

Editorial

As this seventh volume of *The Bavinck Review* goes public, we accept, with chagrin, a deserved tardy slip. We were working on two very large projects, neither of which are quite ready, but both of which will yield rich and full content for volumes 8 and 9. Bavinck's anthropology will continue to occupy our attention. In the present issue we are pleased to publish Arvin Vos's second and final installment exploring Bavinck's epistemology in relation to Thomas Aquinas. Vos puts his rich background of scholarly work on Aquinas to good use in illuminating the complex structure of Bavinck's psychology. One of the works he mentions in his opening paragraph, Bavinck's *Foundations of Psychology* [*Beginnselen der Psychologie*] is also one of the two projects referred to earlier. It was translated into English by Dr. Jack Vanden Born as a Master of Arts in Teaching thesis at Calvin College in 1981. With the author's permission, we will be publishing this work for volume 8 of the *Review*.

For volume 9 we have in mind another dissertation on Bavinck's psychology and anthropology. Anthony Hoekema defended a dissertation on "Herman Bavinck's Doctrine of the Covenant" at Princeton Theological Seminary in 1953. What is not generally known is that this was Hoekema's *second* Bavinck dissertation at Princeton. On February 28, 1948, he submitted a different thesis to the Princeton Seminary faculty, "The Centrality of the Heart: A Study in Christian Anthropology with Special Reference to the Psychology of Herman Bavinck." For various reasons Professor Hoekema did not defend this dissertation but, five years later, the one on covenant. Though it was not defended, the first dissertation displays Hoekema's characteristically careful scholarship with special attention given to exegesis and biblical theology, and the work deserves to be given a wider readership. With the permission of the Hoekema family, and with an introduction by yours truly, we hope to publish the work for volume 9 of the *Review*.

The other material in this issue reflects one of our goals to make available newly translated Bavinck material. Bruce Pass's translation of the 1911 rectorial address, *Modernisme en Orthodoxie*, provides an important window into Bavinck's ongoing relationship with the liberal theology in which he was trained at Leiden University and whose questions were always on his mind. Here Bavinck opens his heart in a way that we do not often find in his writings. We are also providing another advance excerpt from the forthcoming first volume of the *Reformed Ethics*, this time on prayer. Among other things, Bavinck asks whether unbelievers have a duty to pray and whether God answers their prayers. The editing work on this volume is nearly complete, and it should be in the capable hands of the publisher, Baker Academic, by the time most of the Bavinck Society members read this editorial (i.e., by the middle of February 2017).

There is news on the Institute front as well. A new set of by-laws has been drafted for the Bavinck Institute at Calvin Theological Seminary and approved by the faculty. This paves the way for establishing a permanent collection of books and articles by and about Bavinck, the sources he used, key neo-Calvinist contemporaries such as Abraham Kuyper, the legacy of thinkers who followed him including J. H. Bavinck, G. C. Berkouwer, Klaas Schilder, Arnold A. van Ruler, and the biblical commentaries in the *Kommentaar op het Nieuwe Testament*, *Commentaar op het Oude Testament*, and *Korte Verklaring van de Heilige Schrift* series. This special collection will be housed in the Hekman Library's Heritage Hall on the Calvin campus and accessible to students and scholars working on Bavinck. Keep your eyes on the website (i.e., BavinckInstitute.org) for an announcement about the formal opening of the Bavinck Institute.

—John Bolt