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Calvin

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JOHN CALVIN

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CALVIN, THE THEOLOGIAN.

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It is an interesting fact, more significant, I believe, than appears on the face of it, that the four hundredth anniversary of John Calvin's birth is being so widely and so signally celebrated throughout the Christian world in this year of grace nineteen hundred and nine. Most names, even of those whom their own age calls great, fade out into oblivion within the limits of a single century. It is allowed to but few to outlive a dozen generations of mankind. The secret of such enduring fame must be looked for elsewhere than in the merely personal qualities or in the contemporary appreciation of its possessor. The great name of John Calvin is embalmed in the immortal doctrines of Calvinism. It is not linked, like that of Luther, with any great branch of the Christian Church; it is more appropriately associated with a great system of thought, and that system is so comprehensive, so pervasive, and so polygonal that, from one point of view, it is a solid body of doctrine embracing all the great truths of religion and of life, while from another point of view it is scarcely more than a frame of mind, an attitude of the intellect, affecting every possible condition and relation of man.

Psychologically, 'Calvinism is Calvin writ large. There is an element of truth, however exaggerated, in the remark once made to me in San Francisco by a

scholarly Jewish Rabbi, to the effect that theology is nine-tenths temperament. It has been said that John Calvin's God was John Wesley's devil; this, too, of course, is over-stated; but whatever difference there was in their conceptions was not owing to the difference between God and the devil but to the difference between the two sainted Johns. Both accepted the same Scripture as true, both prayed to be guided by the same Spirit of Truth; both devoutly subordinated their own reason to the supreme voice of Revelation—and yet how great the difference! John Calvin and Ignatius Loyola were schoolmates at the same college, De Montague, in Paris; what was it that developed the one into the great intellectual organizer of the Reformation and the other into the indefatigable founder of the Order of Jesus?

No man can understand Calvinism who is not in some measure acquainted with the life of John Calvin. The same conditions that developed the one produced the other, and although it is true that he was in a remarkable degree unresponsive to the external conditions of his life, yet when we say that he was, under God, a creature of the historical conditions of his age, we are only saying that John Calvin was human, not more and not less.

Any man's theology is his thought concerning God and the world; and that thought must depend of course in large measure upon his ability to think and the conditions of his thinking. Calvin, as theologian, was Calvin looking Godward and turning to tell the world what he saw. His eyes were keener than most men's. His vision was more telescopic in its range and more microscopic in its accuracy; but his eyes were still his own. We must remember the mists that hung low

and heavy in his time, as well as the clouds of ignorance that ever darken man's upward look. We must not forget Calvin's inherited gifts of head and heart, the circumstances of his home and school and early life, the strange and fitful career that finally landed him most unexpectedly in Geneva; the innumerable cares, the exacting tasks, the irritating antagonisms, the ever enlarging responsibilities of his public life and the generally belligerent conditions existing in Europe at the age in which he lived; we must bear in mind the intellectual awakening and consequent unrest which characterized the era of the Renaissance, and the loud call in all this for a master spirit to organize the social forces and to co-ordinate the intellectual elements which were in utter confusion after the frontier skirmishes of the Reformation. These were among the thousand and one things which, under God, entered into that mighty and majestic composite which all the world acknowledges to have been not only historic, but also history making, in John Calvin, the great thinker and theologian of the 16th century.

All theology should relate itself in some way to human experience. Every truth in the confession should have its place in the life of the confessor. It may not be explicit in his consciousness but it should be implicit in his life. Few can fully state their faith in the Trinity or the Atonement or the gracious work of the Holy Spirit but, if their faith is deep and their life sincere, a full analysis of that faith and a thorough explication of that life will bring out into the open the elements that lie dormant and hidden in their breasts.

The story of Calvin's life is too familiar to need repeating. His birth, unlike Luther's, was into a home

of gentle life and easy comfort. He enjoyed the best educational advantages which the universities of his time afforded. Both in taste and in attainments, he was an accomplished humanist. His first literary production was a commentary upon Seneca's *De Clementia*, and this purely classical essay has almost no reference to scripture teaching or religious interest. In the preface to his Commentary on the Psalms, he tells us of his sudden conversion, and his biographers have discussed, with differing conclusions, what Calvin's conversion at this time was. Less spectacular than that of Saul of Tarsus, less protracted than that of Augustine of Hippo, less violent than that of Luther, we are inclined to believe that it was a sudden reversal of intellectual attitude toward the momentous issues, so profoundly spiritual in their essence and ethical in their import, which were at that moment at stake between the people and the Pope. This is not to disparage the genuineness of his personal spiritual experience, or to slur over the importance of regeneration; but Calvin was nothing if not intellectual, and such a change of allegiance involved both convictions and courage, which gave splendid play to all the spiritual graces and heroic virtues of the true man of God.

His *Institutes*, appearing at the early age of twenty-six, were at once accepted as the product of a master spirit. In its immediate intention it was an appeal, a defense and a challenge; while in its larger references it was at the same time an Evangel, a Dogmatic, an Apologetic, and a Polemic. The historic dedication to Francis the First, is one of the immortal bits of the world's literature. Calvin wrote the *Institutes*, he somewhere tells us, with an evangelistic purpose first of all, but we may sum up its object as three-fold: first, to

state the doctrines of the Reformation; second, to disabuse the mind of Francis of certain misconceptions; and, third, to disclaim and refute the wild vagaries of the Anabaptists. When we remember that the Pope and the Emperor were in front of him, and the pestiferous Anabaptists and Libertines in his rear, it is remarkable that Calvin was able to develop the profound theology of the Institutes with such calm spirit and such complete mental poise and, if at times an unseemly harshness smites upon our ears, we have no need to forget that this was but the mark of a universal weakness in theological controversy at that time, and that the provocations to impatience were very numerous and grievous to be borne.

Calvin's literary labors were wonderfully prolific. If Luther was the great Bible translator of the Reformation, Calvin was its great Bible commentator. His tasks of administration were very heavy and never to his liking. He was a preacher of singular clearness and power, and yet he longed for the quiet life of the student. Driven from place to place in his native France, sojourning for a time in the south country of Italy, he finally made his way back to the north, tarrying in Geneva but for a single night. William Farel laid almost violent hands upon him and, under the spell of this fiery Frenchman's anathema if he should not heed his call to remain, Calvin found in Geneva not a night's lodging only but the scene of his great life work. He was seeking Strasburg for quiet study; he finds the seething caldron of Geneva. He fain would shun all noisy conflicts and bitter controversy; he finds the great battle-ground of the Reformation. No man was ever thrust into an unsought place of prominence more suddenly and more reluctantly than was

Calvin thrust into the midst of the ferments of Geneva. This is but one of a most remarkable series of such personal experiences in the life of the great reformer. "Man proposes, God disposes." This means Divine Providence in human affairs; it means a "Divinity shaping man's end"; it means an over-ruling, ever-living, sovereign God.

If we are to succeed in our search for the fundamental and formative principle of Calvin's teaching, we must remember that his mental make-up was such as required that all his thinking should group itself into a complete and systematic unit. His mind demanded some truth large enough for all other truths to stand on. His logic was sharp and severe, but his logic was only formal; the material for his thinking he found in the Word of God. His dialectic was as keen as that of a Plato, but we see its magnificent display only as it is at work on the rich treasures of Divine Revelation. To him any truth that was not related or relatable to every other truth in the field of vision would have been fatal. We sweetly sing with Tennyson:

"Our little systems have their day,
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

Yes, "our little systems"—if they are only ours, conceived by us, created by us! But if the system be either found in or founded upon eternal truth, then why is that system not as eternal as the truth itself? "God's thoughts are not as our thoughts"—not because His thoughts are essentially different from ours, but because they are "higher" than ours. To think at all

is to think systematically, and if there be no system, no order, no self-consistent harmony in God's thinking, then there can be no such thing as thinking God's thoughts over again after Him, and Agnosticism, with its cruel hand, has forever closed the door against all human knowledge of things Divine.

The sweep of Calvin's mind found only one basal truth broad enough on which to build his theology and his theodicy. "In the beginning, God." Calvin took the scripture at its word. The Divine must underlie the human; the eternal is presupposed in the temporal; the Creator is, both in the order of thought and of time, antecedent to the creation.

Here we find the *principium*, the organizing principle of Calvin's system. His theology is fundamentally theistic. "He has God in all his thoughts." Not the sovereignty of God, as is so often affirmed, not His justice or His power, or His governmental authority—"In the beginning, God." Let the scripture develop its own conception of what God is. Let reason judge and experience interpret; only let him be God. Every theology waits upon its definition of God. Many people, in explicitly defining God, implicitly deny Him. They reverently repeat the words of the Creed, "I believe in God, the Father Almighty," and then proceed to strip Him of the very attributes in the possession of which alone He can be either God or Father or Almighty.

A God who is not holy is no God. A God who is not just or good or true is no God. A God who does not satisfy and surpass our highest conception of ethical ideal is no God. A God who is not supreme over all, who shares the throne of His rule and glory with angel or man or devil, who does not know all things, who

does not control all things, whose eyes are closed to any scene of tragedy or distress, whose ears are stopped to any cry of suffering or of need, whose love is quenched by any offense against His holy will, whose arm is bound by any force or fate or law—this is no God. When we hear any one declare that he believes in God, it is necessary to wait until he tells us what kind of a God he believes in that we may be sure that he believes in God at all. Many a qualified theism is, at bottom, an unqualified atheism.

Here is the seed thought of Calvinism. Once grasp and grant its conception of God and many of its far-reaching and battle-scared doctrines stand forth as inevitable and indisputable corollaries. Not less than Spinoza of Amsterdam, only profoundly more sane and ever loyal to Holy Scripture, was Calvin of Geneva "the God-intoxicated man." He had not touched the meaning of a single fact in time, he had not reached to the hem of the garment of any great principle in philosophy, until he had related it to God. No plan back in the eternity that was, no end in the eternity that is to be, is beyond the purview and control of the eternal God. Man's place and part in time, his portion and destiny in eternity are ordained in the vast panoramic program of his Creator. Calvin hesitated at no barrier or challenge. If the thought of Calvin the dogmatician seems harsh and *a priori*, let us not forget that it was at the same time Calvin, the greatest inductive Scripture commentator of his age, and one of the greatest of any age, that propounded that thought. Grant Calvin's theism and only the adroitness of the sophist or the inconsistency of the weakling will balk at his theology.

But if we find the seed of Calvin's system here it is here also that we find its very crux. It is not the question whether the celebrated five points of the Calvinistic star shall fade out or endure; their brilliancy or their extinction will depend upon the constancy of the mother light at the centre. The only way to extinguish the sunlight from the world is to blot out the disc of the sun itself from the sky. The only way to stop the scintillations of the star is to drown out the star itself in the blackness of the surrounding night. It is child's play to talk of surrendering certain principles of essential Calvinism and holding on to others. Whatever we may think of Calvinism, it has this merit, that it is a unit and that unit is a vital organism, not a dead mechanism. There are Calvinists and Calvinists, to be sure. Some one has pointed out for us the varying grades of Calvinistic loyalty. There is John Calvin himself and there are those to-day who doubtless are worthy to bear the name of their theological patronymic; there are Calvinists, loyal disciples of the great teacher of Geneva; then there are those who are honestly and in a healthy sense Calvinistic, then there are those who are Calvinistical; next, there are those whose homeopathic adherence to the faith may be characterized as Calvinisticalish; and last of all, there are those, standing far out on the circumference, who are slightly tinged with *Calvinisticalishness*. But, whether the dye be deep or dim, the great fundamental truth of God at the centre and God at the circumference, and God everywhere between, can never be abandoned.

You have all, of course, heard of the memorable and classical definition of a crab in which the crab is defined as "A red fish which crawls backward." This

has, upon very good authority, been pronounced to be a highly scientific and essentially correct definition, with three incidental corrections, however, which are deemed worthy to be noted. These are, first, a crab is not a fish; second, it is not red; and, third, it does not crawl backward. It is to be feared that there is not a little which passes for Calvinism in the world to-day which calls for just such incidental criticisms as this learned and scientific definition of the crab.

Of course the test of Calvin's theology must always be upon the absolute universality of this first postulate. He placed at the foundation of his thought not the sovereignty of God but a God who is sovereign. He never stood exclusively for the transcendence of God any more than did his great teacher, St. Augustine, before him. He sets forth the Immanence of God as clearly, far more clearly, than do the writers of our own day who fain would have us believe that this is one of the great finds of modern philosophy.

But can the teachings of Scripture, can the facts of experience, can the common consciousness of men, be fairly construed so as to support Calvin's views? I am not here to defend Calvinism or to refute its critics. We are only striving to find the characteristic intellectual animus, the bed-rock truth of his teaching.

That objections were forthcoming, that marvelously acute and comprehensive intellect knew very well. It is safe to say that no argument has been hurled at Geneva which Calvin himself did not carefully consider and discuss with more or less fullness in his writings. He knew that men said that he made God the author of sin; he knew that men said that he left no place for the actual freedom of man; he knew that men shrank back from believing that God's predestina-

tion positively contemplated the eschatological penalties and endless miseries of the finally impenitent—a thing which he himself, with humble awe, called the "*Decretum horribile*."

Nevertheless, based on Scripture, he could find no other *rationalé* that met the demands of his all-comprehending thought. These objections all melted down, in the mighty alembic of his master mind, into one, and that one had for its fatal weakness that it contradicted his first fundamental Bible-buttressed conception of God.

His notions of freedom were fearless and frankly stated. He did not scruple to affirm that, although he was created free, yet man in a state of sin is not free, and that he and he himself alone is responsible for his lack of freedom. He regarded sin as a self-imposed handicap upon man's spiritual freedom and life, which is adequately characterized only in the Scripture term which calls it spiritual death. That sin means death, that death means alienation from God and forfeiture of His favor, this he found in Holy Scripture; that sin introduced a wholly abnormal order—a disastrous disorder—into the natural and moral world, and that this abnormality entailed a curse not only on man but also on the cosmos of which man is the crowning part,—this he found in Holy Scripture; that the grace of God in Jesus Christ was manifested in the incarnation of His only begotten Son and was consummated in the historical Atonement which was accomplished on the heights of Calvary, sufficient for all mankind and certainly efficient for all those who will believe upon him,—this also he found in Holy Scripture; that the number of those who will thus believe and be redeemed unto holiness and eternal life was ordered and known

in the mind of the Eternal before the foundation of the world,—this, too, he found in Holy Scripture; and that in the progress of His kingdom, in the development of His redemptive purpose, God sent forth His Holy Spirit into the world who, with or without Papal prerogatives and Sacerdotal or sacramental functions, can and does work when and where and how He pleases in gathering the innumerable body of the elect of God out of every land and age and nation into the comprehensive fold,—this also he found in Holy Scripture. On this broad ground Calvin took his unalterable position. That God had foreordained man's course in time and goal in eternity was not to be denied because man's consciousness tells him that he is free. However this may be, refusing to cast a shadow upon the veracity of its testimony, yet even granting that consciousness is a trustworthy witness to a man that the man himself is free, even so, it does not follow that that inner witness has a single word of competent or relevant testimony either for or against the inscrutable purposes of the Divine, or the unchangeable decrees of the Eternal.

Calvin's defense was based in part upon the inevitable limitations of human knowledge. That he was in any fair sense an Agnostic is a base libel upon his fame. Agnosticism is essentially the dogmatic affirmation of man's constitutional inability to know. The verb "to know" is a transitive verb, but agnosticism persists in denying it any object, from things celestial or things terrestrial, from things infinite or things finite; and when a transitive verb is defrauded of the object of its action, the verb itself lapses and shrinks into a nonentity; accordingly, agnosticism would fain wipe the words "knowledge" and "to know" from the

dictionaries of human speech. Hume, and Hamilton, and Mansell, and Spencer, and Huxley base their doctrine of nescience upon man's integral and inherent incapacity to know anything. That tree or this book is as inscrutable as the infinite God and his eternal purposes. Calvin was no agnostic. He did hold that there are truths that reach beyond our finite faculties. He stood in awe in the presence of the solemn and unyielding mysteries of God. God's control and man's freedom are the opposite poles of a mystery, and we call it mystery because we are not able to trace the invisible line which connects the obvious truths which stand at each emerging end. Mystery is not contradiction, for, as Jonathan Edwards said long ago, "A contradiction is not a thing," whereas the very crux of a mystery is in the fact that though we cannot comprehend it fully it is nevertheless an existing truth. *Homo mensura rerum* is the discredited dictum of a rationalizing agnosticism. We are always afraid of a philosophy which leaves nothing to be explained. Calvin did not hesitate to accept what seemed to him to be true, and baffling difficulties, stubborn antinomies, though they might embarrass him, did not cause him to waver in his allegiance to his underlying theistic postulate.

Whatever may be men's verdict upon the rational integrity or the moral merits of Calvin, we have here its essential strength and its reputed or its imputed weakness. His notion of God is large enough to embrace all things that are. Ascribing only infinite perfection to Him, he nevertheless maintained that in His all-sweeping purpose He contemplated the evil as well as the good, the bitter as well as the sweet, the sinner as well as the saint, the deepest depths of hell as well

as the highest heights of heaven. If men said that in this he was bringing an indictment against the Divine holiness and the Divine love, he replied that the mystery is there; but it is a mystery less abhorrent, both to Scripture and to reason, than the mystery which we are bound to face if we dethrone God or limit the scope of His rule. A broken scepter, a mutilated crown, a restricted rule, undeifies God. Only God rules. No force or fate or fact disproves that bottom truth. If there be unsolved problems, locate them elsewhere, let God be God and the developments of history the bodying forth in time of His eternal purposes.

The magnificence, the audacity, the reverential awe of this conception, who can gainsay? John Calvin's system was, in a sense that is true to the etymology of the word, a genuine *theology*. Not yet had the degenerate days arrived when men study the objective facts of men's life and history and gravely christen the result "theology." He made theology inductive, but the sources whence he drew his inductions were not the fitful and fleeting scenes of human history but, first of all, the Divinely given and devoutly accepted teachings of the inspired Word of God. He would have repudiated with abhorrence the crude modern notion that theology is only the science of religion. Like the beloved disciple, the Theologos of the New Testament, he studied history in the light of God and afterward God in the light of history. He first drew his light from higher sources and then made that light interpretative of scientific and historical truth; and while, of course, the sunburst of modern scientific discovery had not yet broken upon the world, yet his attitude toward the whole field of empirical truth was typical and un-

affected, in principle, by the multitude or the magnitude of the conquests of recent scientific research.

That essential Calvinism is out of date to-day, who that keeps an eye upon the drift of twentieth century thought will presume to affirm? It is safe to say that if he were with us to-day John Calvin would be a vigorous reactionary against the extreme Determinism of many of our scientific and philosophical thinkers. Calvin never reduced man's freedom to a farce. There is a scientific fatalism in vogue to-day that out-Mohammets Mohammed, and while singing to men the sweet songs of freedom it would rob them of the last shreds of the real thing. The apostle of selection has usurped the place of the apostle of election, and many are eager to accept Darwin's natural selection who hold up their hands in horror at Calvin's divine election. The one does not know or care whether there is intelligence and will back the selecting process; while the other insists that behind the electing act is the true and living God "Whose judgments are unsearchable, and whose ways are past finding out."

Neither can the spirit of modern metaphysics wage war upon the theological citadels of Geneva. The last word of the best philosophy of to-day, the ultimate category of a sane metaphysics, is Personality. All knowable truth is knowable because a knowing mind has foreknown it. History can be scientifically studied and rationally stated because it embodies a rational plan. Geology is a science because it finds, first concealed and then revealed in its rocks and hills, the records of a science-like order. Keplar traced the stars and thought God's thoughts over again after Him; not more did Keplar, than does every other man who finds truth knowable because it bears upon its face or

hides within its folds the ordering purpose of Another. Plato's "Eternal Geometer of the Universe" is none other than Calvin's Eternal Foreordainer "of whatsoever comes to pass."

That the course of Calvinism, like that of true love, "has not run smooth" all the world knows right well. That it is a bankrupt system of thought to-day, that it was at best only a crude seventeenth century report of theological progress, that the succeeding ages have been sifting out its modicum of truth and have thrown forever into the scrap-heap the great bulk of its offensive dogmatisms, this is affirmed by the few and echoed by the many until legion is the name of those who, innocent if not incapable of a single independent conception in their own right of what John Calvin really did think or teach, are ready to accept the howling chorus of condemnation as unchallenged and conclusive. Let us not forget that whoever calls Calvin infallible is as false to Protestantism and to the great Protestant of Geneva as he who locates infallibility on the banks of the Tiber; let us remember that it has been given to no saint or sage in all the course of time to formulate into a finality the great truths of Divine revelation; let us not forget that with the developments of the Kingdom of God in the world, under the gracious tuition of the Spirit of all Truth, new light may from time to time be expected to break forth from the treasures of Divine truth; let us remember, too, that every age has its peculiar difficulties for him who would perform the colossal task of constructive creed building, and that the war-like tactics of self-defense which were forced upon the reformer by the tyrannies of King and Pope on the one side and by the vagaries of Anabaptist and Libertine on the other, caused their

utterances to bristle with antagonisms, and sometimes to exhibit the unhappy blemishes of unwarranted exaggeration. Calvinism was Calvin's view of God and the world. The sources of his thinking were higher than the tops of his unstained Alps; his guidance was surer than his own frail thought; his vision was far out toward the fugitive horizons of the infinite. The fields of time were to his gaze outlined and bounded only by the purpose of eternity. Men think and choose and act; they ponder and decide and go forth to the doing of the deed; they rise up in the morning and after their little day's work is done they lie down to sleep through the long hours of the approaching night. They are unconscious of millions of their fellows who are living the same life, doing the same tasks, and walking the same way; with mistaken and egoistic pride they imagine that they are all alone in choosing their own ways and ordering their own steps. But the vision is as yet partial and incomplete. This is chaos, not cosmos; this is confusion, not order. Every toiler has his task assigned him, though he know it not. Every traveler finds his path opening out before him, and a voice, not his own, though he recognize it not, calling him down along that way. His lot is measured out; his days are numbered out before him. The sphere within which he moves is large enough for the widest, wildest wanderings of his weary feet, and that sphere is of another's ordering. His choices are to himself entirely free, for they are his very own; his determinations are spontaneous, for they are unforced, and yet, far down in the subsoil of his subliminal self, beneath the surface gaze of his superficial consciousness, forces are at work, forces sent forth and controlled by the hand of the Eternal, forces which men

call heredity and environment and nature and Providence and the mysteries of Divine grace, forces which in their own time, in their own silent and subtle but ever effective way, quietly swing those free choices and effectually bring those free actions around to the accomplishment of the end eternally in view. And each end in turn becomes a means to a higher end until the ultimate end is merged and lost in the effulgent glory of Him whose wisdom foreordained the course and whose power caused those Heaven-born forces to go forth upon their prescribed orbits in space and appointed errands in time.

If men call this sophistry, then only sophistry can defend the crown rights of the Creator. If men deny that this is genuine freedom, then the Calvinist is quick to make reply that any other freedom means anarchy in history and as many little deities each supreme in his own petty sphere, as there are free agents in the wide world of being. This "untenants Heaven of its God," this breaks up every possible philosophy of history into a wreckage of dismembered fragments; this turns into "the dream of a dreamer who dreams that he has been dreaming" the splendid vision of the poet.

"And I doubt not through the ages one increasing purpose runs
And the thoughts of men are widened with the process of the
suns."

In estimating the gross theological assets of John Calvin's short life, how appalling is the magnitude of the task! Certainly no one can read history and be blind to the greatness of his work. He was neither prince nor pope, and yet his work outshines that of both. Denying and defying the Divine right of kings,

he established a magistracy at Geneva more enduring than any crown, more potent than any scepter, while he touched with the magic wand of his theological faith and genius the rock from which flowed out over all the broad plains of modern history the life-giving streams of equality before God and democracy among men.

Historians argue whether he was greater as theologian or as magistrate. We believe that his theological thought pre-determined his views of civil as well as of ecclesiastical government. We believe that his work was great and his fame enduring because, first of all, he held to his Biblical conception of God, and with relentless perseverance he carried it, with its implications and applications, into his work as preacher, as educator, as statesman, and as reformer.

Let men say what they will, Calvin's niche in the pantheon of the world's few immortals is forever assured. The record is wanting that he was ever formally ordained, either as Roman Catholic priest or as Protestant preacher, and yet the same living God who could use Saul of Tarsus, unordained of man, in the first century of the Christian era, and Dwight L. Moody, unordained of man, in the nineteenth century of the Christian era, used John Calvin, the pale, frail layman of Geneva, to turn a new and mighty page in the history of intellectual and spiritual Christianity, and of civil and religious liberty. His work was not creative, it was constructive. He did not originate, he organized. His name has been "scarred with calumny"; his work has been traduced with ridicule and slander; his thinking has been combated, but it has never been belittled except by little and impoverished spirits. His intellectual powers have been conceded

by all to have been of the very highest order, and they were unselfishly consecrated with the best light his age afforded to the God that gave them to him and to the Lord whose service he espoused.

He dwelt aloft amid the cold and placid peaks of God's eternal truth. In a most unusual way, he combined the contemplative genius of the philosopher with the practical genius of the man of affairs. He loved and longed for quiet and yet he lived his life in constant scenes of civil strife and theological controversy. He was human with all his greatness, and his faults and weaknesses, like those of every other great man, seem all the greater because he was himself so great.

We devoutly believe that it was because he held the theology which he taught that he was, under God, the force he was, and that, under God, he did the work he did; and we devoutly believe that the truths of that same logic-ribbed, bible-based, crimson-stained theology will, under God, continue to produce, as it has been for these four hundred years producing, men of giant stature, men of heroic mould, men of stalwart thought, men of genuine Christian faith and culture and conduct and character, who, learning God's truth in God's book, led by God's spirit in God's service, will do well and faithfully their appointed work, and will leave a beneficent legacy to the generations that come after.