

which the Reformers draw of themselves and of each other.

"Quos Deus vult perdere, prius dementat."

LUTHER says—"I am burned with the flames of my *untamed lusts* and the *desire of women*. I, who ought to be fervent in spirit, am lost in impurity, in sloth, &c." In another place he says, "Relying on the strong foundation of my learning, I yielded not in pride either to the Emperor, King, or *Devil*—no, not to the universe itself."

"LUTHER (says Hospinian) is a man absolutely furious; accustomed to *combat the truth*, not only unjustly, but *in contradiction to his own conscience*." "He is (says Ecolampadius) puffed up with arrogance and pride, and seduced by Satan." Zuinglius says, "Indeed so great is the power which Satan possesses over Luther, that he seems to aim at the possession of the whole man." Calvin is called by Beza, "a mere mad dog—a malevolent man; judging of men by the measure of his love or hatred for them." Valmer says also of Calvin, "He is violent and perverse; but so much the better, since *violence is necessary to promote our cause*." Zuinglius is called by Luther "A son of Hell, an associate with Arius—a man *undeserving to be prayed for*." Melancthon is styled by Iliricus and Armsdorff, "A shoe for every foot—a corrupter of the word of God—a Pelagian."—Stancarus calls him "The northern Antichrist." Melancthon testifies of Carlostadius, that he was "void of piety and humanity, and more of a Jew than a Christian." Luther says of Ecolampadius, "He was beaten to death by the Devil." John Knox, the ringleader of the Revolt in Scotland, is stiled by Whitaker "A deluded Idiot in his notions—a wild raven in his speeches—a son of vio-