, a collection of imposing academic buildings, a teeming student body, and a vast body of Alumni gone from Calvin's learning to work and leadership in every area and vocation and profession throughout and beyond our land. And all of that came out of the little preachers' school that came out of the poor little Church that came out of a poor little people who came out of God.

* Chapel talk, delivered at the Calvin Chapel Service under the direction of Calvin Seminary students, the opening day of Jubilee Week.

As in the Beginning

To say all that could mean no more than to take note of a curious historical commonplace. It is well known, for example, that Harvard started out as a little preachers' school, and so did Yale, and so did Princeton. But the fact of those origins seems to have little significance for those schools. In Harvard and Yale, Divinity has been shunted off into a Department which lives by the grace and under the tutelage of an educational system that draws its life-blood and gets its ideology from elsewhere. In Princeton, Divinity was shunted completely off the Campus. In those schools educational character and aims seems to have little relationship to their beginnings. There are some who seem to think this is inescapable in the development and progress of schools which in time outgrow their religious and ecclesiastical beginnings.

We believe that is not so, and will not be so, in respect of Calvin. There is a vital and continuing relationship between the little preachers' school in Graafschap and the greatly extended and still extending educational institution on the campus in Grand Rapids. That's why we Seminarians humbly, and yet with conscious conviction, initiate the celebration of this Diamond Memorial. We are certain we don't stand here as representatives of a little historical curiosity. We stand here as representatives of what is not only historically prior, but as representatives of what is essential and foundational to our whole educational structure and life.

We still believe, as do you all, that theology is the queen of the sciences, and the reverenced mother of our schools. And even as Calvin has come into existence and is maintained out of theological conviction, we believe that her education is and aims to be governed by theological truth. There is that much relationship between the first little preachers' school and the Calvin College and Seminary which stand out of it seventy-five years later. The relationship is not one of historical accident; it is one of continuous and expanding growth out of basic belief.

The Relationship

It is not my intention this morning to ask how much we Seminarians, who are in particular the students and exponents of theology, have contributed

to the educational character and direction of Calvin. Nor is it my intention to ask how thoroughly and consistently our theology has been integrated into our education and made to govern our educational objectives. To be sure, those are good questions for each of us to ask.

But I am now concerned to think about the practical relationship between Calvin College and Calvin Seminary at this point in history, seventy-five years from our joint beginning. In terms of origin, Calvin College and Seminary are closer than twins. They are essentially one. And this is a good time for reminding ourselves that they ought to be in so close a relationship as to be essentially one today. It is not enough that our relationship should appear in that we occupy the same plot of ground, are governed by the same Board of Trustees, drink coffee at the same Dorm, or compound a preacher's family out of the marriage of a Seminary boy to a College girl. The big thing in our relationship is that which touches the heart of matters educational. How shall we foster that and make it expressive and fruitful?

Its Practical Expression

One ventures a lot when he dares to get practical. But I venture. I venture to suggest an inter-faculty relationship which provides not only professorial camaraderie, but more specially one which makes provision for joint study and discussion of educational and theological problems in all their ramifications; and as well some organized Faculty Seminars which may help concretely to advance Calvinistic scholarship. I venture to suggest the formation of joint student groups, where theologians in the making might meet for discussions with philosophers and historians and sociologists and economists and educators in the making. I venture to suggest a joint student publication in which Seminarians find opportunity for editorializing and for otherwise sharing more fully in the common life and striving of the Calvinistic youth who stand in the forefront of their generation.

There is one more thing—more problematical and perhaps more visionary, but fully as important. That is the possibility of looking for some kind of integration and correlation between the Faculties and curricula of Calvin College and Seminary. I say this with diffidence. I know this would need much study, and perhaps a lot more growth in both College and Seminary. But if we can talk about a University we can talk about this, and if we study ways to the one we must study the way to the other. For it is hardly to be supposed that we can ever achieve a University without the co-ordinate growth of Calvin College and Seminary, and apart from the combined and co-ordinated resources of their Faculties.

* * * * *

In any event, the principle from which we start is that we are essentially one now, as we were really one at the beginning. This we cannot forget as we now survey the history of our common life and trace it to its roots. Nor shall we forget it, but from this renewed remembrance move together in closer fellowship, for richer service to our own communion, and for a more powerful and fruitful impact upon our world.

The Problem of Educational Reform in the Netherlands

Cornelius Jaarsma
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LAST month I went at some length to set before the reader the educational pattern of the Kees Boeke School, the Activity School and Children's Community. It is the belief of Kees Boeke that the highest values of human life are religious and moral. That is, man is capable of realizing religious and moral values because he is so constituted. It is the primary function of education to realize these values in man. These values are realized by stimulating the self-activity of learners in a given milieu so that all the capacities of children are activated toward the attainment of these truly human ends.

More than twenty-five years ago Mr. Boeke, then an engineer, began to realize that Dutch education was not human, as he, and many others too, saw it. The great majority kept on talking, and they are still talking. Kees Boeke and his good English wife decided to do something about it. They did. In their home they undertook a great humanitarian task. They began a school which embodied their thinking in "didactics," curriculum and methodology.

Today they have two grand new buildings, financed by the state. The school receives state subsidy. Here one sees in operation the educational theory, not of Kees Boeke, (though it has become his and he has put it to work in the Dutch milieu), but of educational reform of the twentieth century. Queen Juliana sends her children to this school. This, of course, has proved a great boost for Boeke's adventure.

But I am not continuing my discussion of the Kees Boeke School. As I stated at the conclusion of last month's article, I plan to discuss educational reform in the Netherlands.

In this article I plan to confine myself to the problem of educational reform in general. We as a Christian school constituency are vitally interested in the attitude of our Reformed people to the plea for educational reform. I hinted at this at the close of last month's article. Next month I plan to enlarge on this aspect of our discussion.

What Is the Present Status of Dutch Education?

To understand the problem which the Dutch schools face, one must first of all understand the present situation, and secondly the historical development which brought this about. From a logical point of view the historical discussion should come first. However, readers wholly unfamiliar with the situation will appreciate the historical part more when they have some conception of the present condition.

Schools in the Netherlands have not changed appreciably since 1900. In spite of the fact that Herbartianism (which we shall discuss later) has been discredited in theory, in practice the impact of this movement is still predominant. The school is still a "center of distribution for all manner of traditional knowledge."[1]. That school is still rated the best which advances pupils the farthest along the road of knowledge. This is measured by examination. The "to be or not to be" of many schools depends upon the success or failure of graduates in state examinations.

In 1948 seventy-five percent of the finishing students of the *Hooge Burger School* (literary and scientific high school) succeeded to pass final examinations.[2] I have no figures for *het Gymnasium* (literary high school), but I was told this would be no higher. This does not take into account the many failures (in many cases as many as forty or fifty percent) in both high schools during the five- or six-year course. When pupils fail in one subject during the six years, they must repeat the entire year. The graded system is very rigid.

It is examination upon examination upon examination. Each one presents a threat to the student. If he cannot survive, he'll have to be content with what is regarded as something less or lower in life. He is a failure from the point of view of survival.

What does he do when he fails? If he fails in the course of his study at *het Gymnasium* (six-year course) he can go to the *Hooge Burger School* (five-year course), the historical and scientific division. Transfer will mean the loss of one or two years since the courses of study vary greatly. Pupils who do not qualify for the two secondary schools mentioned can attend the four-year *Mulo* or *Ulo* School.[3] This school is an extension of the elementary school and does not prepare for advanced education. It is terminal in character. There is also a two-year extension of the elementary school.

The entire classification and organization of schools points to a selective process on an intellectual basis. Urban elementary education particularly aims at preparation for more advanced education for those who can survive. This already constitutes a constant threat to the individual when in his childhood years.

What Dr. Turkstra says about secondary education in the Netherlands is applicable to elementary education likewise to a large extent. He speaks of it as being too intellectualistic and too individualistic.[4] Too intellectualistic, for it is a one-sided adaptation for the assimilation of knowledge. Too individualistic, for it minimizes community life, tolerance, and character development.

The Effect Upon Education in General

The pressure upon the teacher for his pupils' success in formal, subject matter examinations is so great that he has his pedagogical eye and the child's learning purpose focussed on this end.

What becomes of character development and of the forming of human personality in general under these conditions? And what happens to the center of gravity in the Christian life? No amount or quality of Bible instruction, nor skillful interpretation of the subject matter fields according to revealed truth can compete with the weight of the examination emphasis.

Did my visits of many schools in the Netherlands confirm this situation? On the whole, yes. I saw several tragic results of it. I also saw some real efforts to bring about a change, even in the present framework. This framework is really a vicious cycle. The school teaches what it does because it will be emphasized in the final examination. And the examination asks what it does because the school teaches just this. Now to get out of this cycle is the question. I saw some courageous attempts.

The schools in rural areas have an easier time of it than the urban schools. This was very obvious upon my visits. Few rural school pupils attempt secondary education in preparation for higher education. Hence, rural school education can be more terminal. Being more terminal, it is not pressed by the examination goal. Personal values can be stressed. Urban schools present an entirely different picture. Fill the bottle to overflowing. But, says

[1] Rombouts quoted by L. Van Klinken in *Een Diagnose van de Hedendaagsche Schoolziekte*, p. 88.

[2] Turkstra, H., Jaarverslag van de Rector, Christelijk Lyceum te Hilversum, 1947-1948, p. 2.

[3] Both abbreviations are used. *Mulo* is the abbreviation for "Meer Uitgebreid Lager Onderwijs," and *Ulo* for "Uitgebreid Lager Onderwijs."

[4] Turkstra, H., "Openingswoord—Reformistisch en niet Radicaal." *Christelijk Paedagogisch Studiecentrum*, 1950.

Dr. Gunning, "I know of nothing more tragic than the unhappiness which results from learning too much."[5]

And what is the Dutch attitude toward this situation? One of the foremost Rectors (Principal) of a *Gereformeerd Gymnasium* (Reformed Secondary School) said to me, "Man, er moet verandering komen. Maar hoe weet ik niet. Wij zijn zulke individualisten. Ieder vakleeraar houdt zich bij het zijne."[6] L. Van Klinken says in the book referred to before, "The Christian school should protest against the superior attitude of an intellectualism that destroys the fabric of human values."

The cry of the urgency for reform is universal. Great caution, however, is advised in Christian school circles. A Christian educational structure, soundly conceived, and the freedom to place this over against classical humanism of the past and the social humanism of the present are suggested as the only remedy.

* * * * *

Historical Perspective

How did the situation briefly described above come to pass? We need historical perspective to appreciate the problem. It is really a long story, and not easily described in a short article.

It all goes back to the Aufklärung, the Enlightenment of the eighteenth century. This great movement in history was more than a reaction or revolt against traditions and institutions. It became a total life-and-world-view. It engulfed the whole of human thinking.

Immanuel Kant, the greatest of the Enlightenment philosophers, spoke of it as man stepping out of a self-afflicted immaturity. This immaturity, Kant thought, followed from the failure of the individual to use his own reason without assistance from another.

The Enlightenment

The common view that the Enlightenment was philosophically a blending of French rationalism and English empiricism is, in the light of history, not tenable. Essentially it went back to pagan classical thinking. It sought to emancipate human thought from medieval theological and philosophical thinking, and all supernatural revelation in scripture and in history.

The revived classical pagan line of thinking, however, appeared in new forms, or perhaps better stated, it brought forth new creations of the human mind.

I shall mention only the characteristics that concern us in this discussion.

The autonomous human reason proceeded to analyze all reality into discrete parts and then sought to put them together again in a mosaic or aggregation. The result was that God and creation, man and his world, man and man, etc., were placed in juxtaposition, side by side. The Enlightenment sought to emancipate the world from God, reason from revelation, the human will from grace, and thus pave the way for a moralized Christianity, an ethicism that would remove all religious barriers.

As a philosophy of life, the Enlightenment penetrated every area of human endeavor. This is true for church, state, society, and every sphere of human relationship. Our American Declaration of Independence and our national constitution too are essentially products of the Enlightenment, and not of genuine Christian thinking.

Rationalism and Empiricism

It is especially the penetration by the Enlightenment of the sphere of knowledge that concerns us in this discussion. The great question was how do we come to know God, the world about us, and ourselves? Until the eighteenth century the answer had come from the "doctrines of the church" and Aristotle, though both had been questioned increasingly for two or three centuries previous.

In answer to the great question, English empiricism and French rationalism contributed two opposing views in revolt against medieval thinking. According to empiricism man secures valid knowledge from sense observation only. Aristotle too had taught this. However, there was this difference. The English empiricist in distinction from Aristotle did not only hold knowledge to originate in the sense organs, but limited the knowable to objects of sense.

This is not the place to appraise the value of a new attitude and approach to the world of nature. It should be said in passing, however, that the results have been amazing. We have but to remind ourselves of the fruits of scientific research today.

English empiricism crossed the English Channel to meet up with French rationalism. The latter was the French form or type of Enlightenment. For the French rationalist too man had become "the proper study" (Pope), but from another point of view than that of the empiricist. For the rationalist all knowledge originates in the active subject, in the active knowing process. Man is not passive, only listening to nature; he inquires of her too.

The effect of both movements individually and in interaction was to stimulate thirst for knowledge.

[5] Gunning, J. H., quoted in L. Van Klinken's *Een Diagnose van de Hedendaagsche Schoolziekte*, p. 89.

[6] "A change must take place. How, I do not know. We are strong individualists. Every teacher is a subject matter specialist and insists on a fixed quota for his field."

The French Encyclopedists added to this quest by advocating the accumulation of all knowledge for human betterment.

Critical Philosophy of Immanuel Kant

At the close of the eighteenth century Enlightenment, Immanuel Kant arises as a dominant figure in human thought. It has been said of him that the Enlightenment cleared through him and reappeared with new light. But when the new light appears, it is cleared of the last vestiges of the supernatural in human thought and life. Human reason was shown its limitations in the sphere of knowledge, and the human conscience was shown its infinite possibilities. Everything about man was put in its place, and as man he was declared autonomous.

Association Psychology

One more thing should be added here and the picture is about complete. I have reference to the association psychology which came up in the Enlightenment and bears the name characteristic of the eighteenth century.

According to the association psychology all knowledge originates in external presentation by sensation and perception. Out of these simple ideas more complex ideas are formed internally. In this synthetic activity our consciousness is born. The whole internal, psychic process is identified with our consciousness, and even self-consciousness.

Herbartianism

This psychology somehow weathered the clearing house of Kant, and remained the dominant psychology till the end of the nineteenth century, especially with reference to educational theory and practice in the schools.

Herbart comes on the scene the early part of the nineteenth century, and he succeeds Kant in the chair of philosophy at the University of Königsburg. Influenced by the critical philosophy of Kant, he turns his attention to the learning process.

Herbart's educational theory represents a synthesis of all the varied interests of the Enlightenment. The acquisition of knowledge is made primary; feeling and willing as mental processes are subordinated. The valuing of knowledge has no superficial utilitarian objective. Knowledge has the original power to make men, to bring up the individual to the stature of true manhood and womanhood. Man is inherently good and education by knowledge-getting can form him unto maturity.

How is this done? Learning is a continuous process in which new presentations (sensations and perceptions) are constantly being connected (associated) with previously acquired impressions in the psychic life of the individual. It is a matter of presentation, connecting, and assimilating. This definitely establishes the need for a psychological arrangement of subject matter and method of presentation.

This whole process, however, has a moral end. Herbart would make man, in true Enlightenment fashion, autonomous in his moral life by means of instruction in accordance with psychological principles of learning.

Popular Education of the Eighteenth Century

The Enlightenment and its reform of the nineteenth century constitute the background against which popular education arose in Europe and in America in the nineteenth century. It has given rise in Europe to the activity of the state with reference to education and to the public school in America.

When the neutral state (a feature of the Enlightenment) in the Netherlands sought increasingly to create a neutral school (non-religious in character), the struggle in the Netherlands arose for free education, meaning free from the church and state control. The liberal movement of the nineteenth century Enlightenment, one might say, tried to place education on a humanistic basis. The people of Reformed thinking especially protested, and the Christian school arose.

The Christian School Movement

And what kind of school must this be? It must be a school operated by Christian parents. They, through a board elected by them, should have the right to appoint teachers and determine the religious character of the school. This school must meet all the standards of scholarship required by the neutral state of the neutral public school and by secondary schools and universities. In the struggle that followed through the decades from the middle of the nineteenth century to nineteen hundred twenty for the equalization of the free schools with public schools it became imperative that the academic standard equal or surpass that of public education. And this standard was that of nineteenth century intellectualism.

What really happened in the Christian schools as well as in other free schools was this. The schools became free to determine their own religious slant. In the curriculum and in methodology Hebartian theory remained in control. Even instruction in religious truth, Biblical in content, was cast in Herbartian mold. (This is similar to our catechetical instruction which is generally still cast in scholastic mold.)

Demand for Reform

Herman Bavinck was one of the Reformed leaders who saw the threat of Herbartianism to Christian education. His *Pedagogische Beginselen, Beginselen der Psychologie* and others appeared to challenge the philosophy of life of the Enlightenment and its application to education. Lankamp, Gunning, Kohnstamm, Waterink, and others have done the same. This year Dr. J. Waterink is completing his twenty-fifth year at the Free University. During this time he has worked hard to give Christian education a truly scriptural orientation and a curriculum and methodology in keeping with the scriptural objective.

In spite of all this leadership the attempt at reform has bogged down. The dominantly intellectualistic emphasis continues. Parents and teachers protest. What holds it back? The discussion of this would make an article by itself. In general I would say the universities, deeply rooted intellectualism among scholars, and the examination system. Of course, these three are interwoven. One is involved in the other.

The sad thing is that Christian education has not been able to escape nineteenth century intellectualism. What should be central in Christian education hardly has a chance. It is encouraging to see with what frankness and courage many of our colleagues of the Reformed faith are attacking the problem. They need our prayers. We can learn much from their courageous leadership too.

* * * * *

And what can we learn from the struggle for educational reform in the Netherlands? Very much, I believe. Kees Boeke's answer to the problem cannot be the solution of Christian education. Much as one must admire educational reformers of his calibre and devotion, our answer lies in another direction.

The Preacher of Geneva

Harold Dekker
Minister of Radio Evangelism
Christian Reformed Church

IT IS one of the anomalies of history that John Calvin has become best known as a systematic theologian though he considered himself to be first of all a preacher. He believed that not the *Institutes* but his sermons were his most important contribution. While he did serve part-time as lecturer in theology, he always looked upon himself primarily as a pastor.

A "Best-Seller"

The evaluation of Calvin's contemporaries more closely approximated his own than that of later centuries. In his own day and in the years immediately following his sermons rivalled the *Institutes* in popularity. They were translated into various languages and were read widely. Frequently they were used in the pulpits of churches without pastors. Hundreds of them were printed in their original French and were systematically smuggled to the oppressed Protestants in Calvin's homeland.

They were also translated into other languages. It is striking that at least 700 were made available in English and gained great popularity in the British Isles. The first English translation appeared already in 1553 and the presses continued to pour them out for at least forty years. Beginning in 1574 the 159 sermons on Job went through five editions in a decade. There were also five separate editions of the sermons on the ten commandments. The entire set of 200 sermons on Deuteronomy was published in 1581, and the demand was so heavy that a new edition was turned out two years later. Although numerous translators were engaged in this task, over half of the entire output came from the pen of Arthur Golding.

Decline and Renewal

But so sharp was the subsequent decline in interest in the sermons that there was no further printing of English translations until the middle of the nineteenth century when two small collections appeared. And in other countries as well the preaching of Calvin was all but ignored for well over two centuries. In fact so little was the esteem in which they were held that in 1805 forty-four precious folio volumes containing stenographic copies of Calvin's preachments were sold by the Library at Geneva to a pair of booksellers, with the price determined by the weight of the paper. This may have been inadvertently done, but it at least indicates that the manuscripts were seldom consulted and their value was not realized. Due to this tragic mistake most of Calvin's sermons on the Old Testament prophets are lost, and many on the Gospels and certain New Testament epistles as well. Eight volumes were retrieved twenty years later by some theological students who found them for sale in an old-clothes shop, and at the end of the century five more volumes reappeared and were restored to the

Library. Calvin scholars still hold a waning hope that the others will be discovered somewhere.

It is difficult to see how students of Calvin could have dealt so extensively with his life, his work as a Reformer, his commentaries, his economic and political theory and his theology generally, with such scant attention to the sermonic discourses which are the most prolific expression of his mind and work. It is a great gain in Calvin studies that modern scholars have been at least somewhat aware of this oversight. Doumergue, by all odds the greatest of modern Calvin students, has done much to reopen this perspective. His seven great volumes on the Geneva Reformer supply much data on this aspect, and Leroy Nixon (see below) reports him as saying on the four hundredth anniversary of Calvin's birth, "That is the Calvin who seems to me to be the real and authentic Calvin, the one who explains all the others: *Calvin the preacher of Geneva, moulding by his words the spirit of the Reformed of the sixteenth century.*" Several other French scholars have written during the latter half of the nineteenth century on Calvin's preaching, and Prof. P. Biesterveld of Kampen has added his *Calvijn als Bedienaar des Woords* in 1897. More recently we had Erwin Mulhaupt's *Die Predigt Calvins* in 1931, and in 1947 a treatment by an English clergyman, T. H. L. Parker's *The Oracles of God.*

In view of all this it is particularly gratifying that also within the circle of American Calvinists there is a recent stirring of interest in this field. The 1830 collection of sermons, *The Mystery of Godliness,* has been republished. Even more encouraging a minister of the Reformed Church in America, Leroy Nixon, has already produced two books: *John Calvin Expository Preacher* and *The Deity of Christ.* The latter is a completely new translation of twenty sermons from the Latin and French, and is done with distinct competence. Nixon now promises a volume of selected sermons on Job at an early date. The current revival of interest in Calvin is progressing beyond earlier periods of such study at least in this, that it is taking into account the sermonic discourses which are indispensable to his true understanding.

A Living Word

Calvin was truly an extemporaneous preacher. He used neither manuscript nor notes. He carried with him to the desk only the Scriptures. His preparation consisted of a reading of the comment of others, a careful exegesis of his own, and reflection on the lessons involved for the congregation. The recording of these thoughts was only in his remarkable memory. The main reason that he did not make more precise preparation was the pressure of time. He sometimes preached twice on Sunday and every day during the week, in addition to his regular theological lectures, his pastoral work, his civic duties and his enormous correspondence — and all that in a state of nearly continuous ill health. Beyond this factor of time, however, he always strongly insisted that the sermon should never be read but proclaimed as the *living* Word of God. He once complained in a letter to Lord Somerset that there was so little *living* preaching in England of that day, but that like Cranmer preachers wrote out their sermons word for word with artificial rhetoric and mechanically read them. Calvin firmly believed that there must be a place in the act of preaching for the momentary inspiration of the Spirit of God. It must be hastily added, however, that he considered haphazard preparation to be inexcusable neglect. He once put it thus, "If I should enter the pulpit without deigning to glance at a book, and frivolously imagine to myself, 'Oh well, when I preach God will give me enough to say,' and come here without troubling to read, or thinking what I ought to declare, and do not carefully consider how I must apply Holy Scripture to the edification of the people—then I should be an arrogant upstart." (cited in Parker, *The Oracles of God,* p. 69)

Because of this manner of preparation the early sermons of Calvin are entirely lost. Some of his hearers kept notes on them, but these consist of little more than a rough outline of the leading thoughts and are virtually worthless. Fortunately in 1549 a company of French and Waldensian refugees who were living in Geneva and were strongly devoted to Calvin, recognizing the permanent value of his sermons hired a secretary named Denis Raguenier to make a short-hand transcript of each one and write out careful copies for preservation in folio volumes. Raguenier did this faithfully as a full-time occupation until his death in 1560.

Prolific, Not Prolix

Calvin preached often. Services in Geneva were held at first three times during the week, but in 1549 the Council ordered the introduction of daily preaching. Calvin himself usually preached once on Sunday, though often twice, and delivered the daily sermon at St. Peter's Church in alternate weeks. His texts were selected neither at random nor in keeping with the church year. His method was to preach consecutively through entire books of the Bible, usually without interruption even for Christmas or New Year's Day. His texts varied in length somewhat, but were usually five or six verses when in the Old Testament and two or three when in the New. The Sunday series was always different than that during the week. For example the 200 sermons on Deuteronomy were preached in a period of a little more than a year, none of them on Sundays but including Christmas and other holidays with no particular adaptation.

The books on which he preached in their entirety were: Genesis, Deuteronomy, Judges, I and II Samuel, I and II Kings, all of the major and minor Prophets, the Gospels, Acts, Romans, I and II Corinthians, Ephesians, I and II Thessalonians, I and II Timothy, Titus, and Hebrews. One of the most striking omissions is Revelation. He seems never to have dealt with it, either by way of sermon, lecture or commentary.

Like those of Luther, Calvin's sermons were of moderate length. At an average speed of delivery they would run no more than thirty-five minutes. As a matter of fact, due to Calvin's serious affliction with asthma they may have taken him somewhat longer to deliver. In the matter of length, as well as in that of style, there is evidence that Calvin was finely sensitive to the capacity of his hearers. He did not overtax their comprehension either with undue complexity or undue length. It is also noteworthy that the length of his sermons is so consistently the same. In the series on Job, for example, the printed copies do not vary more than a few lines in extent from sermon to sermon. Apparently Calvin's virtue of brevity was not well emulated, for in 1572, eight years after his death, the Council of Geneva issued a decree that the ministers should preach shorter sermons, to last not longer than one hour.

* * * * *

These are some of the things in the background of Calvin's preaching which are all too little known among his most devoted followers. In a subsequent article we hope to deal more particularly with the structure, style and theological emphases of the sermons which Beza characterized as "every word weighs a pound"—*"tot verba tot pondera."*

Sinclair Lewis and F. Scott Fitzgerald

John Timmerman
Associate Professor of English
Calvin College

THE ways of books are often puzzling and ironical. *Moby Dick,* still-born in 1851, generally unread till the 1920's, is, in 1951, considered a centrally important American book. Melville, one can say, anticipated the modern wasteland in *Moby Dick;* his vast white whale rides evilly through the seas of our day. Yet Mark Twain's sunny and rollicking books maintain an unbroken popularity, whereas his darkly pessimistic books are still largely scholar's reading. But the strange destiny of books is even more interestingly pointed out in the contrasting reputations of Lewis and Fitzgerald, who dazzled the 1920's with a series of brilliant books. Today the best novels of Lewis are slowly slipping into a dusty legend, while the masterpieces of Fitzgerald are enjoying a second and greater flowering. Why should the novels of only one be enjoying a second spring?

How this affected Lewis in the years before his recent death, I do not know; always personally reticent, his last books bore no sting of disappointment. But that it acutely affected Fitzgerald is obvious from Mizener's biography. Fitzgerald loved glamour and the glare of publicity. Public neglect was bitter to his Gallic insouciance. The irony of his present fame, he might have described by an earlier epigram, "The victor belongs to the spoils."

Lewis Limited

Lewis' fame was won by satire, by a remarkably vivid analysis of American faults. Lewis began his important books with a biting attack on "Sweet Auburn, loveliest village of the plain," the myth of the small town. *Main Street* is not in Auburn but in Gopher Prairie, whose inhabitants differ from the gophers most dramatically in their mode of locomotion. Gopher Prairie is a concentration of mediocrities, guiltless of artistic or intellectual impulse, and its main street is a short, unlovely street with misshapen stores. Carol Kennicott is crushed by its impenetrable commercialism. *Babbitt* is simply Gopher Prairie become Zenith. Instead of 1,500 mediocrities, we now have 400,000, dominated by a crass business class whose soulless ethos George Babbitt vainly struggles against. *Elmer Gantry* celebrates the adventures of its hero, a picaresque rogue who happens to be a clergyman. Gantry is a hypocrite and rake, a sneak and bully, who chooses the ministry because it offers an unparalleled opportunity to show off. This spirit of indignant and militant criticism informs his work of the 1920's.

His later work of the 1930's and 1940's in such books as *It Can't Happen Here* (1935) and *Kingsblood Royal* (1947) is less compelling and significant. Both continue to impale American hypocrisy and crassness, but both also strike an heroic, almost epic chord. The former shows the granite still resident in Americans under stress and the latter a residual idealism coming to the fore under social crisis.

Arrowsmith (1925) seems to me Lewis' best novel. Arrowsmith, a young doctor and scientist, has talent, persistence, and unusual integrity. He finds the medical profession rotten with greed and

hypocrisy, devoted to self-aggrandizement rather than health and honesty. After a severe but fruitless fight, Arrowsmith retires to a lonely laboratory to work out his ideals. The characterizations are powerful and the story captivating. The verve and raciness of the idiom are unsurpassed in American literature. Yet the book dramatizes Lewis' fault of hyperthyroid ridicule.

A satirist must, of course, be allowed liberties, since a strictly realistic portraiture would make his art abortive. Yet the satirist must appear convincing; he must give the tempered illusion of judgment and in order to point up the flaw admit the virtue. He should say in effect, "Though *X* has the undoubted virtues of industry, reliability, and idealism, he is nevertheless a mediocrity and a fool." Lewis, however, creates an American scene no American ever knew. With all his brilliance and skill, there is not an illusion of reality. Gantry is incredible, Arrowsmith hovers on the edge of disbelief, Kingsblood Royal is a myth, and the God-seeker about as real as a griffin.

There, it seems to me, is the secret of Lewis' receding popularity. Neither his characters nor his view of American life is convincing. I do not wish to appear ungrateful for Lewis' great gifts, neither do I wish to deny the sting of truth in his satire. Americans are often mammon-worshippers, their philistinism goes deep, and they are often insensitive to social inequity, but these defects are not as deep or as pervasive as Lewis suggests. Despite Lewis' genius—his vivid portraits, the color and stir of his prose, his matchless use of vernacular, his idealism and dramatic power—his basic misrepresentation of American life and character together with ineffectual illusion in his art will count heavily in a final estimate of his value. Furthermore, Lewis' work suffers from immediacy, from an involvement with the glitter rather than the depth of the American scene. These are admittedly personal opinions, and they may be bad, but I think they explain his obvious contemporary neglect.

Fitzgerald Unlimited

If one turns from *Arrowsmith* to Fitzgerald's masterpiece *The Great Gatsby,* I believe one can clearly sense the reason for the resurgence of the latter into contemporary importance. *The Great Gatsby* is also satire; but it is implied rather than direct, works by symbol and suggestion rather than direct attack. It is a bitter comment on the feverish materialism, the uncontrollable itch for splendor of the 1920's. Gatsby is a bootlegger who wishes to live like Aladdin. He lives in fabulous magnificence bred upon a rotten traffic. He wants grandeur and romantic love, and in his search for the latter loses the former. After a maze of misadventure, he is shot dead by a crazed and misinformed garageman. Though Gatsby is a sordid criminal, he is also a dreamer, a lonely man in a wasteland, and ultimately emerges as a symbol of twentieth century disillusion. Gatsby "believed in the green light, the orgiastic future, that year by year recedes before us." Without rootage or faith, he builds a castle upon sands that the past edges from under him; he wishes to rebuild the world according to his heart's desire but he is broken on the wheel of destiny. The book has power in phrase, characterization, scene, and overtone; it has, furthermore, a sympathy and pity deeper than that of Lewis. *The Great Gatsby* speaks loudly to our faithless and errant generation because it is a picture of the godless and unbelieving men in any time. Transcending the tinsel and glitter of a gaudy era, it portrays the hollowness of selfish and immoral man in any era.

Main Street by Lewis and *This Side of Paradise* both appeared in 1920; *Arrowsmith* and *The Great Gatsby* appeared in 1925. Neither produced greater work thereafter, and the novels of both for almost twenty-five years slipped toward relative obscurity. Fitzgerald's regained vitality is a recognition of his profounder insight, greater suggestiveness, finer sympathy, and closer fidelity to human nature. *The Great Gatsby* is at once a living picture and a penetrating criticism of an era enamored of and bewildered by strange gods.

Come, Buy of Me

Rev. 3:18-21

For those who are poor, the naked, the blind
There is a storehouse wherein they may find
Gold tried in fire, the very best
White raiment to cover their nakedness,
Eyesalve to heal their eyes to see
A throne shared with Christ for eternity.

Oh, you who are poor, naked, blind in your pride,
Throw open the door and let Him step inside.
His coffers are filled, stretch your hand out to feel
White raiment, all yours, and the salve that will heal.
He stands now before you. He knocks at the door.
Come, bid Him to enter. Be wrechted no more.

Marie J. Post.

From Our Correspondents

GREETINGS FROM A JUBILATING CAMPUS!

CALVIN College and Seminary, by means of this newsletter, sends its greetings to its many friends among the readers of the FORUM—greetings from a campus vibrating with the distinctive joy and enthusiasm of a great anniversary celebration. It is Diamond Jubilee Week at Calvin, and since March 15, the event has been on every heart and tongue. For those whose responsibility it was to plan and organize the anniversary, of course, it has been much older than a week. Months ago, committees, individuals, groups of students—all have been meeting, planning, working. It would seem that a week of activities, especially when they are occasioned by an occasion so obviously a joyous one, should not be hard to plan or execute, but we feel certain that any who may read these lines, and who have ever had to plan anything comparable, will immediately assent. However, as these lines are written, the jubilee week is nearly over and its success and satisfactions are still sweet upon our lips. The labors are forgotten!

The occasion of jubilation is the fact that on March 15, 1876, a stocky Dutch preacher, fresh from the Netherlands, Geert Egberts Boer, was installed as the first full-time "Docent" of the Christian Reformed church, or, as it was then called, The True Holland Reformed Church of America. The beginnings of this institution which has been and will continue exercising such a significant influence upon the spiritual and intellectual life of our generation, both in America and, to some extent, in far-away climes, was almost unbelievably humble.

In 1861, when the church consisted of a half-dozen tiny congregations with but one minister among them, when the hope of luring ministers from abroad seemed remote, the first voice, that of the Rev. Koene Vanden Bosch, was raised in favor of some beginning in the direction of training of American ministers in the Holland tradition of theology. But he, poor man, had never had such schooling himself. But a few years later another minister, W. H. Van Leeuwen, came to Grand Rapids, and he began the education of Jan Schepers, the first American student to be trained and declared eligible to call by the Christian Reformed Church. This parsonage-schooling was carried out by the Rev. D. J. Vander Werp until failing health forbade his continuing in 1876. Then the church appointed Boer, recent immigrant serving the Grand Rapids church. He accepted the rather precarious honor of teaching seven students in a room in a Christian School building in Grand Rapids —a room rented for a dollar a week—in return for a stipend of $1,300 a year, no home furnished. He was kept from frittering away his idle moments by being assigned the full Kampen Theological curriculum of 16 to 18 subjects. In addition he continued to serve his church two or three times on Sunday and edited the church paper, "De Wachter," which appeared bi-weekly. On this anniversary occasion, we at Calvin pause to consider with gratitude tinged with awe, the loyalty and labors of this old pioneer!

The growth from that tiny seedling to the present status of a reputable Theological Seminary with over 100 students plus a four-year accredited Liberal Arts college with a faculty of seventy and a student-body of 1,300, all operating on a beautiful campus bedecked by five beautiful academic buildings is a story of toil and struggle, of sacrifice and sanctified loyalty unmatched, we believe, in the annals of Church-related higher education. It is made possible by nothing less than the sovereign and irresistible Grace of a faithful God. Those who know of the unusually close relation between our college and seminary and its constituency, are the first to grant that it is literally "out of this world." In 1947, for example, to meet the insistent demands of overcrowded conditions, it was decided to raise a million dollars for expansion. This sum was not to be high-pressured out of a few millionaires. This sum was to be requested on the doorsteps of 30,000 families of the Christian Reformed church, scattered all over the United States and southern Canada. Volunteer committees prepared literature to point up the need, and to organize calling committees in every church. In a single week the campaign was carried out and the response was a million and a quarter dollars in cash and pledges. From that, a million-dollar science building was completed last year and a $300,000 library addition was completed this year and a $300,000 Campus Commons building will be begun this summer. From the standpoint of purely material blessings, Calvin has cause to be jubilant!

But there is a deeper note to the Diamond Jubilee. In a magnificent historical pageant, "The Tree of Life," which eight or nine thousand people are witnessing at the Grand Rapids Civic Auditorium this week, the story is being dramatically told. Written by Dr. Henry Zylstra, of the Calvin College English department, produced by a great cast of student-players, the pageant reiterates again and again the God-glorifying ideals of education in the Calvinistic tradition. These old ideals, far from sounding like a voice out of the past, simply describe the ideals which still animate Calvin College and Seminary and they speak directly to the heart-loyalty of the thousands who hear them uttered and described.

There is a tinge of sadness in the jubilee of Calvin College and Seminary. The college president, Henry Schultze, who has served on this campus for 25 years—fourteen of them as a professor of New Testament theology, eleven of them as president of Calvin College—but who has been struggling with failing health for several years, finally accepted the dictum of Providence and has resigned his office, effective at the close of the fiscal year, August 31, 1951. This means that the Board of Trustees and eventually the Synod of the Church, meeting in June, must choose a successor who will find himself facing a very difficult and often thankless task.

May we be so bold as to request you, who read this and thus may be presumed to be among those who love the cause of God's Kingdom, to pray for the welfare of Calvin College and Seminary in this year of decision as well as jubilation? Through these seventy-five years, the Lord has graciously allowed Calvin to exercise a strong influence in favor of historic Calvinism. We believe in it, not because we happen to have it in our background, but because we believe sincerely that Calvinism is the soundest interpretation of the revealed Truth of God's Word. For the future cause of that Truth, we covet your intercessions!

REV. ARNOLD BRINK.
March 21, 1951

Educational Secretary
Calvin College and Seminary

Women's Christian Medical College
Ludhiana, Punjab, India
January 26, 1951

Dear Friends in the Homeland:

TODAY is a National Holiday in India. One year ago the new Constitution was ratified and India became a Republic. India had been granted Independence by Great Britain on August 15, 1947, and the partition of the former larger India into the present India and Pakistan occurred on that date also, attended by, and followed by, a great migration of millions of people and grievous atrocities committed by Mohammedans on Hindus and Sikhs, and similar atrocities by Hindus and Sikhs on Mohammedans.

India has made great strides forward since that day, as the new Constitution banished untouchability forever, made all people equal before the law regardless of caste or religion, changed marriage laws, allowed Hindu widows to re-marry legally, and sought reforms in land-holding and many other fields. Mahatma Gandhi, who had so much to do with Independence for India and with reforms, was assassinated January 30, 1948, four and one-half months after Independence was gained. In the new Republic of India Gandhi's disciple Jawaharlal Nehru has proved an able Prime Minister, with President Prasad at the head of Government, although the Prime Minister's task is perhaps the most responsible and sets the general policies of Government, and contacts the world at large. India has had a stormy past, has a restless present, and the whole East has a problematic future. We all know of the power and ambition of Communism, and the immense part the U.S.A. is taking as a generous big-brother in trying to stop the spread of this pernicious world philosophy, against which the whole East is almost defenseless if depending on their own military strength, especially as the common man is so apathetic about it all, he feels he could not be much worse off; he could scarcely be any poorer, so he thinks.

There is really only one thing that can change this world for good, and that is the acceptance of the Gospel of Jesus Christ, and putting His teachings to practice. All other world religions and world philosophies are helpless before the onslaught of evil present in our day. Is then the cause of Christ advancing? I do not dare to affirm that it is. We sing: **Like A Mighty Army Moves the Church of God.** You may be seeing it in America with big Billy Graham's revival crowds, but we do not see it in India. Personally I would think that in many mission fields, with a few exceptions like the Sudan and Japan, we are, to use military terms, making "strategic retreats." Many a former thriving mission station is now closed in India, for lack of funds and workers. Missionaries are reaching retirement age, going home, and not being replaced by new recruits, although there are plenty of volunteers. No money. Governments are putting pressure on Mission bodies to modify their teachings or their Christian emphasis. We knew this when we left the U.S.A. But I presume the missionary looks at it much like the U.S.A. non-isolationist statesmen look at the far East problem: Even though in the end it proves an almost hopeless task, a beating against unscalable walls and closed doors, nevertheless no one can say that a definite stand against unrighteousness has not been registered, the Church of Christ has continued to sound a clear, unambiguous, four-square note, and would rather go down in glorious defeat than to pull down its colors. It is said the future is as bright as the promises of God, and this we believe. I am not being pessimistic, only realistic.

The question was once raised at a missionary conference recently in India: "Why is it that Christianity now seems in retreat, gains few new followers, while Communism is converting millions to its ranks each year?" I humbly advanced the thought that in the case of Communism it is not a conversion. Communism means no about-face, no change of masters. Most of its adherents have always belonged in the camp of the devil, are simply shifting from one batallion in his army to another, but not changing masters. In becoming a follower of Christ one "about-faces," completely changes life and world view, takes on a new Master, is reborn. That is much harder, much scarcer, than shifting a political Philosophy. We must not give Communism too much credit, it's just the same devil's wiles dressed up in 20th century garb.

As to our personal affairs since I last wrote a group letter to you, our India branch of the Bergsma family has diminished by one since Christmas, and our American branch increased by one. Harold sailed from Bombay on December 22 and arrived in New York January 15, 1951, traveling alone. Except for a very stormy Atlantic Ocean crossing, the trip was uneventful. His brother Kenneth met him in Lansing, Michigan. He will enter Calvin, second semester. Joan is with us here. The trip to Delhi and Agra, which we as family planned with Harold, fell through as Mildred had the flu at the time. I went with Harold enroute to Bombay, and Joan went with a group of young doctors from the medical college here during Christmas vacation. The Taj Mahal is simply beyond description. Travel in India, however, is rarely pleasant. In the cold season the trains are frigid and draughty, one either sits up in crowded trains, or lies down on leather seats, furnishing his own blanket. In the hot season the torrid heat and dust take the joy out of traveling. The in-between seasons seem so brief. On my trip to Bombay with Harold, and my return and side trips, I spent five nights on the train out of seven day's travel. Until recently motor travel was greatly limited by gasoline rationing.

At a meeting of the Governing Board of our Women's Christian Medical College this month, the Board accepted the Government's offer to give one-half million dollars over the next ten years for construction of our new hospital and upgrading of our Medical College, on condition that the coöperating Missions concerned in the hospital and Medical College raise a similar one-half million. It is the latter condition that furnishes the real concern to us. Where will we get $500,000? We see our way clear for raising the portion of the amount necessary for the first year or two, and hope to begin first units this year. If the goal is realized we will become co-educational. Up to now we have trained only women doctors. The Christian teaching of our Medical College and nurses' training school is clear and uncompromising. We have a consecrated staff, working on sacrificial salaries of approximately $50 per month for single lady missionaries, and $100 per month for man and wife, with usual additional allowance for each child. This institution has always run along austerity lines. We pray that its "Gospel-trumpet" sound may remain clear and sure as Government inch by inch gains greater voice in its policies.

Sincerely,
STUART AND MILDRED BERGSMA.

15 College Sq., East,
Belfast, North Ireland.
March 2, 1951

Dr. Clarence Bouma,
Calvin College and Seminary.

Dear Professor Bouma:

NORTHERN IRELAND has had close and precious associations with the sons of Holland in the past. The struggle between James II and William III stirred the Irish population, and sharpened the conflict in the country between Romanism and Protestantism. James' policy clearly was to weaken the power of the Protestants, and he pursued it methodically and zealously. Romanists were appointed to positions of military importance, Protestant officers were removed, and as this principle of substitution was extended to the whole army, the common soldiers were soon almost entirely members of the Church of Rome. It did not matter if men were quali-

fied for holding official positions or not, provided they were ardent Romanists, they were appointed. Finally the Earl of Tyrconnel was appointed Lord Deputy and Commander-in-Chief of the army. He wielded a power in some ways even greater than that exercised by the President of America today, the main difference being that the president is not a dictator. But Tyrconnel was James' dictator in Ireland.

It is not hard to imagine the consternation with which the Irish Protestants were seized as the deadly grip of Popery tightened on the land. Besides, men of the most unscrupulous character were being appointed by Tyrconnel—a "worthless profligate" himself—to important positions in the country. The Protestants felt utterly insecure, and hundreds cast their eyes beyond the limits of Erin's Isle. Furthermore, great pressure was brought to bear against the Irish Protestant Established Church. And there were many glaring examples of gross injustice. James tried to gag the Protestants, by prohibiting them from discussing controversial subjects in their pulpits. Protestant funds were seized and used for the propagation of Romanism. Protestantism was openly insulted and outraged.

The Presbyterian historian, Dr. W. D. Killen, gives a graphic description of the suffering of the Presbyterians at that time. "The Regium Donum," he writes, "granted in 1672 by Charles II, was now withdrawn from the Presbyterian ministers of Ulster. Many of their adherents were driven from the country; some emigrated to America; not a few of them fled to Scotland; and others took refuge within the walls of Derry. That city sustained for months all the horrors of a siege; and the Presbyterians formed the great body of its defenders." In Dublin things were very serious. Protestants in that city were carefully watched, and the chief magistrates issued an order forbidding more than five of them to meet together, even in churches, on pain of death. Dr. Killen concludes his survey of conditions before the battle of the Boyne as follows: "But the battle of the Boyne (July 1st—old style—1690) at once changed the aspect of ecclesiastical affairs. With the defeat of James, the hopes of Roman Catholic ascendency passed away; and Protestantism forthwith assumed the position it had previously occupied." So Protestantism in general, and, from our point of view, Calvinism in particular, was saved.

The year previous to the battle of the Boyne was a tense one for the Irish. In November of 1689 the only place in the north remaining in Romanist hands was Charlemont, which under Teague O'Regan, held out until the commencement of the next campaign. The clash between James and William was over-due. The nation was strung up to a high pitch of excitement. Protestants all over the land prayed and waited. Dutch forces were already active in Ulster, and the famous Schomberg was on the scene. The Presbyterians of the province sent an address of loyalty to King William in London, and when he arrived in Ireland, he found them, as Dr. James Seaton Reid tells us, "a body, more numerous and influential than he had anticipated, and not unworthy of peculiar favour." On the 12th day of May, the fort of Charlemont finally surrendered. As soon as William heard the news he prepared to sail to Ireland. On Saturday, the 21st of June, a week after his arrival, he took the field at the head of an army composed of Danes, Germans, French, Dutch, Irish and English. A Protestant army marched to meet a Romanist army. It was a fight between Romanism and Protestantism. Ulstermen do not need to be reminded of what followed. They cherish the memory of King William.

Since the battle of the Boyne, the wheel has come full circle. *The Dutch are here again.* Every Protestant both North and South is glad to see them. We remember 1690—before and after! Dutch airmen are being trained at Derry, on the North Irish coast. Here they received a great civic reception, and here, too, their presence was bitterly resented by the Romanist section of the community. The Romanists of Ulster vote "Nationalist"—i.e., for a united Ireland under Dublin and Rome. Their leaders protested violently at the arrival of the Dutch. And down in Eire there was a veritable storm because foreign troops had dared to tread on *their* soil! Britain was once again attacked for bringing foreign troops on Irish soil. Eire's point of view is that Britain has no right in Ulster, which they term "occupied Ireland", ignoring the fact that Ulster votes for retention of the link with Britain by a two-thirds majority at every election.

Mr. DeValera protested when American troops came to Ulster during the war; now Costello's government protests at the arrival of the Dutch! Eire, in common with other European countries, is receiving valuable assistance from U.S.A. We wonder what she would say if international events necessitated the return of American forces to Derry and Belfast? The inconsistency of a Romanist régime is hard to imagine. For example, Eire's leaders have declared to the world that they will not join the Atlantic Pact until Britain withdraws from a portion of their country. This is an attempt to blackmail Britain into abandoning her vital bases in Northern Ireland. Yet recently the Romanist, Very Rev. Dr. Felim O'Brian, O.F.M., Professor of Philosophy, University College, Galway, in a lecture on "The State and Morality", condemned "amoral politics," and referred to the sneers of "some sophisticated statesmen" at Ireland's (Eire's—L.) hesitation in joining the Atlantic Pact, stating that the Irish people were suspicious of joining themselves to groups who had consistently violated their own charters, betrayed their own friends, and carefully excluded, not only Christianity, but anything like a stable moral standard from their wavering counsels. *"Were partition ended,"* the professor declared, *"the Irish people would still hesitate before hitching their national forces to the shifting moral standards of the Atlantic Pact countries."*

There is the real attitude of the Romish Hierarchy in Ireland to International politics, and when Southern politicians tell Britain and America that they will join the Pact when Ireland is united, they either fail to speak the truth, or are blind to the attitude of the Church whose "special position" the Constitution of Eire recognizes. Even if they wished to join the Pact with a united Ireland behind them, the Church of Rome would soon show them who is the real ruler of the Irish Romanists. If Britain ever acted on the guarantee of Southern Ireland she would make a blunder of the first magnitude. Rome may scream her head off about Communism, but note the above statement from the lips of one of her Irish Professors.

The Dutch are here again! We welcome them to our Northern shores where there is still liberty for all. We remember Ulster's debt to their forefathers. They left a goodly heritage —religious, cultural and industrial. Let the South protest; they would not do so if a squadron of Spanish airmen arrived at Derry.

With Greetings,

Yours in His Service,

FRED S. LEAHY.

Book Reviews

MAINTAINING THE ORTHODOX TRADITION

THE CHRISTIAN REFORMED CHURCH. *A study in orthodoxy. By John Kromminga, Th.D. Grand Rapids. Baker Book House, 1949. 241 pages. $3.50.*

WHILE it is sometimes required that a doctoral dissertation be published, most do not repay the effort and expense, and even fewer reach the stage of requiring a second edition. To this distinction, however, Dr. Kromminga's work on the Christian Reformed Church has now attained. There is little doubt that this is partially attributable to its natural appeal to the members of his own denomination. But it is not only that. It is interesting to read, and to all those who are Calvinistic in their theological position it is thought-provoking and stimulating, for it gives us the history of an attempt to maintain doctrinal orthodoxy in the face of modern theological anemia and indifference, as well as outspoken modernism.

In one sense this book can hardly be called a history of the denomination. It does not give a complete and detailed picture of the church's gradual expansion from its original centers, nor does it attempt to picture for us any of the leading figures in the church's development. It is, as its subtitle states, "a study in orthodoxy." It is centered on the question of the church's doctrinal beliefs, both as a formal confession and also as a practical philosophy of life. Consequently it deals much more with the church's thought, and its attempts to keep that thought within certain limits, than it does with such things as statistics. Dr. Kromminga points out that the Christian Reformed Church has always been more interested in doctrine than in "polity, liturgy and history" (p. 210), and in this sense he is following his church's attitude. He has stressed the doctrinal somewhat at the expense of the institutional side of the church.

This, however, is not entirely a fault, particularly in a day such as this, when the church's organization is usually regarded as of far more importance than its witness. The basic assumption that the faith of the church is what makes the church, needs to be emphasized particularly in dealing with a denomination such as the Christian Reformed Church. For there, as in few other religious bodies on our continent, the question of orthodoxy has ever been dominant.

The author has endeavored to point out the most important reasons for the interest in, and the preservation of orthodoxy. Naturally enough he goes back to the origins of the colonists who came out under Van Raalte, pointing out that one of their fundamental reasons for leaving their Dutch homeland was the question of religion. The C. R. C. in this way found its very origins in the desire for orthodox Calvinistic teaching and living. In this it has a very definite advantage over many of the other Reformed churches in America whose origins are to be traced back, often to unions of bodies with conflicting views and attitudes. Because of its orthodox beginnings, he then points out that the denomination has always been very much interested in theological questions. Theological discussion has continued to hold a large place in Christian Reformed interest, resulting perhaps at times in hair-splitting, but guaranteeing the maintenance of sound doctrinal views. As a consequence the enforcement of ecclesiastical discipline has also been a feature of the church's life, one which could be made effective because behind it was the weight of a theologically-oriented public opinion.

But not only has orthodoxy been maintained by means of ecclesiastical discipline. Kromminga points out that there has been, particularly in the earlier days of the church, a continuous effort to obtain both ecclesiastical and social isolation from the American environment. By means of the Dutch language, isolated settlements and the like, it has been hoped that doctrinal purity, free from American Arminianism, revivalism, modernism and activism, could be maintained. This has been aided by the establishment of the Christian Schools and Calvin Seminary and College. In this way the general religious indifferentism (if not actual hostility) in the American educational system could be counteracted. Finally there is the effort to influence the environment, shown first of all in mission work, then in publications, and Kingdom work such as sanatoria, trade unions and similar institutions. While Kromminga takes it for granted that some of these latter activities show a declining wish for isolation, they might be interpreted by many as an attempt to apply isolationist principles more fully and widely. But whichever is the reason, these have all been used as means to guarantee the orthodoxy of the church's membership.

In this effort to guard its orthodoxy, and in the success which it has attained the Christian Reformed Church has been of considerable importance to the Church in America. It has been a pocket of resistance to encroaching unbelief; and at the same time it has been a channel through which much of the Calvinistic thought of Holland has been made known to Calvinists of non-Dutch origins. Despite its isolationism, therefore, it has perhaps wielded a wider influence than many think. It seems a pity, therefore, that Kromminga has not seen fit to bring this out more clearly. Westminster Seminary where the Scottish and Dutch traditions meet is perhaps one of the best examples of its influence, an influence which has spread out to many parts of the globe, even bringing students to wrestle with the Dutch language in order to read Dutch theological works. The inclusion of this side of the C. R. C.'s work and impact would have given a climactic ending to the book.

Another feature which one misses, is the lack of any real attempt to give the reader a picture of the people who make up the church. There are many footnotes referring to *De Wachter*, *The Banner*, Synod and Classis minutes and the like; but one does not see the people who make up the denomination. We are, for instance, given no real idea of the original social and economic background from which they came. Were they farmers, lower middle class or middle middle class people? Nor is there any indication of the social and economic changes which they have experienced in America during the past hundred years. Have they kept together economically, or has there been a gradual class stratification, These factors cannot be ignored in endeavoring to understand the church and its loyalty to Calvinism. Has increasing wealth resulted in the wealthier members moving over into the more theologically "respectable" denominations?

This raises another question which is not really answered. There is continual reference to Americanization, but exactly what is it? How has it insinuated itself into the C. R. C.? And to what extent? We have had some references to worldly amusements, lodges and trade unions, but these are not very subtle. How has the changing social structure been involved in this problem? One cannot but feel that there has been a tendency to skirt some of these very fundamental, although imponderable questions.

It is because of these lacks, that one feels a sort of dissatisfaction on laying the book down. It would seem that if there is one purpose of the study of history, particularly that of the church, it is that we might learn. No attempt has been made to interpret, nor to draw any lessons from the history of the Christian Reformed Church. While we can be grateful to Dr. Kromminga for an objective and factual account of the Christian Reformed Church's endeavor to ensure its doctrinal integrity, there are rather important gaps in the work. The imponderable forces at work, and the lessons which both the C. R. C. and other Reformed churches might learn have both been omitted. Their addition in a third edition would make the book even more valuable and helpful.

McGill University, Montreal. W. STANFORD REID.

CLASSICS REPUBLISHED

THEOLOGY OF THE OLD TESTAMENT, *by Gust Francis Oehler; Zondervan Publishing House. Grand Rapids, Mich. 1950, 569 pages. Price $5.00.*

MANY scholars of the Old Testament today are familiar with this great work of Oehler since it has been used as a textbook in various schools and also has long been recognized and referred to as an authority in its field. Others, no doubt, who have not yet become acquainted with this work will welcome this reprint and happily find in it a source book of excellent material on the Old Testament. One is certain to find a great help in this volume for research work, for review, and for sermonic materials.

Oehler's work claims the merit of being a thoroughly scientific and conservative study. His approach to the study of the Word gives evidence to the fact that he beholds it to be a revelation of God in both word and fact. He sees the Scripture as the progressive unfolding of God's revelation ending in the full manifestation of Jesus Christ. In this connection it can be said that Oehler's treatment of his subject is very comprehensive. The Old Testament parts are truly opened up for us and their connection with the whole scheme of things suggested to us.

As to the division of the contents of the book, Oehler deals first of all (43 pages) with the definition and limits of Old Testament Theology, the fuller statement of the scientific standpoint of O. T. Theology, the history of the cultivation of O. T. Theology in the Christian Church and the method of Biblical theology. He then divides his subject material proper under three main heads: Part I. Mosaism; Part II. Prophetism; Part III. Old Testament Wisdom.

Oehler makes extensive use of footnotes, in which one finds some very excellent material. One is amazed at the abundance of material treated in this work. Naturally, in a major work of this kind, one would hardly expect to find his own views on every subject. The Calvinist could hardly share his view on all points, particularly his explanation of the decalogue, some of his remarks on circumcision, and other matters. One might also desire a fuller treatment of some other important issues such as the subject of the origin of evil and divine election. Yet must one acknowledge that here is a work which is rooted in a thorough investigation of the Scripture exegetically and linguistically. We heartily recommend this book and compliment the publishers for giving us this attractive volume for such a reasonable price.

Sioux Center, Iowa. B. J. HAAN.

BIBLICAL INTERPRETATION

BIBLICAL HERMENEUTICS, *by Milton S. Terry. Zondervan Publishing House, Grand Rapids 2, Mich. 782 pp. Price $6.00.*

THIS massive reprint of an old reliable is most welcome and valuable to those interested in the science of correct Biblical interpretation. While not in all respects up-to-date, this work is by no means out-of-date. For the more thorough student a book such as this, or its equivalent, is quite indispensable. And Terry's production has this in its favor that it is both fairly sound and exhaustive in its treatment of the subject. At least, the present reviewer has not come across any statement of the basic principles of interpretation to which he would take exception. Besides its emphasis upon the necessity of getting at the true meaning of the Word of God can do much to stimulate much needed expository preaching.

The field is more than amply covered. The book is no mere statement of principles to guide in proper interpretation; nor yet it is merely enriched with illustrations for the demonstration of applying these principles. In some respects the work becomes a brief model of commentary in its fulness, the value of which is enhanced by the author's grappling with the more difficult portions of the Scriptures.

One may not always agree with the author's exegesis or conclusions. Just the same there is withal a sanity and sobriety which inspires confidence. Terry is scientific in his approach, but his scholarly objectivity does not hide his own subjective love and reverence for the Bible as the inspired Word of God. And that is as it should be. We can thus freely recommend the author, for his standpoint is conservative in the wholesome sense.

All this does not mean the author is Calvinistic. He may unstintingly praise John Calvin for his acumen as an exegete, and as such rate him foremost among the Reformers, nevertheless he complains that Calvin's "stern views on predestination are too often offensively prominent." Perhaps it is likewise indicative of a weakness that the author quotes J. F. Clarke with apparent approbation, that "Buddhism, like Protestantism, revolted (against priestly caste), and established a doctrine of individual salvation based on personal character." This reviewer is not satisfied with this analysis of Protestantism. For him individual salvation must rest upon a more secure foundation than personal character. That reeks of Pelagianism.

While the writer is original in style and presentation, and largely so in thought, yet he knows how to cultivate and apply the communion of saints to the field of scholarship. His dissertation does not follow the trail of the lone wolf. He draws upon the best authors in the field and his book is copious with footnotes, even to the extent that we are tempted to borrow a word from *Time Magazine* in complaint of "excessive footnotarianism." Still, the careful perusal of these addenda usually proves most rewarding and fruitful.

The work is cast in three sections: Introduction to Biblical Hermeneutics; Principles of Biblical Hermeneutics; and History of Biblical interpretation. The first and last of these comprise about two-fifths of the book, the history covering slightly less pages than does the Introduction. This leads us to observe that the jacket of the book contains an overstatement on the part of a certain reviewer, that "This is the most exhaustive single work in our language on the history of the interpretation of the Scriptures." Has he never heard of the "History of Interpretation" by F. W. Farrar (Bampton Lectures of 1885)? That is a book of over five hundred comparable pages only on the history.

The Introductory Part may prove a good refresher course for many. However, one cannot dodge the fact that some of these chapters are inadequate for the beginner, while somewhat superfluous to the initiate. Take, for example, the chapters on the original languages of the Bible. While most interestingly written they mean little to those who have not studied Hebrew, Chaldee and Greek. On the other hand, those who have passed satisfactorily, be it only beginners' courses, should be far beyond the need of this general information. Yet even here our observation should be tempered with the acknowledgment that these chapters do promote a practical interest. They show how grammatical knowledge is to serve as a tool for the interpreter.

We are not too much impressed by the criticism of some scholars voiced at the appearance of the first edition, that Terry's good material is not well organized. A twelve page analytical table of contents plus thirty pages of Scriptural and

general indices simplify the location of any topic treated. The subject matter is arranged in properly headed chapters in good logical order. Besides the sub-topics are indicated by indented marginal headings.

Terry's work deserves careful study. Afterwards it will retain its value as a handy reference volume on the many recurring questions which are met in the pursuit of Biblical interpretation. It is not a book to stand idly on the shelf.

Sheldon, Iowa JOHN GRIFFIOEN.

RECENT LITERATURE ON MARTIN LUTHER

IN THE year 1950 two unusually large and scholarly biographies of Martin Luther were published in this country. The first is entitled, *Here I Stand: A Life of Martin Luther.* It was written by Professor Roland H. Bainton, Professor of Church History at Yale University, where he represents the spirit of liberal Protestantism. The other was composed by Dr. E. G. Schwiebert, a devoted pupil of Preserved Smith, now deceased, but in his day widely recognized as the leading American authority on the movement called the Reformation. Some of his good and bad qualities as a Protestant interpreter have been taken over by Schwiebert, who surpasses Smith in having become thoroughly acquainted with both the literature on Luther and the leading authorities in Germany. When his book of 892 pages appeared he was concluding a profitable task as visiting professor at the University of Erlangen in Germany. But upon his return to Wittenberg College he discovered what the Master meant by the far-famed statement that a prophet is not honored in his own country. He is now an inactive member of the faculty, although his book, *Martin Luther and His Times: The Reformation From a New Perspective,* is superior to any similar work that any colleague of his there has ever produced. It may seem a strange coincidence that the world's greatest authority on the University of Wittenberg should be told by the president of Wittenberg College that if he were to teach there in the first half of the year 1951 he would have "no students."

The two books have much in common, but they also present widely divergent interpretations. They agree perfectly in giving no credit to Heinrich Denifle and Hartmann Grisar for their significant contributions to our knowledge of Luther. The fact that the latter were Catholics and disliked Luther's personality did not reduce the profundity and scope of their research work, as any sound historian must admit. Since Bainton's book was published by the Abingdon-Cokesbury Co., he completely ignored Denifle and Grisar, and Schwiebert's book having been issued by the Concordia Press, mentions Grisar only to refute him. Both authors triumphantly conclude that Luther's work was almost the sole cause of the Catholic Reformation. Their claims are so extraordinary that they should be quoted *in extenso.* Bainton says, (p. 21):

> This paradoxical figure revived the Christian consciousness of Europe. In his day, as Catholic historians all agree, the popes of the Renaissance were secularized, flippant, frivolous, sensual, magnificent, and unscrupulous. The intelligentsia did not revolt against the Church because the Church was so much of their mind and mood as scarcely to warrant a revolt. Politics were emancipated from any concern for the faith to such a degree that the Most Christian King of France and His Holiness the Pope did not disdain a military alliance with the Sultan against the Holy Roman Emperor. Luther changed all this. Religion became again a dominant factor even in politics for another century and a half. Men cared enough for the faith to die for it and to kill for it. If there is any sense remaining of Christian civilization in the West, this man Luther in no small measure deserves the credit.

Schwiebert is equally confident in his conviction (p. 289):

> In the Tower Discovery, Luther had obtained the key to the Scriptures. After 1514 there shines from his lectures the rich soul experience through which he understood St. Paul better than had been the case for a thousand years. The God of the New Testament, who had been lost in the maze of medieval fusion of pagan and Christian elements, was once more brought to the light of day. The Bible once more became Christo-centric, and Luther's lectures breathed the atmosphere of first-century Christianity.

It is most unfortunate that the baneful influence of Preserved Smith and other liberal Protestants has so strongly colored the scholarly work of Schwiebert, who taught for many years at Valparaiso University and whose biography is sponsored by the very orthodox Lutheran denomination known as the Missouri Synod. In its theological seminary at St. Louis there are some professors who know very well that Luther did not stand alone in his fight against secularism and empty formalism. Why must Protestants and Roman Catholics continue to undermine the foundations of orthodox Christianity by attacking each other? Could there be no golden mean between Denifle and Grisar on the one hand and Bainton and Schwiebert on the other hand? Is there no way to see things as they actually were, painful as they happened to be to the Founder of the Church? The Renaissance Popes were indeed painful to behold, not only to Lutherans but also to pious reformers before Luther's time. Even the gentle Erasmus is a great disappointment to honest Christians in both camps. Why must modernistic Protestants hail him as the model reformer, since he was lacking in true devotion? And why will they refuse to see the other side of early Protestantism, which Bainton and Schwiebert did not wish to reveal, knowing that their books could not be published if they did?

First Schwiebert was severely criticized by his own people for what they termed the debunking of Martin Luther. Now he has made amends in their eyes by presenting Luther and early Lutheranism in so lovely a form that one wonders what there was left to do for Ximenes in Spain, for Standonk in France, for Colet and More in England, for the Brethren of the Common Life in the Netherlands. Did all those men labor in vain and did their virtues fade before the lives of married priests and nuns? Did the Sisters of the Common Life, who spread the Bible and **The Imitation of Christ** in the Germanic languages, build no spiritual power for an age of frightful intolerance that followed their attempt to revive primitive Christianity?

There is no need here of pointing out lesser errors in the two biographies by Bainton and Schwiebert. Merely a few defects should be mentioned here. In the first place, both authors state that the town of Wittenberg, in which Luther left the Roman Catholic fold, was situated in Thuringia, whereas it was in Electoral Saxony, as all the historical maps show. Luther's prince is known in history as the Elector of Saxony. Moreover, both writers have done practically nothing with Luther's economic views. Bainton merely repeats the errors which Preserved Smith took over from Max Weber and R. H. Tawney, while Schwiebert contents himself by stating that the present reviewer has corrected Weber's mistakes. Both spent so much time on the depicting of heroic deeds by Luther that they had little time left for his political theories and his sociological beliefs. But their main weakness lies in a deliberate attempt to hide unpleasant acts on the part of Luther and constructive work done by Luther's opponents, particularly those who had produced much reform before Luther began his labors. ALBERT HYMA.

Michigan University.

A MISSIONARY'S BIOGRAPHY

THE LIFE STORY OF DR. LEE S. HUIZENGA. *By L. J. Lamberts. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 1950. $2.50.*

THE late Rev. L. J. Lamberts has proved himself very able to write this biography of one of the most inspiring characters of the Christian Reformed Church during the first half of the twentieth century. As one reads the

interesting production written in smooth and simple style he realizes that the author possessed an inspiration in the intimate friendship and lofty ideals of his classmate. The reader is able to discern that there was an abiding and understanding friendship between biographer and hero, as expressed in the Foreword by Dr. J. C. De Korne.

"An Adventure in Faith" is the subtitle of the book of 194 pages and a more apt characterization of the minister-missionary-doctor can hardly be found. Beginning his education in the Theological School in 1901 and continuing his learning amid embarrassing financial difficulties and other reversals until his graduation in 1909, this period of his life was very prophetic of the years of his active service. From the very beginning of his training he fostered the lofty ideal of bringing Christ to a foreign nation, particularly South America. However, like many pioneers, he had to blaze his own trail through denominational convictions and assemblies, never reaching the goal until he was nearly forty. The deflection of his realization—China instead of South America—never bothered him once he began his task, for he soon lost himself among China's teeming millions and became thoroughly enveloped in his professions.

Although much is written about Dr. Huizenga the reader of the biography senses that so much has not been written. What strugglings and wrestlings must have taken place in that mighty soul when in domestic solitude and social isolation. What prayers issued from his great heart as he faced overwhelming obstacles. One wonders if any servant of God has ever been tried like the famous Chinese missionary. The church was hardly ready for his pioneer spirit of evangelism. For a while it seemed that his service would be limited to the Navajoes in the spacious Southwest. The Lord led him to China instead of South America. Much of his time was marked by separation from and concern for his devoted family. When his furlough was long overdue he carried on in his ever expanding medical field until Pearl Harbor trapped him with his family in Shanghai. And then just a month before V. J. day with a violent storm over the city and bombs exploding nearby his noble spirit departed from this world of strife.

What a life! The reader feels he is doing nothing for Christ in comparison to a man like the pioneer evangelist. Not satisfied with one profession he was determined to pursue two, and then to enlarge continually on his medical task as he faced a world of superabundant suffering. Although he attained distinction in both professions one wonders whether a mortal man can do justice to such tasks in a world so replete with suffering and sin. He was honored with membership in various societies and by delegation to far away places. He took time to write considerably and is honored for his beautiful meditations with their simple and sweet-spirited mysticism.

This biography is a noble tribute to the author who was inspired by the spirit of Dr. Huizenga, "of whom the world was not worthy." We are grateful for these two "spirits of just men made perfect."

Grand Rapids, Mich. F. W. Van Houten.

TOWARD CHRISTIAN LITERATURE

The Christian and Literature, a Symposium, *Piet Hein Publishers, Grand Rapids. Price $.75.*

IF YOU were to write a novel about Lot and the cities of the plains, how would you proceed? Perhaps offhand you might say that the subject is not for fiction. Yet, some of us think a great novel could be written about it. There would be somberness indeed, a portrayal of the Stygian catch-all of human vileness. There would also be light, however, Abraham on his knees and God under the oaks of Mamre. But *Genesis* is not all Abraham as it is not all Lot and Sodom. It is both. After the first sin with all our woe revelation would make little sense without both.

It is this intriguing problem that is faced by six writers in this pertinent pamphlet. The authors, two students and four ministers who are still and always students, have done a commendable job in presenting the problem, cracking it, and showing us the meat.

They face these two questions:

1. How am I, in this day of religious and moral confusion, to write in a truly Christian manner?

2. How am I, as a Christian, to conduct myself consistently in my reading?

In answering these questions the writers agree more than they disagree, I think. They would agree, it seems to me, that you could not write a novel about Lot and Sodom with a feather duster. They would agree that it would take a Christian writer with great faith and intelligence and genuine aesthetic appreciation to create such a work. But they might disagree on what should be included and what excluded.

The plea is for realism with a definite Christian stamp. Such realism must take evil into account without squirming and without the hush-hush policy of superficial censorship.

Such realism we do find in worthy books not positively Christian. Such realism we do not find in the flood of Pollyanna books carelessly dubbed "Christian" and advertized as safe. (Is money or any life-situation always safe?) Such realism should be of the very texture of great Christian fiction.

How the writers throw light on the lively problem I shall leave to the readers of this timely pamphlet. I can promise them an adventurous hour of reading and many days and years of candid reflection.

Let me just say that the Christian writer is under two pressures. If he writes with an eye to the big publishers and a larger public, he very likely will receive rejection slips, though that should not deter him. He will not likely crash the big publishers if he is too sensitive to provincial censors. If, on the other hand, he writes for "his own people," his market will be limited partly because of the prudishness of some and because of the illiteracy of others.

As a people we still have to take both truth and beauty more seriously. We may not be intimidated by the wrong kind of censoriousness (the over-Puritanic kind); nor must we forget the demands of the aesthetically starved. We should all face the question: Why is the great Book of salvation so beautiful as well as true?

The writers of this serious pamphlet have done us a great service by presenting this timely problem. This little book should be talked up greatly by preachers, teachers, and leaders. It should be distributed widely and discussed sanely. It should stimulate forums and panel discussions. And best of all it should inspire creativity in the best Christian sense.

Gratefully I touch my lance with theirs, the writers of this Symposium.

Holland, Mich. Bastian Kruithof.

OLD TESTAMENT COME ALIVE

Sons of Adam, *by Samuel M. Zwemer. Baker. Price: $2.00.*

WE younger ones are both inspired and encouraged when men older in experience and wisdom, though youthful in spirit, drive home the abiding truths and convictions which have not been shaken.

From a reading of such a book as this we come away more than ever convinced that all the tilting and all the precision bombing of criticism has not disturbed the massive Word of God. Dr. Zwemer, who has never lived in an ivory tower, stands like another hero of faith pointing to the everlasting God whose revelation abides.

Here we have excellent sketches of Old Testament characters in language that scintillates. Dr. Zwemer's love for truth and fact, and his imagination which keeps step with his faith

combine to give us the evidence of one who has been and is *there.*

When we read the Bible, the Book should come alive. If it does not, the fault lies in us. But such a little volume as *Sons of Adam* should help laymen, scholars, and preachers to appreciate the great drama of revelation and redemption.

Through the medium of a heart and mind very much alive the people of the Old Testament come alive for us, and we readers too feel an invigorating pulse.

The get-up of this book, paper, print, binding, and jacket, is happily paired with its stimulating content.

Holland, Mich. BASTIAN KRUITHOF.

DISPENSATIONALISM AND THE BIBLE

MILLENNIAL STUDIES, *by George L. Murray, D.D., Baker Book House, Grand Rapids 7, Michigan, 207 pp., 1948, Second Edition, Price, $2.50.*

IT IS a truism to aver that we are living in an eschatologically minded era. Greater definition will be given to the Biblical teachings of the "Last Things" as the church lives more consciously in the sign of the coming Christ. No eschatology will come to its own, as practically all other doctrines have, in contrast with false teachings. In our judgment this will be the peculiar role "Dispensationalism" will play in the history of doctrine.

Millennial Studies is a critical study of the Scofieldian type of eschatology. The method of approach is to analyze the salient teachings of this school and to compare them painstakingly with the data of Scripture. By so doing Dr. Murray avoids a heavy introduction of the Scofield position. If the few fundamental positions are overthrown, the superstructure will collapse.

Consequently Dr. Murray begins with "God's Covenant with Abram" (Second Chapter), and then continues with such mooted questions as "Interpretation of Prophecy," "Millennial Theories," "Seventy Weeks" of Daniel 9:25ff., "The Great Tribulation," "The Rapture," "The Resurrection," and "Revelation Twenty."

This book is written for seminarians who may pass a course in theology without even becoming acquainted with Dispensationalism, and for members of the church who are in danger of accepting incritically what saints may say just because they are saintly people.

The author is an Amillennialist (an unfortunate negative term for want of a better one). He gives a splendid account of himself in the defence of his fundamentally Augustinian position in spite of new approaches. With expository honesty he shows that the Dispensationalists are guilty of contradictions, and often add to the Word of God by confusing their interpretation and application with the Word of God itself, and by ignoring the context of texts used to support their peculiar tenets. He proves that their distinction between "literalists" and "Spiritualizers" is unwarranted. For example, Genesis 3:15 is applied to our Lord, but no one ever expected our Lord literally to trample on a serpent.

There is a fundamental psychological principle in all art—unconscious repetition is man's unguarded self-revelation. In other words, anything dear to a man he repeats. If we apply this principle to the "Preface" we discover two things—the love of truth, and a tolerance on eschatological differences. Dr. Murray decries any effort to identify any system of eschatology as a criterion of orthodoxy as many Dispensationalists have done.

This patient search for truth leads the author to a careful interpretation of God's Word in not accepting what saintly men have said simply because they are saintly. His spirit of tolerance in this matter effects a *rapproachement* between the author and his possible critics. The author creates an atmosphere of confidential conversations.

We take his expositions very seriously and recommend our public to do so even though we may have questions in our mind. Dr. Murray informs us that not every one will concur in his presentation, but welcomes any honest difference based upon serious studies.

We are not convinced that Matthew 24 should be limited to the destruction of Jerusalem in 70 A.D. Although he gives a reasonable explanation we do not think that he did full justice to the question: "What shall the sign be of thy coming, and of the *end of the world?*" The disciples may have considered the destruction of Jerusalem the end, but the real question is: Did Christ? We must remember that chapters 24 and 25 are a unit, and that chapter 25 can be seen only in the light of the final and public return of our Lord. This obvious truth then prejudices us in favor of finding in chapter 24 indications of that final return (24:31; 41-45), and would still make us interpret the preaching of the gospel to more nations than the then extant Roman world.

The author in our judgment is absolutely correct in disallowing any millennial additions to Matthew 24. Such interpretations are forced upon the text. His interpretation of "The Great Tribulation" of Matthew 24:21 merits consideration. It would have been helpful if he had paid attention to Revelation 7:14. In the latter the perspective seems broader than the matchless cruelty at Jerusalem. (Perhaps there is significance in the fact that in Matthew 24:21 the article is not used, "there shall be great tribulation," and in Revelation 7:14 it is, "the tribulation, the great." Why could we not apply to Jesus the same principle of interpretation we apply to the prophets? If so we could include distant events upon the same horizon as immediate events, and the distant events will be only an enlargement of the more immediate.

Dr. Murray explicates Revelation 20:14 according to the Augustinian-colored Reformed conception. He does so in his usual simple and direct way. We cannot refrain from suggesting that probably the "First Resurrection" is not regeneration. We know this is a position generally held. We do not necessarily have to agree with Dean Alford that the first resurrection cannot be spiritual when the second resurrection is literal (cf. *Millennial Studies,* p. 188). However, we are still wondering how this doctrine fits in this context, especially if we bear in mind that in the Book of Revelation we are dealing with Christ's rule in history. Furthermore, to speak of regeneration as resurrection is more Pauline than Johannine (cf. also John 5:25 which might suggest the opposite.)

We welcome this book among the more or less recent newcomers in this field such as the works of O. T. Allis and of the late D. H. Kromminga. This book shows the dangers of Dispensationalism to a full-orbed doctrine of the atonement. In spite of a saintly life of many of the dispensationalists we wonder whether they realize that they are belittling the matchless cross, a fact that has never risen in the heart of man, but from all eternity in the heart of the Triune God alone. Because of that jealousy for the cross, the eternal and not the accidental masterpiece of God's eternal mind and heart, we recommend to all dispensationally minded to read this book patiently in the light of the Bible and not of opinions that have become fixed ideas.

Holland, Mich. JACOB T. HOOGSTRA.

THE STUDY OF GOD'S WORD

KNOWING THE SCRIPTURES, *by Arthur T. Pierson. Zondervan Publishing House, Grand Rapids, Michigan. 317 pages. Price $3.95.*

IT was Gregory the Great who gave us the maxim: "Discere cor Dei in verbis Dei"—"We are to learn the heart (or "mind") of God from the words of God." He might have added that only a *teachable* spirit will receive these Divine words. And a teachable spirit is one that is *obedient.* "If any man willeth to do his will, he shall know of the teaching,

whether it is of God, or whether I speak from myself" (John 7:17).

The venerable author of this book sets this down as the premise of his study. No better beginning could be made for a book that bears the subtitle: "Rules and Methods of Bible Study". This is the rule *par excellence.* Obedience before knowledge. Pascal said truly that human things need only to be known in order to be loved, but Divine things must first be loved in order to be known. None but a heart humble, reverent, submissive, loving toward God can learn of God. Obey in love and you shall know. Why are there teachers who no more grasp the sacred truth they handle than does the sparrow grasp the message that passes through a telephone wire on which it perches? Simply because they lack that obedient spirit which is the only spirit that is willing to learn of God and which is the only medium of insight into religious truth. *Their disobedience vitiates their intellection.*

Do we have the "words of God"? Pierson's answer is unqualifiedly affirmative. The entire volume is a testimony of the author's unashamed conviction that the Bible is God's Word and as such is our infallible rule of faith and conduct. To its teachings we must unconditionally submit ourselves. Pierson gives no room for the exercise of what some modern Bible scholars call "Christian consciousness" in discriminating Divine truth from human error in the Bible. "Scripture" is not a more extensive term than the "Word of God". It is a favorite allegation of those who would make the Word of God of narrower import than the Scriptures to say that the Word is contained in the Scriptures, but that we cannot affirm that the Scriptures are the Word of God. We are reminded that the historic *Shorter Catechism* of the Presbyterian Church declares: "The word of God, *contained* in the Scriptures of the Old and New Testaments is the only rule to direct us, how we may glorify Him." But any student of that Catechism knows that the phrase, "contained in the Scriptures", was so written to oppose the Roman Catholic doctrine that the Divine Word is not wholly recorded in the Bible, but is in part transmitted by tradition.

One hesitates to criticize a book that is so manifestly the work of a devout Christian scholar and minister. Yet there are a few strictures which we feel compelled to make. For one thing, Chapter VIII is altogether too fanciful in its discussion of the numerical and mathematical features of the Bible. Pierson seems to believe that even the chapter divisions in the canonical books were inspired. Similarly, his suggestion (pages 288, 289) that the name Jehovah is acrostically revealed in the Book of Esther, an idea, by the way, which was earlier expressed by E. W. Bullinger. Moreover, his left-handed method of slipping in the Restitutionary Theory (page 290) in his treatment of Genesis 1:1, 2 momentarily chills one's interest in a book which is the result "of fifty years of Bible study" (page 12).

Even more serious is his strange omission of reference to the work of the Holy Spirit in bearing witness to the truthfulness of Holy Writ. He writes: "The Bible is its own witness" (page 12). True, but only as that witness is certified to us by the Divine Author. Pierson says, "Light needs only to be let shine and it becomes its own witness." True, provided the eyes of him upon whom the light shines are open!

There are scattered references to the Millennium, and on page 277 there is the suggestion, taken from G. F. Trench, *After the Thousand Years,* that between the Millennium and timeless eternity there will be an age "when the triumphs of our Lord shall most fully be realized". Just how the author succeeds in getting all this out of the one Epistle to the Ephesians is not clear. Further, it is regrettable that he tries to fit this into the scheme of seven dispensations (page 297) where he finds no room for the Church until after the first advent of Christ.

All in all, however, a considerable portion of this book can be helpful. The reviewer recommends it for reference reading in our Christian High School Bible departments. Church societies can use it profitably in group study.

The list of other books by Pierson, found below his name, does not include his published lectures: *The Divine Enterprise of Missions.* He is perhaps better known for those lectures than for some of the titles mentioned in the list.

LEONARD GREENWAY.

DAILY DEVOTIONS FOR SOLDIERS AND SAILORS

STRENGTH FOR SERVICE TO GOD AND COUNTRY. *Daily devotional messages for those in the services. Revised edition. Edited by Arthur Sterling Ward, Chaplain, U. S. Army. Based on the World War II edition edited by Norman E. Nygaard.*

Abingdon-Cokebury Press, New York; Nashville. $.90.

THE subtitle of this book indicates the nature of its content. For each day of the year ministers of various denominations, and laymen from various walks of life have contributed a brief message and a prayer. A Bible text, together with a suggested passage to be read from the Bible, heads each meditation. The volume was first published during World War II for the men and women in military service. Now it is republished in revised form. It is intended to be a source of moral encouragement and spiritual strength to the men and women wearing our nation's uniform. It comes bound in tan and blue covers, to harmonize with the color of the uniforms worn by the separate branches of the service.

As is to be expected in a volume of this kind, the contents present great variety. Some messages are more helpful than others. Quite a number are orthodox in emphasis. Some are outright liberal and humanistic, appealing only to the best that is in man, and implying that with the right effort the serviceman can strengthen himself for his arduous task. A few of the meditations are gems, both in respect to what is said and in the way it is expressed. Such is the one by H. E. Eavey, a layman, written for December 14, on 2 Cor. 5:17. He writes, "Who is the new creature to whom all things are become new? He is the one who believes in Christ as his personal Savior. He is the one who knows that Jesus paid the penalty for sin on the cross in his place. The change is so great that it is proper to speak of the new man in Christ Jesus. He has new views, new motives, new principles, new objects, and new plans of life . . . Old things are passed away—prejudices, opinions, habits, love of sin, love of the world . . . The mind is centered on God, and the heart forms new attachments."

The chief weakness of the volume lies in its insufficient emphasis on redemption in Christ. Redemption provides the one solid basis for strength in service. Where that basis is lacking, the Christian source of strength has been severed. The same weakness evident in a large number of the messages is found in the prayers. There is very little confession of sin. How can anyone be strong until that which is the basic cause of his weakness has been removed.

The evangelical Christian will therefore look in vain in a considerable number of the daily devotional messages in this volume for the bread that satisfies and strengthens.

Lynden, Wash. JOHN C. VERBRUGGE.

DIEKEMA AS ORATOR

GERRIT J. DIEKEMA, ORATOR, *by Dr. William Schrier. Eerdmans, Grand Rapids, 1950. 269 pages. $3.50.*

THE publication of Dr. Schrier's doctoral thesis is of peculiar interest to those of Dutch descent in that G. J. Diekema carried the characteristics of his Holland-American background to national and even international prominence.

The study is thorough without being prolix, and well-documented without being pedantic. The author's primary interest is rhetorical, and his primary purpose is to study "the outstanding characteristic by which Diekema is best remembered,

viz. his speaking ability." In so doing he had access to the Diekema library and personal papers, analyzed 167 complete speeches, and recorded answers to 108 questionnaires sent to Diekema's contemporaries.

Diekema was born in 1859 in Holland, Michigan, of immigrant parents, and died while U. S. Minister to the Netherlands in 1930. We see him as he walks four miles each week to attend a debating society, as he takes the classical course at Hope College, as he graduates from the Michigan Law School, and as he returns to his native city to begin a career active in church, politics, banking, law and education. Elected mayor, state representative, national representative; popular campaign speaker for the Republican National Committee, State Chairman for his party in two national contests, Diekema was ever active politically at all levels. When at home he found occasion to hold a Sunday-School class of some 160, to serve 37 years on the governing board of Hope College, to engage successfully in banking and law, and to serve as the 'voice' of his community on countless special days.

Diekema referred to himself as a progressive conservative. He demonstrated what he meant by denouncing the trusts, while opposing government ownership, and yet sponsoring as mayor the erection of Holland's municipal light plant, still in existence. He opposed the League but came to favor the Kellogg Pact. He favored woman suffrage when much of his community stubbornly opposed it; introduced the bill into the Michigan Legislature which provided for kindergartens in the public schools; refused to follow many of his fellow church members in their opposition to Masonry or their endorsement of parochial schools; and was as popular a speaker before other denominations as he was before his own. He was commonly accepted by the nascent labor movement as its enemy. He carried his independence to his office in the Netherlands where he publically criticized the House of Orange for its treatment of his forebears, and once referred publicly to the Catholic Archbishop as "mijn jongen."

Dr. Schrier traces his independence, his conservatism, and his ingrained Republicanism—in one speech he calls the Republican Party the agent of Providence—to his Dutch community background. To the same source Dr. Schrier traces his strong religious bent, and his lifelong use of religious themes in his speeches. "We believe," Diekema said to the Reformed Synod, "in the Heidelberg Catechism as the best human expression of essential divine truth." And at Leyden, his "Calvin united religion and daily life . . ." was an epitome of his creed, enunciated again at the Kampen Seminary shortly before his death.

Turning his attention to specifically rhetorical biography, Dr. Schrier explores Diekema's audiences—largely Dutch, even when outside Michigan; his preparation—always thorough, minute, his speeches often written out in entirety; his workmanship—carefully outlined, ornate, periodic, Biblical allusions, range of rhetorical devices, tendency to exaggeration; and his delivery—vital, forceful, sometimes pompous.

Finally, the author seeks to assess the effect of Diekema's oratory on local, state and national affairs. He finds him eulogized upon his death as having influenced every area of life in his community, and compared at the national level with another illustrious son of Michigan, Arthur H. Vanden Berg.

Dr. Schrier's style is fluid and easy, and there emerges a verbal portrait of lifelike proportions. The format is attractive. One might wish that some of the extensive footnotes had been incorporated in the text, the more so in that they occupy roughly one-third of the book. The student of rhetoric may wish that Dr. Schrier had known Diekema personally, and that he might have found some more precise method of measuring his oratorical influence, knowing however that the latter criticism might be aimed at any other rhetorical study as well.

All told, author and publisher are to be commended for directing attention to what industry devoted to public address may achieve, and thus reminding us again that when speech is free the failure to develop our latent capacities for oral expression is to give hostage to regimentation. This book may stimulate others to bring their religious convictions to bear in community life by means of public speech. So doing it will do well.

Calvin College. LESTER DE KOSTER.

PRACTICAL JOLTS

PROBLEMS THAT PLAGUE THE SAINTS, *by W. A. Poovey. Wartburg Press, Columbus, Ohio, 1950. 184 pp. $2.00.*

THIS is a good book—one that deserves to be read and will be read appreciatively by many of the "saints" for whom this book is intended—saints who are sincerely troubled by conditions—that touch the practical Christian testimony of the church of today.

Its author is pastor of the Christ Lutheran Church of San Antonio, Texas. His book reflects broad experience, including that of building up new, small churches as well as serving large cosmopolitan pastorates.

The reviewer suspects that the chapters of the book were originally sermons, or, at least, popular addresses, and were later collated and rewritten for publication. The style has the immediacy and personal thrust of public address—certainly not the arid erudition that sometimes goes with a book that was written *as a book.* The book aims at the hearts and wills of its readers, not their libraries.

The style is lively, often humorous. The illustrations and points of argument are sharply contemporaneous. The author knows modern men and is adept at speaking their language. The book is not intended to be a scholarly exposition. It is framed in terms that are calculated to appeal to the practical-minded, ordinary Christian whose native habitat is the Sunday pew and the week-day marts of human intercourse, but who, for that very reason, is troubled by the practical inconsistencies of today's Christendom.

The book deals with the problem of the financial needs and practices of the Kingdom under the title, "Your Money or Your Soul." Worldly-mindedness comes up for consideration under the title, "Heaven Can Wait." Deviations from true faith are exposed and analyzed by comparison with inferior trade-items in the chapter, "Accept no Substitutes!" A prize chapter to the mind of the reviewer and, no doubt, to anyone who has had to cope with the typical modern "Once-a-year-at-Easter" type of church-goer is the one, "Religious Lemmings," in which the author draws a series of exceedingly apt parallels between such church-goers, and the little Scandinavian rodent which, driven by an inexplicable instinct, makes an absurd mass pilgrimage into the sea every five to twenty-five years.

Judging the book with the pre-suppositions of consistent Calvinism, we could make some strictures. For example, on page 79 God's foreknowledge, merely, is emphasized without mention of pre-determination of history. On page 80 the author at least gives the nod to the Deutero-Isaiah theory. On page 63, he calls the solution of the book of Job of the problem of suffering "profound and difficult" and explicates no further. One could wish that he were then more ready to recognize that the solution of the book of Job is in terms of Divine sovereignty, pure and simple, and the use of the suffering believer's testimony as a weapon in the warfare with Satan. On page 147 he seems to question the perseverance of the saints somewhat and on page 175 he uses statements that might indicate Arminianism.

But, the fact is, while we judge him from Calvinistic presuppositions, in all fairness we should add that he is not a Calvinist but a Lutheran and speaks as such.

The book is true to the inspiration and authority of Scripture, it exalts the Lord Jesus Christ, and pleads for the sound evangelical witness of the church. Many a saint, plagued by problems, will find here a real source of help!

Grand Rapids, Mich. ARNOLD BRINK.

THE CHRISTIAN HOME AND COVENANTAL CULTURE

ONS GEZINSLEVEN, *by Rev. L. Hoorweg, Jr., Minister in the Geref. Kerk of Haarlem. 141 pages. Published by J. H. Kok N. V., Kampen, 1950.*

THIS volume consists of a series of articles on the family, most of which have appeared previously in a church paper. The articles do not claim to be a scholarly and exhaustive work on the family. They are rather the work of a pastor who seeks to promote the interest of Christian families. The minister feels that Christian homes are in danger of extinction. There is a general apostasy in the organization and maintenance of Christian homes. This distressing tendency is but a reflection of and, in turn, an aid to the secularization of a people. The culture of any people is preserved primarily in the general atmosphere maintained in the home. The spirit of secularization, greatly fed by the effects of World War II in the Netherlands and elsewhere, has played havoc with our homes. This work is calculated to help those interested in organizing and maintaining Christian homes. It is an attempt to stay the decline of this basic institution.

The home is presented as a creation of God and a primary unit in the area of covenant relationships. Having established his fundamental position, the author writes about the family's religious life touching on such items as the home worship, home discipline, home problems concerning birth, death, separation, relationship to the church, to the world, and so on.

This is an excellent series of comments for the cultivation of a Christian home. This little book of thirty-one articles will be deeply appreciated by Christians in this era of decadent homes. It is obvious that he does not have the American home in mind, but the principles implied and enumerated are not bound by geography. Excellent reading for devotional purposes. The articles constitute light reading such as one may expect for general readers in a church paper.

Calvin College. H. SCHULTZE.

MISSIONARY BIOGRAPHY

HENRY MARTYN, *by Constance Podwick. Moody Press, Chicago, 1950. $2.50.*

THIS book of 254 pages is choice reading: it is missionary literature of a biographical type. It is well-written, indeed! The author is a missionary in her own right and an orientalist of recognized standing. In spite of the fact that Martyn's biography had been written up several times, when she addressed herself to this task, she wrote a volume that is an addition to, but not a repetition of, previous life-stories of the eminent saint of God called Henry Martyn.

What helped Miss Podwick to produce what is not a twice-told tale is the circumstance, that she based her book on Martyn's *Journal.* She has written the story of Martyn's inner life in the light of what Martyn himself has to say of his ambitions and motivations, of his lofty ideals and his failure to attain them fully, of his consuming zeal and his "burning out for God." She intimates that unless one consults Martyn's *Journal,* he may know what Martyn said and did, but not know the man Martyn as he knew himself and as God knew him. A comparison of what Martyn appeared to be to his observers and what he was behind the screen that hid his heart from the gaze of men, leaves the impression that while he was in his own estimation less than other men of God, he was, as his *Journal* shows, bigger and better still than those about him realized.

It is not necessary that this reviewer should repeat Miss Podwick's story. Suffice it to bring forward two impressive facts. One is Martyn's remarkably intense devotion to God in Christ. It is well that we speak of orienting our life toward God and tell others to be God-centered in their thought and life. But it is quite another thing to practice on this score what one professes as a matter of truth. One does not notice that Martyn talked very much about the God-centered life. But from his *Journal* it appears that his mind was indeed stayed on God. And the beauty of his holiness was, for a part, that he himself did not seem to be aware of its presence in his heart and life, but rather felt that his walk before God left much to be desired. He reminds us of that exceptionally great man of God, who though he was *facile princeps* as an apostle of Christ, cried out in anguish of soul: "Wretched man that I am", even Saint Paul.

The other striking feature of saint Henry Martyn is that his intense devotion to God did not move him to detach himself from the world of God in which he lived and in which God called him to labor. In fact, he performed his many and arduous labors with an ardor that found its fuel precisely and peculiarly in his passionate love of Christ. He was a scholar: linguistics was his academic *forte;* the languages of the Near-East commanded his special attention and he studied them prodigiously. Yet he was not a bookworm so-called. His undying interest in these languages was inspired by missionary objectives to which he stood committed. And these objectives were supremely practical! This wonderful saint loved solitude, but not on its own account. He would be *alone with God.* He was socially minded: he loved men, not egotistically, nor even altruistically, but for God's sake, that in sinners saved and sanctified God through Christ might be glorified.

The present reviewer rose from the reading of this book with the irrepressible prayer: O for a host of Henry Martyns in the church at home and on the mission fields!

Calvin Seminary. S. VOLBEDA.

THE PROPHET MICAH AND OUR DAY

POWER BY THE SPIRIT: A STUDY OF THE PROPHET MICAH, *by Benjamin A. Copass, D.D., and E. Leslie Carlson, Th.D. Baker Book House, Grand Rapids, Mich., 1950. pp. 169. Price $2.00.*

THE contention of the two professors of Southwestern Baptist Theological Seminary is that Micah has a message for our day. They have succeeded admirably in presenting this message and relating it to the present day. This is particularly true of Chapter VI, dealing with the third and last section of the prophecy of Micah. The authors have drawn a parallel between the chaotic conditions of Micah's day and the confusion of our century without belaboring the point. Modern conditions are scarcely mentioned; but the conditions of Micah's time are represented so clearly and in such intelligible language that one can read the need of our time in them without much effort.

This book may be called a commentary, and could prove very helpful as such. It is, however, a book which ought to be read through completely before being used as a reference work. This is no hardship at all, since it makes fascinating reading. In a sense it is as much a commentary on prophecy in general as it is a commentary on Micah. The characteristic sins of Israel and Judah and the messages of many of the prophets to those nations are discussed. The discussion of the prophetic method and of the professional seer shows a fine discrimination in the minds of the authors between religion in general and the true religion.

This little book is both reverent and scholarly throughout. There is a consistent effort on the part of the authors to get at the heart of the matter. Their success in this is attested by the fact that Micah becomes a living book when viewed through these pages. This is a book to be read with pleasure and profit by minister and layman alike.

J. H. KROMMINGA.