

they cannot admit the two terms, although others have need of accepting them. You admit the sovereign will of God, but will you deny the free will of man? Gentlemen, Calvin admits these two terms; but insists especially upon the latter, the human term. 'Let us contemplate,' he says, 'the cause of the condition of man: in his corrupt nature, where it is evident, rather than in the predestination of God, where it is concealed and incomprehensible. The election of God is the cause of salvation. Faith is the sign of it; and the certainty of salvation is in the faith of the heart. Let us turn our eyes towards Jesus Christ, in whom reposes the good pleasure of the Father, the only fountain of life.' It is, then, only an exaggeration to say that redemption loses its significance in the doctrines of Calvin, and that man disappears in the great drama of the world.

"It is especially in the discussions on the Lord's Supper that the moderating character of Calvin appears.

"Luther asserts, in the Supper, the real presence. Zwingle considers this sacrament as a memorial; Calvin admits also the presence of Christ;

"The Conference is now finished. I understand the position of Luther, of Zwingle, and of Calvin. Let us who are of the jury pronounce the verdict. Calvin is in the midst of the two. His greatness consists in uniting into one only the two tendencies of the early Reformation—tendencies which will reappear at the commencement of all religious movements; for religion is a fact, human and divine at the same time. Luther seized the divine side of religion; Zwingle attached himself to the human; Calvin clearly saw both the human and divine. Luther and Zwingle are brought together by Calvin. Calvin cruises about till he finds a solid rock upon which both may place their feet. 'Calvin re-unites,' says a philosopher, 'because he was the most Christian man of his age.' This is again taken from M. Renan.

"The work of Calvin was one of a high importance. To be strong, his work needed to constitute an equilibrium. The equilibrium of forces gives power. To form the *acier*, the coal will not suffice, the iron will not be sufficient. They must be combined, and a solid *lame* will be obtained with which to gain the victory. Calvin forged the sword of Damas. He made the Reformation to triumph to the ends of the earth.

"Calvin unfolded the doctrines in their relations, which was a considerable work. He unfolded the relations of Christians by their common union with Christ. Christ communicates the external truth, but He gives it also Himself in the heart. If all possess the same Christ, how will they be united by Christ in the knowledge of Christ? Calvin loved the brethren. There was to be found a means of uniting all Christians. He com-

menced with his neighbours. His two chief fellow-workers were Farel and Viret. With fraternal affection united these three men. This tenderness of Calvin for his brethren, this affectionate disposition of his heart, is a trait misunderstood in the character of Calvin. I seek to throw light upon it.

"When the first arch had been gained, Calvin turned his thoughts to German Switzerland, not without trembling perhaps. A great controversy divided the churches. Zurich stood up for Zwingle; Berne was firm for Luther; Basle repudiated both Luther and Zwingle, in order to follow *Œcolampadius*. There is a complete separation. Calvin sets himself to work with courage. Zwingle is dead, but Bullinger has succeeded him in his influence. "I love you with a special affection," wrote Calvin; "it is necessary that our churches should be united. Have we not the same Christ?" But his efforts are useless. These dissensions desolate Switzerland, as a terrible calamity. He is full of grief. He goes into Switzerland, but nothing prospers, and he returns to Geneva, his soul overwhelmed with sadness. At this solemn moment of his life, Calvin was tried of God, who sent to him this trial to fit him the better for his peculiar work. God took away his last child. Here is the commencement of his sorrows. Soon afterwards he lost a wife who loved him, and whom he loved most tenderly. 'I have lost her; I have lost her,' he wrote to Viret 'who would never have quitted me in exile, poverty, or death. You will understand my sadness, O my friend.' 'I had not been able to bear it,' he writes to Farel, 'if God had not sustained me.' How did God sustain him? A vague tendency to harmony is shown on the side of Zurich. At the sight of this, Calvin immediately sets out, the day after the funeral of his wife. He crosses Switzerland. Conferences are established at Zurich. At first all appears dark. Calvin prays, and in a moment a bright light breaks in. 'We fall into agreement,' writes Calvin; 'we are one in the living faith, in the same Christ.' In all the churches of the Confederation, in France also, and England, it is repeated that the Church has found, in living communion with Christ its Head, an internal unity; and it is said, 'It is Calvin who is the chief and author of it,'—*dux et auctor erat*.

"Let us pass to the third circle. How now is this great doctor to be met who has troubled the Pope to the base of his throne? Calvin prays. He raises his head and tries an impossibility. Calvin loved Luther. Luther had published a letter in which he attacked Zwingle and *Œcolampadius*. Calvin threw himself into the *melée*. 'Consider,' said he to one of them, 'what a man Luther is; what services he has done; what he has rendered to our cause. If he would even call me a devil, I would not cease to honour him, and to esteem him as an illustrious servant of God.' These words are above all comment.