

the complaints mentioned by Beza, and of the loathsome disease, about which Beza, says nothing, he adds: "Those who attended upon him to his last breath have testified it. Let Beza, or whoever pleases deny it: it is however clearly proved that he cursed the hour in which he had ever studied and written: while from his ulcers and his whole body proceeded an abominable stench, which rendered him a nuisance to himself and to his domestics, who add moreover, that this was the reason why he would have no one go and see him." (Life of Calvin, Lyons, 1577, transl. from the Latin.)

THEODORE BEZA.

Let us now pass on to Calvin's celebrated biographer. The Lutherans shall teach us in what esteem and value we are to hold him: "Who will not be astonished (says Heshusius) at the incredible impudence of this monster, whose filthy and scandalous life is known throughout France, by his more than cynical epigrams. And yet you would say, to hear him speak, that he is some holy personage, another Job, or an anchorite of the desert, nay greater than St. Paul or St. John; so much does he every where proclaim his exile, his labours, his purity and the admirable sanctity of his life."

If we wish to refer the matter to one holding an elevated situation among the Lutherans; "Beza (says he to us) draws to the life, in his writings, the image of those ignorant and gross persons, who for want of reason and argument have recourse to abuse, or of those heretics, whose last resource is insult and abuse—and thus, like an incarnate demon, this obscene wretch, this perfect compound of artifice and impiety vomits forth his satirical blasphemies." The same Lutheran testifies that "after having spent twenty-three years of his life in reading more than 220 Calvinistic productions, he had not met with one, in which abuse and blasphemy were so accumulated as in the writings of this wild beast,—And if any one doubt of it, adds he, let him run over his famous Dialogues against Dr. Heshusius. No one would ever imagine they were written by a man, but by Beelzebub himself in person; I should be horror struck to repeat the obscene blasphemies which this impure atheist puts forth on the gravest subjects with a disgusting mixture of impiety and buffoonery; undoubtedly, he had dipped his pen in some infernal ink."

"Beza who was a Frenchman, says Florimond, and the great buttress of Calvin's opinions attacked Luther's version as impious, novel and unheard-of." "Truly, retorted the Lutherans, it well becomes a French merry-andrew, who understands not a word of our language, to teach the Germans to speak German."

MELANCHTON.

Let us confine ourselves to the judgment passed upon him by those of his own communion. The Lutherans declared in full synod "that he had so often changed his opinions upon the supremacy of the Pope, upon justification by faith alone, upon the Lord's supper and free-will, that all this his wavering inconstancy had staggered the weak in these

fundamental questions and prevented a great number from embracing the confession of Augsburg; that by changing and re-changing his writings he had given too much reason to the *Episcopalians* to set off his variations, and to the faithful to know no longer what doctrine to consider as true." They add "that his famous work upon theological common places would much more appropriately be called a Treatise upon Theological witticisms."

Schlusseberg goes so far as to declare, "that being struck from above by a spirit of blindness and dizziness, Melancton afterwards did nothing but fall from one error into another, till at last he himself knew not what to believe." He says moreover, that, "Melancton had, evidently impugned the divine truth, to his own shame and the perpetual disgrace of his name."

ÆCOLAMPADIUS.

The Lutherans wrote in the Apology for their Lord's supper, that Æcolampadius, a fautor of the sacramentarian opinion, speaking one day to the Landgrave, said: "I had rather have my hand cut off than that it should ever write any thing against Luther's opinion respecting the Lord's Supper."

When this was told to Luther, by one who had heard it, the hatred of the Patriarch of the reform seemed immediately softened down. On learning the death of Æcolampadius, he exclaimed: "Ah! miserable and unfortunate Æcolampadius, thou wast the prophet of thy own misery. when thou didst appeal to God to exercise his vengeance on thee, if thou taughtest a false doctrine. May God forgive thee; if thou art in such a state that he can forgive thee."

Whilst the inhabitants of Bale were placing the following epitaph on his tomb in the Cathedral: "John Æcolampadius, Theologian,—first preacher of evangelical doctrine in this town and true bishop of this temple;" Luther was positive and sure, and afterwards wrote on his side, that "the devil, whom Æcolampadius employed, strangled him during the night in his bed. This is the excellent master (continues he) who taught him that there are contradictions in scripture. See to what Satan brings learned men."

OCHIN.

This religious man, superior of the Capuchins, leaving Italy and his order, where he had acquired a great reputation for the austerity of his life and his distinguished talent in preaching, repaired to Peter Martyr in Switzerland, where, after striking acquaintance with the Sacramentarians, he went a step farther and preached up Arianism. "He is become (wrote Beza to Didacius) a wicked lecher, a fautor of the Arians; a mocker of Christ and his Church."

'Tis true that Ochin had, on his part, been equally severe upon the religionists of Geneva and Zurich; for in his dialogue against the sect of terrestrial God's he thus expressed himself in their regard. . . . "These people are desirous that we should hold as an article of faith whatever comes from their brain. He who does not choose to follow them is a heretic. What they dream of in the night (an allusion to Zuinglius) is committed

to writing; is printed and held as an oracle. Do not think that they will ever change. So far are they from being disposed to obey the Church, that on the contrary the Church must obey them. Is not this being popes? Is it not being gods upon earth? Is it not tyrannizing over the consciences of men?"

Such were the principal authors of the religious and political, excitements that desolated the Church and the world in the 16th century. They were perfectly acquainted with each other; they had seen one another, had conferred together in different conferences; they laboured with emulation, if not with unanimity, at the work, which they called reform. It is impossible at the present day to form respecting their doctrine, their characters and persons, more correct notions than those which they themselves entertained respecting them, & which they have transmitted to us. It would therefore be unreasonable in us not to refer to the reciprocal testimonies they have borne to one another. Neither is it less true, that if we go by their own judgments, we cannot but consider them as odious beings and unworthy ministers, whether they have mutually done justice to each other, or have calumniated each other. In a word, the only point upon which they agree is to blacken and condemn one another and it is but too certain that this point in which they were all agreed, is also the only one upon which they were all right.

You then who have just heard them revealing to the world their own turpitudes, will you continue any longer to take them as your guides, your masters: your fathers in faith? Hitherto you have only been taught to look upon them as extraordinary beings, endowed with sanctity, virtue, and all the gifts of heaven; and with this persuasion, you felt proud to call yourselves their disciples and children. You now see your mistake; you see what they were they have told it you themselves. Believe them upon this point, and it is enough to make you abandon them on all others, and to abjure since you can do it, a descent that must from henceforth be so disgraceful and ignominious in your eyes.

What could religion expect from such men? What profit could the world receive from their preaching? What actually were the effects produced? Here also they shall be our instructors. The world grows worse and becomes more wicked every day. Men are now more given to revenge, more avaricious, more devoid of mercy, less modest and more incorrigible; in *fine* more wicked than in the papacy."

"One thing, no less astonishing than scandalous is to see that since the pure doctrine of the gospel has been brought again to light the world daily goes from bad to worse."

"The noblemen and the peasants are come to such a pitch, that they boast and proclaim, without scruple, that they have only to let themselves be preached at, that they would prefer being entirely disenthralled from the word of God; and that they would not give a farthing for all our sermons, toge-