

reward, and at length they were discovered and taken in chains to Brussels.

Nicholas Egmond and John Hoogstraten were the inquisitors before whom they were summoned to appear. When asked "what they believed?" they replied that they believed in the Holy Scriptures of the Old and New Testaments, and in the Apostles' Creed, as containing the principal articles of faith. "But do you believe in the decrees of the Councils, and in the Fathers?" "As far as they agree with the Scriptures," rejoined the martyrs. "Do you think it a mortal sin to disobey the Councils and the Fathers?" "Far from it," they replied; "the divine word only can absolve and condemn."

Hoogstraten continued the examination. "Do you retract your assertion," said he, "that the priest has not the power to forgive sins, and that it belongs to God alone?" "No!" they firmly answered; "we will retract nothing; we will not deny the word of God; we will rather die for the faith."

"Confess," added the inquisitor, "that you have been seduced by Luther." "As the Apostles were seduced by Jesus Christ," was the reply. "You are heretics," said Hoogstraten; "we will deliver you over to the secular arm." Voes and Esch heard him unmoved. Thorn shrank from the fiery trial, and begged four days' delay, before he gave his final decision.

On the morning of the first of July, 1523, a splendid procession entered the great square of Brussels, where was erected a platform, with a large pulpit before it; at a short distance was planted the stake, at which the execution was to take place. On the platform sat the inquisitors, surrounded by mitred abbots, glistening in gold and jewels, and by learned divines, who deemed their acquiescence in the deed of blood a practical

proof of their orthodoxy. In the pulpit was erected a popish altar, decked and furnished in the usual way. A monk and a bishop entered—the one to preach, and the other to celebrate mass. Presently a young man was brought in, attired in priestly vestments. He kneeled at the altar, and remained in that position while the service was performed. It was Lambert Thorn. He was not come to die. He could not face the fire. He had submitted¹—and after having suffered the indignity of degradation, he was removed, and sent back to his dungeon—not to be happy there, but to weep and repent.

Voes and Esch then made their appearance. They also were dressed in priestly attire, which was torn from them, in token of degradation, and then they were quickly hurried to the stake. As they put off their clothes, they uttered many pious sayings, and conversed in such a manner (it is the testimony of an eye-witness of their sufferings) as became men who were "about to be released from the body, and to be present with Christ." They declared their faith in the gospel, and their union with the Holy Catholic Church—doubtless meaning the true, the Spiritual Church of the Saviour. Death did not terrify them: that day, they said, was the day which they had long desired to see.

They were kept waiting a considerable time at the stake, before the fire was kindled, probably in the hope that they would recant. But they quailed not; nor could any one perceive the slightest intimation of disquietude or fear; on the other hand, boldness, constancy, and even cheerfulness appeared in their faces; some thought they saw them smile. The inquisitors approached them, attempting once more to induce them to retract their alleged heresies, but in vain; they stedfastly abode in the truth, and declared that they would die for it. At length, the fire was