

"I will give mine honor to none other." The Calvinists expressed this idea in their stern assertion, that unto an authority which commanded things contrary to God and his word, no one need yield, and much less obey. Hero-worship is looked upon by the Calvinist as a heinous sin; and whether the Persian despot called himself the sun-god, or Dives Augustus suffered sacrifices before his image, or whether the modern idea loses itself in apotheosis of the state, it is all the same. A true Calvinist will never be an accomplice in any such abhorrent wickedness as this.

And more remains to be said. If God's sovereignty rules the world, then he executes his plan in the exploits of heroes as well as by the sins of kings and peoples, and with disapproval of wrong, close reckonings must be made with the results of the latter. The Magna Charta was certainly extorted from John Zonderland by his barons in a way which renders them guilty; but that England's parliament should thereby obtain power, so that it is sneeringly said: "It may do everything except making a man a woman," is none the less an event which He decreed should come to pass; it created a right by Him sanctified. Nebuchadnezzar committed a sin in warring against Israel, but it was nevertheless the divine plan that Israel should go into Babylonian exile, and was productive of results for the good of Israel. So with the French Revolution. It was, as Burke expressed it none too strongly, "the most horrible of sins," but it was nevertheless a judgment of God upon kings that the ancient *régime* should terminate, and the results of the Revolution should be received with thanksgiving, not to France, but to the sovereign God, and as such accepted also by us, anti-revolutionists. For this distinguishes us from the contra-revolutionists; from the men who will not recognize the right created by history, and are bent upon the violent destruction of that which exists by virtue of history.

But this merely in passing. For a more important infer-