

in reading Preserved Smith's History of the Reformation in which this son of a Union Seminary professor, in a book which from a historical viewpoint is very good, has much of value in it, tells about Calvin, and the God of Calvin who was a dictator and a monster, and a cruel One, and how these people believed that just what God decides is all that matters, and so on; and then, after dealing in that distorted, caricaturing way with Calvinism, then he says, "But the most amazing thing is that the people who followed this doctrine," speaking particularly of ^{France} ~~the French~~ - "not the French Calvinists," he says, "were the very finest fruit of the French character. And as you see how they stood for what was ~~x~~ right, how they fought for it, how they worked for it, how they suffered to advance what they believed in," he says, "you have to admire tremendously these French Calvinists, despite their belief." he says. I think it is amusing. I think in this regard Preserved Smith is a sheep without a shepherd. He looks at the facts, and he doesn't see that it is despite, but it is because of their belief in these great Calvinistic doctrines, that these men were ready, not to sit back, like the man up in New England 150 years ago, who, when someone wanted to start a mission to the South Seas, said, "Young man, if God wanted to convert the heathen He'd do it ~~with~~ without your help or mine." (Not with that attitude.) But the true Calvinist is out to do for God, and to accomplish what God wants him to accomplish.

Calvinism is not fatalism. Sometimes people who are fatalists are called "Calvinists." Sometimes this is called "hyper-Calvinism." I don't like to call it hyper-Calvinism; it has nothing to do with Calvinism. It is not ~~x~~ even Christianity. But it is taking certain phases of Calvinism, and emphasizing them, and then omitting other equally true teachings of Calvinism and of the Bible - is fatalism. They say that in Palestine, at least I used to hear it when I first went there, that the Mohammedan driver of the car goes round the curves and up and down so fast you think you're sure going over the side. You say, "Please go a little slower." "Why," he says, "God has ordained"