DEDICATION OF HEKMAN MEMORIAL LIBRARY

THURSDAY, March 8, marked a red letter day in the history of Calvin College and Theological School, because, as announced in last week’s Banner, it was the cornerstone day that exercises were held in dedication of a new library edifice, which has just been completed, to house the library of the institution of learning of our denomination located in Grand Rapids, Mich.

The exercises were held in the entire chapel of the College building. President J. Broome of Calvin College presided on the occasion, and introduced each speaker in a very interesting manner. The Glee Club of Calvin College opened the program with a well known composition of Gounod, "Praise Ye the Father," a very appropriate opening number, since it honored the trinity God for his mercies.

Dr. Y. P. De Jong, president of the Board of Trustees gave the invocation. He was followed by Mr. G. L. Dine, who in a brief but well chosen address spoke of the work of the committee of which he had been president. He thanked the architect, the building committee and its advisory members, stating that it had been a pleasure to all of them to cooperate in the erection of the handsome and well equipped building donated by the Hekman family in memory of their departed father, Edde Hekman.

Dr. De Jong, on behalf of the Board of Trustees, and our denomination, accepted the key, in a brief address conveyed his sentiments to the audience. He thanked the builder for completing the work for which it had performed, the difficulties it had overcome, the patience it exercised, and the valuable time it had given. Then he extended to Mrs. Hekman, whose late husband had bequeathed to him, his sincere appreciation for the princely gift donated by Mrs. Hekman, Sr., and her family. He said: "I know it, you do not deserve the praise of mankind, for to flatter the creature, yet, we thank you most heartily for the princely gift donated to the church and school in loving memory of a beloved husband and dear father.

"It is a well known fact that the Church and School had a large place in his warm heart, and for this reason I crave you to accept this building, which has been erected, and is intellectually, financially and spiritually. And undoubtedly in the devotion shown by you, in your generosity thus displayed and in your loyalty to your God, will be reflected in the night of the principles he stood for, and of the training which you received from him. I dare say, humanly speaking, the library building is at least partly the fruit of his labor, of his loyalty, his devotion, and of the training which he gave to you."

Dr. De Jong expressed the wish that the sons and daughters of the Hekman family, as well as others, might be found sitting in that library studying those principles which contended for the same faith once delivered to the saints.

He concluded by saying: "Finally, Soli Deo Gloria: Unto God be all our praise. He grants us a wondrous grace, a glorious inheritance, fittingly called the land of the free and the home of the brave. Compared with many institutions of learning, we are small and insignificant, yet we are thankful for what we possess and are for this reason knowing that contending for the spirit of the world, but the spirit which is from God, that we might know the things that were freely given unto us of God."

As is often done by Mr. Samuel H. Rank, librarian of the Grand Rapids Public Library. President Broome introduced him as just the man for the occasion, a librarian of national reputation. Mr. Rank alluded to the fact that the corner edifice was a building to be an expression of faith, faith in God with reference to our cause and our educational efforts. Faith is not always, he said, the easiest thing in the world. It is easily lost in conditions. But most important is to keep the faith, to keep the principles. He added that it had been pleasing to him and the other people, that he had been saying that the small college had had its day. "We are living in an age," they say, "of consolidation, of the establishment of universities colleges. The small college is nothing but a waste of money, which can never be as efficient as the larger one."

"Why then seek to maintain and develop a small one?"

Moreover, this is a library of a denominational school, and many, so he declared, claim that the denominational college has served its purpose. It is loudly proclaimed that denominations are causing the unity of the church to be lost. It is granted that the denominational college in its day served a useful purpose, but now, some folks say, it only serves to generate inter-church strife, and to divide the warning hoard. We have therefore put away with the denominational college.

Next, Prof. Berkhoft stated, this is a library of a Calvinistic institution. And many hold that Calvinism has no future in our beloved land. Calvinistic institutions, they said, have been banished to the desert. That is, however, against the evidence of our own time. Prof. Berkhoft advanced the further argument that it is true that it serves the purpose of a memorial to their departed and sainted father, but they might have donated something to the community in the form of a school or church. Even so, however, are greatly attached to Calvinistic institutions, they knew that they could best honor their father by erecting a monument to it. And that fact, so Prof. Berkhoft continued, ought to reveal itself in the future. Ultimately, he added, it is a matter of course that our library should not be a duplicate of the city library, but must be of far more academical character. It must not even bear a close relation to the denominational college library. Naturally there should be some generality. But it should have something very distinctive, and if it has not, it fails of its purpose in this respect.

We ought not to be satisfied, so the speaker said, by buying a few books on Calvinism, but ought to make it our aim to get, as much as possible, a complete line of Calvinistic publications. It ought to be arranged so that they who desire to study Calvinism cannot afford to neglect our library.

There was a third point brought out by Prof. Berkhoft. The new building is to furnish at least a public library, as that was the main use of the library, he stated, that the College and Seminary come into relation with life universal; namely, with the intellectual life of the world. The blood of the world of learning is pulsing in the library. It is increasingly more and more of the world we want to be connected with, and that is the world of this country that we can hope to influence it.

A well developed library also opens up opportunities, he continued, for research, so greatly needed today. In order to open up this field, he declared that it is a handicap it is that the books for special study are not at hand. Books can often be sent for, but there must be an opportunity to refer to them at once. Hence, this library opens up new and wonderful fields of endeavor. He urged that any instruction given by any school is naturally limited. There are great fields of learning that cannot be traversed in the classroom. The library will enable us to enter and to explore these fields, perhaps to engender new ideas and lead on to greater endeavor.

The speaker brought out one more thought. He hoped that the new building might bring us in closer touch with our country, the country of learning who lived in the past and wrought so well. We can associate with them, commune with them, enjoy their friendship, and such associations might have a marvelous influence on the past can not but have an elevating influence.

"May our most sanguine expectations of our library," so was his closing sentence, "be a source of intellectual and spiritual blessing to the glory of God and the perpetuation of our denomination."

Both of the addresses from which we have been quoting freely, because we know of our people's interest in the matter, were listened to with rapt attention.
attention, and that was also the case with the musical selections of which a second one was given as a closing number, "Gloria in Excelsis."

Prof. C. Bouna, as rector of the Seminary, after a long but fitting remarks, offered the closing prayer.

Prof. Broene had called attention to the fact that the men who were composing the building committee were brethren of good Seceder stock, and he called attention particularly to the fact that the appointment of Mr. G. L. Dane. He was perfectly right in this. Mr. Dane is the great-grandson of Mr. Gysbert Haan, the initial of whose first name is he bearing. Mr. Haaan was the first man to be a member of the little Seceder congregation which was organized in his native town of Hilservus in the days when it meant something to be a Seceder. The little flock there gathered in the night, often driven out by armed mobs and the four police.

In a book on Hilservus, published a year or two ago, to celebrate the five hundred anniversary, Mr. Reuter of that place, also wrote some highly commendatory remarks about Mr. Haaan can be found. In 1847 Mr. Haaan and his wife and ten children migrated to America, settling in New York, where Mr. Dane was born.

In Grand Rapids he met with Mr. John Gelock and a handful of others, became the leader in the movement which led to the secession of 1857.

Our Doctrine

BY REV. J. J. SHERDA

WITHOUT EXCUSE?

ND SO Clarette Darrow and Dr. Wishart debrief their efforts to do justice to the audience was present. Most of them participated not so much in the debate, but they wanted to see the men who met the changing conditions of the world. They are told a couple of anecdotes like Leopold and Loeb.

How did he do it?

The question was to prove or disprove that a belief in a general purpose in the universe is rational and is justified by facts. We shouldn't be a bit surprised if the lawyer had better of the argument. Why, they say that Darrow can prove any old thing. Besides, who would argue such a thing that the mouth of the interested should be thereby stopped.

Darrow does not say that what a modern exponent of the teleological argument has to say in regard to this matter. William Kelly Wright in his A Student's Philosophy of Religion writes: "That there is a God of some sort seems almost an inevitable consequence of believing that the world order is purposive in its development. For, wherever we see evidence of purpose as we assume to have been produced for a purpose. If the world order is purposive, this seems to imply a world Purposer. This does not necessarily mean that the world has had a Creator. It is merely necessary to believe that there was ever a time when there was no world, and that God afterwards made the world out of chaos. Whatever the reader may think of the book has yet to conclude, the reader is free to accept or reject the doctrine of creation. The teleological evidence merely indicates the probable existence of a supreme Mind or Being who is responsible in the world process—enough so as to account for the amount of teleological apparent in the world. It is the sum of all this debating about the existence of God amounts to.

Is there, fortunately, another way which is the only plain and unclouded way to know? Dr. E. A. Berle, in his book on the Bible, is quoted in the Washington Post, and others have also written in the Washington Post, that Berle's book has to say in the presence of the dead. The remains of an old man of seventy-two years lay in a casket. Close by stood the famous agnostic. Mr. H. L. Mencken, who has to say in the presence of the dead. The remains of an old man of seventy-two years lay in a casket. Close by stood the famous agnostic. Mr. H. L. Mencken, who has to say in the presence of the dead. The remains of an old man of seventy-two years lay in a casket. Close by stood the famous agnostic. Mr. H. L. Mencken, who has to say in the presence of the dead. The remains of an old man of seventy-two years lay in a casket. Close by stood the famous agnostic. Mr. H. L. Mencken, who has to say in the presence of the dead. The remains of an old man of seventy-two years lay in a casket. Close by stood the famous agnostic. Mr. H. L. Mencken, who has to say in the presence of the dead. The remains of an old man of seventy-two years lay in a casket. Close by stood the famous agnostic. Mr. H. L. Mencken, who has to say in the presence of the dead.

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