for the promotion cause may be good when the normal native or sluggish Ku Klux Klaneties. J. Blanchard, ge gives (substan-
ty, Oddfellowship, etc.
un, etc.
cade Unions.
oodmen of Amer-
nities.
secret orders have are therefore to a ligious". Church opposes the
et organizations. It he best traditions of et with secrecy in institution. But let
ble. Jesus said: "In
See also Matt. 10: build you reply to the
istories, etc., also
oathbound organiza-
ly fearful in content.
y Rev. Finney, pages.)
oaths and therefore
mandment not to use
The candidate prom-
not to divulge se-
ws nothing when he
n if no oath were re-
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forbidden fellowship
re does not forbid nec-
tion with unbelievers.
ut of the world. But unbelievers is forbid-
call a Mohammedan, a 
not by profession and 
other is to deny our 
and to our fellow-
ners a religion, a false 
cial people seems a 
lodge is in reality the 
is against it.
st Free Mason, for ex-
masonry is a religion 
"mysteries", and these
deal with matters of faith. It has an elaborate 
rul. It has altars, chaplains, and burial ser-
ices. It has a code: a system of morals. The 
religion of Freemasonry and every other religion is false, a religion without Christ, as Redeemer, 
a religion of salvation by good works. The Lodge 
has rightly been called Satan's substitute for the 
Church. A rival of true Christianity. A deadly 
enemy of the Church.
Questions: What would you say about high 
school and college fraternities and sororities? 
Are there any true Christians in the Lodge? Is 
It morally right for a seceding lodge-member to 
reveal the secrets of the Lodge? Do you think 
there are lodge-members in our Chr. Ref. 
churches? Will refusal to join a Lodge "keep a 
good man down" in the business-world? What 
would you say about the young man who refuses 
to join merely "because his Church won't al-
low it"?
For reference books consult your church li-
brary, or write to the National Chr. Association, 
850 W. Madison St., Chicago, Ill.

DECEMBER 19, 1922

CALVINISM AS A LIFE- AND WORLD-VIEW

(1) This subject is broad enough for a 
series of essays. But there is a great advantage in 
knowing what the controlling principle is or prin-
ciples of the system of thought which is linked 
with the name of the great reformer. Later on 
we hope to present several outlines dealing with 
subjects that fall under this head.
(2) Why call ourselves "Calvinists"? Why 
not simply "Christians"? There are various 
types of Christian thought. Every Christian must 
be of a certain type.
(3) General characteristics:
a) Calvinism is a real life- and world-view. 
This is not true of all Christian systems. Meth-
odism, for example, is merely soteriological, that 
is, it concerns itself simply with the question: 
how we must be saved? It is not broad enough 
to comprehend the whole of life. In a life- and 
world-view an answer is given to the most funda-
mental questions of man's soul: Whence are all 
things? What are all things? What is man's 
relation to God, to his fellowman and to the 
world in general? What is the purpose and end 
of all things? These questions can not be an-
swered apart from Scripture. The Bible begins 
with the story of creation, not with sin and re-
demption.
b) Calvinism, being a life- and world-view, 
does not make a "hobby" of a certain truth or 
truths (real or supposed) to the practical ex-
clusion of other truths, as for example, Baptists, 
Adventists, Millenarians, etc. It strives to in-

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clude all revealed truth in its system. It is not sectarian. All truths, however, are not equally important. Therefore in Calvinism certain truths receive more emphasis than others. The Calvinist endeavors to follow Scripture in the placing and distribution of his emphasis.

(4) Calvinism in the narrower sense is Reformed Doctrine.

a) In a formal sense the Calvinist stands for the Bible as the only and sufficient inspired rule of faith and conduct.

b) In a material sense he emphasizes Predestination, Total Depravity, Particular Atonement, Regeneration and the Perseverance of the Saints (see the Five Canons of Dordt).

(5) Calvinism in the wider sense, as a life-and world-view, emphasizes the sovereignty of God. “Of God, thru God and unto God are all things.” All things exist for His sake. Even man’s salvation is but a means to an end, viz., the glorification of His Name—Calvinism emphasizes the antithesis, that is, the essential and, in principle, absolute contrast between the Church and World. But this doctrine is balanced by that of common grace. God restrains His wrath against the wicked, checks sin in the human heart and thus makes it possible for the regenerate to live in this world, side by side with the unregenerate.—Calvinism teaches that the natural life is not in itself sinful, but neither does it constitute a sphere independent from the sphere of grace, a realm distinct from that of religion. In Family, State, Science, Art, Industry, and in all other domains of life, the christian must live from the principle of special grace. We must be christians in all these spheres as well as in the Church.

(6) Does the idea of God’s sovereignty exclude that of His love? Why do Calvinism and Humanism stand squarely opposed to each other? Can you name other life- and world-views?

References—Dr. Abraham Kuyper: Calvinism, (Stone Lectures).