

as prevail in many places where I have lived—are unknown here. There are no pimps and harlots. The people do not know what rouge is ; and they are all clad in a seemly fashion. Games of chance are not customary. Benevolence is so great that the poor need not beg. The people admonish each other in brotherly fashion, as Christ prescribes. Lawsuits are banished from the city ; nor is there any simony, murder, or party spirit, but only peace and charity. On the other hand, there are no organs here, no noise of bells, no showy songs, no burning candles and lamps, no relics, pictures, statues, canopies or splendid robes, no farces or cold ceremonies. The churches are quite free from all idolatry.”

Ochino wrote, at Geneva, a justification of his flight in a letter to Girolamo Muzio (April 7th, 1543) ; and in a letter to the magistrates of Siena he gives a full confession of his faith, based chiefly on the eighth chapter of the Epistle to the Romans (November 3d, 1543). He published, in rapid succession, seven volumes of Italian sermons or theological essays.

He says, in the Preface to these sermons : “ Now, my dear Italy, I can no more speak to you from mouth to mouth ; but I will write to you in thine own language, that everybody may understand me. My comfort is that Christ so willed it that, laying aside all earthly considerations, I may regard only the truth. And as the justification of the sinner by Christ is the beginning of the Christian life, let us begin with it in the name of our Lord Jesus Christ.” His sermons are evangelical, but with a mystical tendency, as we might expect from a disciple of Valdés. He lays much stress on the mystical union of the soul with Christ by faith and love. He teaches a free salvation by the sole merits of Christ and the Calvinistic doctrine of sovereign election, but without the negative inference of reprobation. He also wrote a popular, periphrastic commentary on his favorite Epistle to the Romans (1545), which was translated into Latin and German. Afterward he published also sermons on the Epistle to the Galatians, which were printed at Augsburg, 1546.

He lived on good terms with Calvin, who distrusted the Italians, but after careful inquiry was favorably impressed with Ochino’s “ eminent learning and exemplary life.” He mentions him first in a letter to Viret (September, 1542) as a venerable refugee, who lived in Geneva at his own expense, and promised to be of great service if he could learn French. In a letter to Melancthon (February 14th, 1543) he calls him an “ eminent and excellent man, who has occasioned no little stir in Italy by his departure.” Two years afterward he recommended him to Myconius, of Basel, as “ deserving of high esteem everywhere.”

Ochino associated at Basel with Castellio, and employed him in the translation of his works from the Italian. This connection may have shaken his confidence in the Calvinistic doctrine of predestination and free-will.

He labored for some time as preacher and author in Strasburg, where he met his old friend Peter Martyr, and in Augsburg, where he received