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I. THE TEACHING OF THE THEOLOGICAL CLASS-ROOM IN RELATION TO THE SPIRITUAL LIFE OF THE STUDENT.

The aim of the theological student is generally a practical one ; he is in preparation for the ministry of the Gospel. With this end in view he is seeking to acquaint himself with the several parts of the theological curriculum. The promotion of his spiritual life—the increase of his faith and of the other Christian graces—is to him, therefore, of primary importance. Whether, indeed, the student has respect to his own well-being or to his qualifications for the ministry, the cultivation of the religious life should be his first concern. To know God and Jesus Christ is eternal life, and it is also the necessary condition of all effective service in the Kingdom of God.

Apart from his studies, there are various ways in which the candidate for the ministry will seek to cultivate and strengthen the life of the soul. He will do so through private prayer and reading of the Scriptures, through connection with religious societies in college or hall, through teaching in Sabbath school or elsewhere, through fellowship with some congregation.

But we are here rather to consider what help the spiritual life of the student may receive through his proper studies, and especially in the class-room. For we must not acquiesce in the notion that study is necessarily unfavorable to

II. JOHN CALVIN.

I.

The sixteenth century is rich in gigantic figures, which stand boldly outlined against the dark sky of expiring mediævalism. One and all they were born from the political and ecclesiastical ferment, which originated in the emancipating influences of the Renaissance, and, in every department of life, changed the aspects of human history. In ecclesiastical history these towering giants form the most impressive and attractive group, which has ever appeared, in any given period. Each labors and strives, in his own divinely appointed sphere, and works out, by mighty efforts, his own peculiar and foreordained task; and yet all are dwarfed into comparative insignificance by a few special leaders, who are familiarly known as "the great Reformers." Among the latter the eye is arrested by one, the youngest and physically the weakest of them all.

Luther's typically German face is sharply contrasted with the pure Latin type of the reformer of Geneva. Behold a man of middle stature and attenuated frame. The face is thin, the complexion sallow, the nose prominent and finely chiseled, the brow high and commanding, the eyes black as night and gleaming with that peculiar bluish light, which indicates deep and clear views of abstract matters, the mouth large but well formed—a man who, in every line of face and form, betrays a Southern origin. This man, the most cordially loved and the most viciously hated of all the reformers, is John Calvin, or as the name is more accurately spelled, Chauvin or Chaulvin. He was born at Noyon, in Picardy, on the 10th of July, 1509. His father, Girard Chauvin, was the son of a cooper, and, therefore, belonged to the middle class, but by dint of great perseverance, became apostolic notary, fiscal attorney, and secretary to the Bishop of Noyon. Calvin's mother was Jeanne Lefranc, of Cambay, noted for her beauty and religious fervor. A Catholic tradition informs us that "his birth was heralded

by vast swarms of abnormally large flies, to indicate that he was to be a slanderer and backbiter." A few strokes of the pen must suffice to outline this truly remarkable type. At twelve years of age Calvin received the tonsure, as chaplain of the "Chapel de la Gesine," the benefits of which office were to aid him in gaining a liberal education. Two years later we find him at the University of Paris, still supported by Church benefices. This rapid scholastic career was interrupted, when, by the advice of his keen-sighted father, he left the study of Theology to turn to that of Law, in which study he so excelled that the University of Orleans bestowed upon him, a youth of not yet nineteen years, the honorary title of Doctor of Laws, which title, however, Calvin never used.

At Bourges he came under the influence of the noted Greek professor, Melchior Wolmar, through whose influence he turned to the study of the Scriptures and returned to Theology. Robert Olevitanus, a compatriot and relative, had just acquainted him with the new views of theology; through him Calvin was converted and experienced a sudden, radical and abiding change of life and heart.

The Nicholas-Cop incident obliged him to turn his back on Paris, and thus began a three year's period of wandering, which brought him great physical weariness and suffering and great spiritual and intellectual gain. A mere accident led him, August 5, 1536, to Geneva, and the adjuration of the gaunt but lion-hearted Farel kept him there; and thus a life-long and intimate friendship was established between these two men, so utterly dissimilar in almost every respect. The timid and reticent scholar was now unexpectedly forced into the thickest of the fight.

None of the Reformers had such dreadful odds to contend with as Calvin. No German city offered any comparison to the indescribably low moral condition of the beautiful "Bride of the Lakes." Its mixed population, its Latin impetuosity, its previous history, its wrong conception of liberty—all these combined made life in Geneva a continuous round of licentious brawls. An entire ward of the city was

given up to courtesans, who formed a distinct community by themselves and were governed by a so-called "harlot-queen," whose dominion was regulated by law. Says Henry: "Immorality had developed to tremendous and inconceivable proportions. Sexual sins were committed openly and without shame. Drunkenness and gluttony were common. Not rarely the wild licentiousness went so far that people staggered through the streets, stark naked and loudly brawling, to the accompaniment of drum and fife." Who ever heard of such an abomination as the deliberate infection, with the virus of the dreaded "black death" pestilence, of nearly every house in the city—in the expectation that thus the populace might be swept away and that the conspirators might remain masters of the situation and heirs of all things? And this very thing happened in Geneva in 1545.

And among such a people Calvin, the pure minded and shrinking and conscientious Calvin, was to labor! Can any one wonder at his zeal—a hand reaching forth with a bleeding heart, or at his device—"Liberty but order"?

The struggle was in vain, the odds were too great, the ideals of Calvin too high, his party as yet too weak; on Easter Monday, April 23, 1538, he and his colaborers were deposed and banished from the city. The "Libertines" had gained a complete victory, the cause of the Reformation seemed hopelessly lost.

But when Geneva expelled the great reformer, Strasbourg opened her arms to receive him, and the three subsequent years were spent in quiet study, in the final crystalization of his system of grace and in making a wide and helpful acquaintance of the leading spirits among the German reformers. There, too, in September, 1540, Calvin married Idelette Van Buren, a Dutch woman, widow of a converted Anabaptist, Johannes Storder.

Many apparently far more eligible women were desirous of uniting with the man of such fast growing fame; her, poor and unknown, he selected for her tried piety and her heroic spirit of martyrdom. Nine of the happiest years of

his life were spent with her and when in 1549 she fell asleep in Christ, Calvin never ceased to mourn her. Of the three children, born from this union, none survived.

Meanwhile Geneva had repented and was straining every nerve to regain the exiled reformer. Almost against his will, led by stern conviction of duty, Calvin returned in 1541. The council had prepared a home for him, and his wife was brought from Strasbourg to Geneva with the highest honors which the Republic was able to bestow. On this occasion Calvin wrote to Farel: "If I had a free choice I would be the last to do as you request, but since there is no question of my choice, I offer my bleeding heart to the Lord as a sacrifice." Now began the great struggle of his life, which wore him out and sapped his little store of vitality, till he died comparatively young at last.

With iron determination he fought the demon of immorality at Geneva. The stern consistorial laws of the early Dutch Reformed Church, those of the London refuge churches, those of Scotland and of Puritan New England reflect the blistering heat which seared out the festering sores of Geneva. They were copies, often, in bad taste for the necessity of the case demanded measures in Geneva, which out of their proper environment have but too often made a cruel caricature of Calvinism.

The consistory of Geneva became the embodiment of Calvin's theocratic idea. Elders were chosen for one year only. The most absolute poverty of the ministry was observed and the democratic ideal of Calvin was embodied in the veto power of the congregation over the resolutions of the consistory. The entire church of Geneva was organically one, after the collegiate plan, with its many houses of worship and pastors and parish-divisions; and its organization was so perfect that till this day it remains the type of its kind. Geneva never fully appreciated what she owed to John Calvin. Her sores were healed, her name was cleansed and from the vilest city of Europe she became the purest and best-governed community on the continent, a model to be patterned after. A century later

Drelincourt, who was Calvin's defender against Cardinal Richelieu, wrote: "Our present orderly life we owe to Calvin. One cannot conceive of a more beautiful connection between Church and State, nor of a finer co-operation between the civil and ecclesiastical powers. In all public acts one sees the Syndics and pastors harmoniously work together. The magistrates love to act in union with the ministers of the Gospel, for they love the fear of the Lord and know that therein lies the greatest support of the State. It may therefore be said that in Geneva righteousness and love go hand in hand."

But the change had not come by magic. The consistorial laws were iron laws, which piece by piece tore down the walls of the old free life of Geneva. Immorality of all kinds was severely punished, adultery was made a capital offense. The pothouses disappeared, the gambling hells were suppressed, dance and play houses were closed, excessive splendor of dress and the wearing of costly jewels were forbidden, the minutest details of domestic life, even to the matter of eating and drinking, were subjected to consistorial scrutiny. Thus the city of Geneva was by degrees brought to a high degree of outward morality and, let it be said, of inward piety also. The enforced seriousness, which to the first generation was a rather irksome duty, became habit to the second and a matter of privilege to the third, and thus Drelincourt's picture of Genevan life is a true one.

It would require too much space to enter into the details of the grievous struggles, by which the mastery was obtained. The final and dreadful conflict with the Libertinistic party must be passed by. In passing let it be said that the death of Servetus stands in the closest relation to this struggle and that the fate of the blatant heretic and Calvin's own were alike suspended in the balance of this sad historic trial, through the identification of Servetus' cause with that of the Libertinistic party. In judging the reformer's attitude on this occasion, let us beware of anachronisms.

A few words about his death before we attempt an analy-

sis of the elements in the character and life of John Calvin which made him great.

The device of Geneva may well stand for the history of this man — "*Post tenebras lux.*"

Always frail and of slender physique, Calvin's life had been sapped by excessive labors and incessant intellectual application, by multitudinous cares and life-destroying worries. From 1550 he suffered continually with raging fevers, from which he rallied only to endure repeated relapses. Yet not an iota of his literary activity would he relinquish. In this man the inward flame seemed to burn but the brighter as the outward light waned and burned low in the socket. In 1560, after months of suffering, he preached once more. Oh the joy of that sacred hour! But in December of the same year, in the pulpit, he was suddenly attacked by a dreadful hemorrhage of the lungs. Still he struggled on and continued to bear his excessive burdens, in which his very life seemed to be bound up. Again and again the dread omen returned, the building was tottering to its fall. The incessant activity of his mind hindered the natural functions of his body; through severe attacks of indigestion he ate but once a day, and that sparingly. A complication of diseases sapped his remaining strength.

Yet in January, 1564, all undaunted, Calvin began his exegetical treatment of Isaiah. In February he lectured for the last time to his students on Ezekiel. On Sunday, February 6th, he preached his last sermon. Then the end approached. Devoutly he took leave of the city council of Geneva on the 37th of March, 1564. At his urgent request he was carried into the old church, on Easter morning, to worship and commune with the people he loved; then came the leave taking of friends and associates, and on the 27th of May, 1564, Calvin breathed his last. Beza says: "On that day, with the setting of the sun, the life went out of a man who was pre-eminently foreordained to labor in this world for restoration of the Kingdom of God."

At his own request he was buried without pomp or

special ceremony, or without a token to mark the place, where his ashes await the resurrection of the just. Visitors at Geneva, who arrived a few days after his death, sought in vain for the place where he lies entombed. Geneva erected a statue to Rousseau, her eminent son; she herself is the memorial pile of her greatest citizen, John Calvin.

II.

Of all the reformers no one has been more ardently loved and no one has been more bitterly hated than John Calvin. He lacked many things which Luther possessed; he possessed much which Luther lacked. Luther quarried the huge blocks of stone which Calvin polished; the one was the giant pioneer and bravely started the work, the other carried the reformation to its ultimate logical sequence and that fearlessly. The one is the man of action, the other of penetration; both belong together, each excelling in his own divinely appointed sphere. And strange to say the differences between them were less of their own accentuation than of that of the zealots among their partisans. Luther profoundly respected Calvin, who shrinks within himself, in conscious self-depreciation, before the man whom he honored above all others. Between the great reformers there existed a cordial understanding. Calvin was recognized by the German Zwinglians as the legitimate successor of their fallen chief. Melancton was his intimate friend and Luther said of him, when officious friends tried to anger him, by pointing out what Calvin had said concerning the Lutheran doctrine of the supper, "I trust that some time he may think better of us, but in each case we must bear something of so excellent a spirit." And again in 1545, "There is a learned and pious man, to whom I had safely dared to entrust the whole matter of this struggle. If Zwingle and Oecolampadius had from the beginning expressed themselves in such a way, we would never have got into this muss."

And yet whilst Luther has been extolled to the sky, and Melancton the "Magister Europae" has become Ger-

many's pride, Calvin for centuries has stood exposed to furious assaults and his portrait on the canvass of history has become distorted into a mere caricature of the original, accepted even in the house of his friends.

Nor is the reason far to seek. In the first place, unlike Luther, Calvin never became a national idol. What he might have been to France was undone by the undoing of the Huguenot cause. He had moreover deliberately expatriated himself to become identified with the cause of a detested little Republic, a sort of a European "nondescript." In the second place he followed the fundamental lines of the Reformation to their farthest issues. In him its logical consequences stood clearly embodied and the depth of the wide chasm between the old and the new was by no other reformer so fully sounded as by him. No reformatory system so completely undid and antagonized the semi-Pelagianism of the Romish Church as did Calvinism. Erasmus, the keen-eyed Humanist, had met Calvin at Basel and he had taken in at a glance what others still failed to see. Said he to Bucer: "I foresee that this man will become as dangerous to the Church as a pestilence." He had seen correctly, and therefore the vials of Romish wrath and vituperation were emptied on Calvin's head as on no other. Henry has tried to rescue Calvin's fame by an immortal biography. And no doubt Calvin's day is still coming, hazardous as the prediction may appear. For the pendulum of history has ever swung to and fro, in the ages of the life of the Church, through the Paulinic arc.

As yet Calvin is but little understood. Wrong or exaggerated conceptions of his system have given place to cold disdain. But if we wish to know him, as a man, as a reformer and as an exegete, we will have to dive deeply below the surface. The study of his works will amply repay the unprejudiced searcher after truth. The study of the man, as friend, as husband, as father and pastor will have to be pursued in his Correspondence. In his letters he reveals himself as nowhere else. And here tradition and actual history run counter.

The traditional Calvin is an iron hearted, painfully logical character, devoid of natural affections, a man to be dreaded rather than loved, of lofty intellectual powers, all brains without heart; a man loveless and unlovable.

Do I exaggerate?

Hear what one of his best friends, Dr. H. Bavinch, professor at Kampen, (Netherlands) said a few months ago: "The reformer of Geneva, whom the Reformed honor as their spiritual father, is yet known as a serious, sombre figure, inimical, or at least indifferent to all that is lovely and pleasing. He may arouse us to reverence and admiration by his perfect consecration to God, who called him, by the majesty of his character, by his holy earnestness, by his indomitable will. He does not inspire us with love and affection. This clean cut face with the sharp nose and the long thin beard, his movable, penetrating, imperious eye, his attenuated form, all bone and sinew, does not attract but keeps one at a respectful distance. He is accused of having had neither eye nor heart for whatever lay aside of his real calling. Sociality of life did not exist for him. Of his domestic joys and sorrows he never made mention in his letters. The beauty of nature left him cold. In art, poetry and music he took no interest. The most innocent diversions were to his view doubtful. In a word he was *un esprit chagrin, un genie triste*. Here is the traditional picture of Calvin and it is accepted without protest. It is all the more dangerous, since it has elements of truth.

The Calvin of his correspondence however can say with the great anchorite—"Homo sum atque nihil humanum a me alienum puto." A man of fiery Southern temperament, he was at times liable to fits of wild anger and he recognized in his fiery temper a lifelong and bitter enemy. He was a man of kind impulses and strong attachments, proud and reserved to those who knew him not, wonderfully open hearted to those whom he trusted with his confidence. This great kindness of heart profoundly impresses the reader of his correspondence. When his father died he said: "Oh! if I only have not, by my preaching, been the

cause of his death." And again, "I was willing to lose my father, but in him I have lost my best friend and adviser." When his son died: "The Lord has certainly inflicted a heavy and severe wound on us, by the death of our little son, but he is our father and knows what is best for his children." When he lost his wife: "I use every exertion in my power not to be entirely overcome with heaviness of heart. This so great calamity would inevitably have overpowered me, unless God from heaven had stretched forth his hand." On the same occasion he writes to Farel: "With all our exertions to repress the sorrow of my heart, we effect less than I could wish." "You know the tenderness of my mind or rather with what effeminacy I yield to trials, so that without the exercise of much moderation I could not have supported the pressure of my sorrow." When his friend Convault died, he wrote to Farel: "I am so overwhelmed that I put no limits to my sorrow;" and when Bucer died of the plague: "My heart is almost torn asunder."

Thus one might continue to disprove the slander, so often repeated, that Calvin was utterly unaffected by joys or sorrows and that his letters are mute on these topics. From his correspondence it appears rather that this man was effusive in his friendship; grief crushes him; misrepresentation wrings his heartstrings; he is fond of social intercourse with his brethren, he loves music, he translated Psalms for public worship, and he was fond of innocent games, as for example, quoits.

Again his letters prove that the arrows in his quiver are not all cut after the same pattern. At times they scintillate with wit and irony. When the exile had returned to Geneva and all her citizens seemed to vie in endeavoring to honor him, he wrote: "Surely not men but houses must have banished me from the city." Read "the excuse of John Calvin to the Nicodimites, about this complaint about his too great severity," and you will see at once of what satire this man is capable. When the faithless Baldwin had attacked his character, Calvin says in a characteristic reply,

quoting Socrates: "If an ass kicks me shall I legally prosecute the beast? And although I am far from possessing the noble magnanimity of Socrates, I am yet so accustomed to the barking of all manner of dogs, that I am not specially concerned about the yelping of the last one." After Maurice of Saxony had committed his second treason and thereby had revived the hope of German Protestantism, Calvin wrote: "I hope that our Antiochus (Charles V.,) who at present so much distresses us, shall be brought to such straits that he will have no time to think of the gout in his hands and feet, but that he will feel it over all his body. May God visit his assistant, Sardanapalus, (King of France) in the same way, for both have equally deserved it of us."

But it is in his serious mood that John Calvin is most attractive. This character was the most heroic of all the Reformers. He was moulded into a type, of irresistible strength by life-long trials and opposition. Naturally of an extremely diffident and shrinking disposition, he was made strong in weakness. Unswerving loyalty to principle became his chief characteristic. Even as a child he was remarkable for it and the courage to speak out boldly, to which it compelled, gave him among his schoolmates the nickname of "Accusatious." When the pestilence depopulated Geneva, in 1542, and minister after minister fell a victim, Calvin himself took his place in the pesthouse to minister to the wants of the dying; and only the decisive command of the Council could remove him from this post of danger. Listen to the words he addressed to the Libertines, at a time when their power was still unbroken: "If ye will not bow under the yoke of Christ build yourselves a city somewhere, where you can live to your hearts content; but as long as you are here you will have to obey the laws, and if there were as many diadems in your houses as heads, God will yet know how to remain master." And when the dangers thickened and death frowned on him from every shadow and street corner, he said: "They want to taste my blood, although I doubt whether they would like its taste as well as that of their own sins. But God lives and this faith en-

courages me. And if all Geneva conspired to kill me, I would yet cry out the word, for which they so bitterly hate me,—‘Repent.’” Or is it not a heroic scene, in the great church of Geneva, when Calvin, before the communion was celebrated, saw a movement among the Libertines, men of high standing in the city’s honors and trust, as if they would force their way to the Lord’s table; and cried out, covering the elements with extended hands: “These hands you may cut off; these members you may crush, my blood is yours, pour it out. But never will you compel me to give the holy thing to sinners.” Or again look at him, with uncovered breast and bareheaded, standing in the midst of a blood-thirsty mob, eager for his life, and calming their passionate fury into subduing shame, by the silent, withering glance of his eagle eye; and finally look at him, in the valley of the shadow, dying for years, a physical wreck, forbidden by his physicians to do a stroke of work, and yet in an heroic victory of a frail body, accomplishing an amount of labor which staggers and confounds the student of his work, and work at that not of a slovenly order, but such as is measurable only by the brief comment of Besa: “So many words as Calvin used, so many deeply-pondered thoughts.” Truly the learning and industry of this man must have been inconceivably great. Of all the Reformers none equalled him in the classic beauty of his Latin. As a mere boy he called Cicero his “intimate,” and one needs but to read his “Institutes” and commentaries, in the original, to feel the spell of his masterful language. And in his native French he evinced the same power as in Latin. It has been said that, as Luther created German by his Bible, so Calvin created French by his “Institutes.” The original was not, as some hold, written in Latin, but it was anonymously given to the world, in purest French. And the dedication of the book to King Francis, has always been considered a veritable classic of the French language—“*un discours digne d’un grand roy.*”

After extremely fatiguing intellectual labors, Calvin would not rarely compare himself to—“a soldier, who had

slain many enemies." Said he, "I never feel more pain than when I cease from labor, from which I conclude that work is not so harmful to my body as rest." In his twenty-third year he published a commentary on Seneca's—"*De Clementia*"—which sounds the keynote of his later triumphs. In his twenty-fourth year he wrote his wonderful treatise on "The Sleep of the Soul after Death," which indicates alike a complete mastery of the Scriptures and of the Church-fathers. Thus in the morning of life, at a time when others are usually just beginning to stretch their nestling wings, he had already attained a reputation for scholarship, which caused Scaliger, so sparing of praise, to say, "that Calvin was the most learned man in Europe." And at twenty-six he wrote that marvelously perspicuous and analytical compendium of the Christian faith, his "Institutes," which was later on elaborated and enlarged, but never really altered in a material sense. Schultingius says that the English preferred these Institutes to the Bible, and by popish authors generally they were considered more dangerous to the cause of the papacy than all the other writings of the reformers combined.

In this great work, in four main divisions—Creation, Redemption, Sanctification and the Means of Grace—he outlines, what has been called "the boldest and clearest scheme of the Christian faith, ever written." God, the Triune, to be praised forever more, is the very center of Calvin's system. To him, the eternal, the all perfect, the immutable God, belongs the adoration of all his creatures. God is to Calvin the most perfect unity. He loves to penetrate into the mazes of his dealings with men. Like Augustine he cannot rest in the creature or in any act of the creature. He finds no rest, till in all his thinking he has prostrated himself before the throne of the divine majesty. Every line of every problem runs into this one great center. The great fundamental doctrines of revelation remain dark, unless they be viewed in the strong light of the throne of God. Calvin saves himself from the imputation of fatalism, by sharply distinguishing, in his doctrine of the decree,

between the decretive and permissive will of God. God can never be the source of evil. The fact that sin is a factor in the attainment of the divine decree does not rob it of its sinfulness. Man's responsibility is taught as fully and as sharply as is the sovereignty of God. Calvin had the courage and the power to penetrate, more deeply than any of his fellow reformers, into the logical consequences of the formal principle of the Reformation. But he himself warns against all reckless searching after the incomprehensible. The great mystery of grace can be viewed as from a distance, it cannot be comprehended. Unbelief and spiritual barrenness are the sad reward of undue curiosity. It can easily be understood why all Europe, as by common consent, bestowed on the author of these "Institutes" the title of "*Theologus*."

And yet this logical and theological mind was agitated till the very end by strong longings for the outward unity of all believers. In this regard Calvin displayed a different spirit from Luther and was easily abreast of Melanchthon. With him, however, this longing originated rather in the loftiness of his conception than in an estimate of minor things as "*adiaphora*." Calvin looked above and there found the root of union, Melanchthon looked about him and found it there. To Cardinal Sadolet, Calvin wrote from Strasburg: "Let there be as much difference of opinion as is possible, the true-minded Christian can for all that find the straight way. I would rather not dream of that keensightedness in the recognition of truth, which is incapable of error and can proudly condemn all those who think differently. Much rather I believe that believers not only cannot understand all mysteries, but they can even be blind in the plainest matters. But this is sure to me,—if they accept God's word, with a believing heart, they can never err to such an extent as to be lost."

Is this the stern and narrow-minded Calvin of tradition?

On the 29th of November, 1552, Calvin wrote a letter to Melanchthon, which is alive with this desire for union. "I consider it of the utmost importance" he writes "that all

traces of difference between us be hidden, as much as is possible, from the eyes of posterity, even if they cannot be effaced. For it would appear strange if we, who had to separate ourselves as it were from all the world, in the very beginning should separate from each other also, instead of uniting together." This correspondence again and again reveals this longing for church union. And the deep source of it all was the genuine and unaffected piety of John Calvin. He is worthy of more than reverence; he is not "*un esprit chagrin*," or a "*genie triste*," he can be loved!

His faith was tried and it was not found wanting. When Calvin on April 25, 1538, was banished from Geneva he said: "If I had only served men, the reward, which I receive, might not be accounted very acceptable; but fortunately I have served him who never withholds the promised reward from his servants." To the Queen of Navarre, who finds fault with his treatment of the Libertines, he writes: "Madam, a dog barks when his master is attacked and would I not be a great coward, if notwithstanding the fact that I see the truth of God so vehemently attacked, I played the dummy and made no sound"? His whole life is one great sacrifice of self. He loved the Master with an inconceivable ardor. When remonstrated with, toward the close of his life, that he wasted his fast ebbing strength in hard intellectual labor, said he: "Would you that the Master should find me idle when he cometh"?

And the piety of John Calvin is not unrelieved by tokens of true humanity. It is human and humane alike. It is utterly unlike the stretch of grey and sombre-tinted sky, to which it is usually compared. Calvin loses friends and loved ones, wife and children, and he consoles others and himself again and again with the comforting thought that the loved ones have but gone before and that the trysting place is beyond the skies. In his treatise against Hehushius he exclaims: "O Philip Melanchthon, thou that art now living before the throne of God and of the Lord Jesus Christ, and who there waitest for me, till death shall have united us again, how often hast thou exclaimed, when tired

of labor and oppressed by so many troubles and difficulties thou laidst thy head upon my breast. 'Grant, God, that I may die even thus.'" This sentiment we meet again and again in his letters. There is thus in this life a strong and deep undercurrent of affection and tender sympathy. Behind the mask of steel, Calvin hides a face of tender humanity. Whoever would learn thus to know the Reformer of Geneva must search for the man behind the man. Thus his biographer, Henry, found him, when, to his surprise, he discovered that the traditional and historic pictures of Calvin did not tally. He sought for a hero for his story and found "an honest and upright man, who filled him with respect and love."

Through the school of Geneva, Calvin exerted a wonderful influence. "Send us wood," he had written, "and we will cut arrows therefrom." And all Europe and Great Britain sent to Geneva for arrows. Scotland there got its Knox; Holland its Guido de Bres and Marnix of Aldegonde, and Louis of Nassau; England a long list of noble leaders. Great Britain upheld Calvin's College, after his death—1580-90, when, without such aid, its walls must have crumbled to dust. This College became the focal point of the Calvinistic movement, and through it Calvin exerted a far reaching and abiding influence; and the discipline of mind and body, there acquired, raised a set of heroic men, men of steel and granite, the progenitors of the men of the Dutch Republic and the English Commonwealth and the American free States.

No man accomplished more in a short life than Calvin. In industry and in the scope of his labors and in their tangible and appreciable results, he towers above all the reformers. Behind him stood no political shielding power, no willing swords of eager nobles, no national pride inflamed by his own enthusiasm. He came to Geneva alone and a wanderer. His native country had spewed him out and sought his life; he found no rest for the sole of his foot. At Geneva he found a raging hell of infamy and pollution. The Catholic power was overthrown, but a hierarchy worse than that of

Rome had fastened itself upon the fair city, a hierarchy of licentiousness and open sin. Geneva's reformation had been but a deformation; from bad the city had gone to worse. Calvin came and threw himself single handed into this unequal contest, the banner of "liberty and order" in hand; he laid his bleeding heart on God's altar; he stood alone and wavered not, but trusted in God his strength; he went down in the battle; he was on his feet again, recalled by a helpless people, a people that yearned for peace and knew not the way of its finding; he battled on and conquered at last and built, in the reformation of Geneva, a lasting monument to his God-given powers of faith and endurance and especially to the glory of a sovereign grace.

In his attainments, in his labors, in his sufferings, in his conquests, in his spiritual insight into the truth, in his exegetical work, in his relations with men, in the reach of his influence—in all these things, John Calvin towers above all his compeers and we need not hesitate to call him the greatest of the Reformers.

HENRY E. DOSKER.

Holland, Mich.

good summary