

# THE PRINCETON THEOLOGICAL REVIEW.

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## I.

### HAS SCIENTIFIC INVESTIGATION DISTURBED THE BASIS OF RATIONAL FAITH?

THE path of the wise man is a midway between extremes. Solomon thus described it and urged men not to turn from it to the right or to the left. Aristotle so described it; his moral rule was to choose the golden mean and follow it till a habit of virtue was formed. Copernicus, the founder of modern astronomy, when dying said: "I ask not for the mercy which Paul received, nor for the forgiveness shown Peter, but only for the compassion granted the dying thief—that is my desire." He wished these words carved on his tomb, but his enthusiastic disciples held the epitaph should run: *Terræ motor solis calique stator.*

In him science and religion met in harmony, as in Newton, Kepler, Bacon and the great men who ushered in modern thought and life. But it is hard for their disciples, in a wider field of observation, when knowledge has grown from more to more, and when proud philosophy turns every rainbow of mystery into drops of rain and rays of light, to be equally reverent toward God and true toward themselves.

German thinkers often speak of a threefold consciousness, which includes self-consciousness, the consciousness of the world without, and the consciousness of God, in whom the world subsists and in whom we live and move and have our being. Lotze, the most comprehensive philosopher since Hegel, teaches that the only bond uniting the results of science and the needs of man's soul is found

### III.

#### THEODORE BEZA.\*

THE Protestant world is celebrating the tercentenary of the death of Theodore Beza, the successor of Calvin. It may be timely to ask who he was, what manner of man and what he did accomplish. Let us see. Theodore Beza or, as the name was originally spelled, de Bèze or de Bèzne, was born on the 24th of July, 1519, in the Castle of Bezelay, of an old and honored Burgundian noble stock. His father was Peter de Bèze, governor of the province; his mother, Marie Bourdelot. He was one of thirteen children, his father being married twice, and he was the seventh or last born of the first marriage. A puny, weakly babe, he was the pet of his mother and her heart was wrung with bitter pangs when, at the command of his father, he was handed over to his uncle, Nicholas de Bèze, who adopted him. The distracted mother accompanied her three-year-old darling to Paris and paid for it with her life, a fall from her horse, with the breaking of a leg and subsequent fever, making an end of her career. The lonely child was devoured with homesickness, and when a violent form of eczema, contracted from a careless servant, was added to his miseries, he suffered such agonies that, young as he was, he would fain have destroyed himself. As it was he remained in the cradle till he was five years old, and no one looking at the stately, strong frame of the Reformer of later years would have credited him with such a childhood.

At the age of nine his uncle entrusted him to the fostering care of the celebrated Melchior Wolmar, under whose roof he dwelt from 1528 to 1535, during the most plastic period of his life, both at Orleans and at Bourges. Beza always kept the date of his entrance into this charming and godly home as his second birthday. And how well Wolmar acquitted himself of the task of training the mind of his charge is attested by all the later life of Beza.

But hear what Beza himself has to add: "The greatest benefit is this, that thou hast brought me, through the word of God, as its

\* An address to the students of the Presbyterian Theological Seminary of Kentucky.

purest fountain, to the recognition of true piety, so that I would be the most thankless of men should I not call thee father.'"

During the sharp Catholic reaction Wolmar was driven back to his native Germany, and Beza's father, who was a bitter Catholic sectary, refused his son to accompany him. On the day of their parting, therefore, Beza went to Orleans, where he devoted himself to the study of law; but thirty years later, when he had passed through many heartrending experiences, Beza confessed that "he knew no sadder day, in all his life, than that."

YOUTH.—With his removal to Orleans begins the critical period in the life of Beza. He hated the study of law with a perfect hatred, although the wish of his father kept him at the uncongenial task; but he loved belles lettres with all his heart, and when he was tired by his conscientious efforts to master the one he found rest and solace in the other. In these student days, as is common in the lives of nearly all students, he had his first serious affair of the heart: he fell deeply in love with a beautiful young maid, Marie de l'Etoile, who died in early youth and left Beza disconsolate for a while. Soon after, at the early age of twenty, he took his degree as licentiate of law in 1539. His father's house not belonging to the wealthy noble class, he was liberally provided for by his ecclesiastical relatives, who even before he left Orleans had obtained for him two substantial benefices, the income of which amounted to more than 700 crowns, for that time a very considerable income. Thus Beza, like Calvin, tasted of the bitterly humiliating cup of nepotism.

From Orleans Beza returned to Paris. Well provided for, a member of the privileged class, handsome, cultured, witty, the heir apparent to all the wealth of his uncle, Claude the Abbot of Froimont, he plunged in the whirlpool of the recklessly gay Paris of the sixteenth century.

Beza was no saint, but the closest investigation fails to prove the slanders of his Roman Catholic biographers, that he was ever guilty of grave immorality. And yet this slander is echoed in such encyclopedias as Aschbach's, Wetzer's, Welte's and others; nay, we find it even reflected in Protestant works, like the Schaff-Herzog Encyclopedia. Rich ecclesiastical positions were offered to him, on condition that he should devote himself to the study of Canon law; but Beza hated the study of law, as we have seen. In all his temptations, as he himself tells us, the lessons received from Wolmar were ever present to his mind; and even then his eyes were turned to the future, with a hope of ultimate deliverance. This consciousness of Wolmar's influence over him was immeasurably strengthened by a short visit from his "second father" in 1539.

There was apparently considerable friction between him and his relatives in this Parisian period of his life. By a final arrangement he lived with his oldest brother, without any expense to himself, and he was to devote himself entirely to the study of letters.

His *Juvenilia* nearly all belong to this period and prove him to have been the first classic poet of his day, although the contents of some of them filled him with regret at a later period. He moved in the gayest circles, every door was open to him, he was fast becoming a popular idol, but under it all his poor heart cried out for higher and better things. In these hours of reaction and spiritual revolt he began to study Hebrew and to turn his attention to the writings of the Reformers, and slowly the hopeless condition of the Church of the fathers began to dawn upon him. His heart-hunger grew apace. About this time, in 1544, he contracted the secret marriage which forms the basis of the vile charges of immorality which his enemies have made against him. The explanation? Hear what he tells Wolmar: "In order that I might not be overcome by lust, I have engaged myself to a wife, Claude Desnoz. Secretly it is true, yet so that two of my friends were in the secret, that I might not give offense to others, in part because I could not yet rid myself of the devilish money which I drew from the above-mentioned spiritual benefices. I gave her, however, at the betrothal the express promise that in the near future, when all obstacles were removed, I would take her into the Church of God and openly marry her, and that meanwhile I would not take any papal consecration or orders, both of which promises I have faithfully kept." He then tells us of his struggles and temptations, especially from the side of his relatives, and continues thus: "Under all these cares I knew scarcely where was the way out or where was the way in. And behold God visited me with a severe illness, which laid hold of me in such a way that I despaired of ever getting well. After endless pains of body and soul God had mercy on His fugitive servant and comforted me, so that I no longer doubted His forgiving mercy." As soon as his health was sufficiently restored he broke all the old ties, tore himself away from his old friends and associates, deliberately renounced all his worldly prospects and, with his wife, went into self-imposed exile, not knowing what the future might have in store for him.

There was something in this self-sacrifice of Beza which reminds us of the old anchorites, notably of Antony the Great. It was heroic, an act of sublime faith. And we should never forget that none of the other Reformers made as great a sacrifice or renounced such brilliant worldly prospects as did Beza.

IN EXILE.—Where should he go but to Geneva and to John Calvin, the friend and protector of all the French exiles? In October, 1548, he arrived in Geneva. Calvin was there engaged in the last desperate death struggle with the Libertines. Beza was received with open arms, but the great Reformer dissuaded him from entering on a mercantile career. Did the eagle eye of Calvin even then discern the possibilities for the Church of God which lay hidden under this knightly exterior? Beza's first work in Geneva was the redemption of his promise of betrothal, in the public marriage of his wife. But what to do he knew not, for every path seemed to close before him. In vain he traveled to Wolmar for counsel; the ready wit of his "second father" seemed unequal to the task of guiding him; but God was leading him all the time toward his true destiny. On his return journey to Geneva he passed through Lausanne. There Viret had labored since his departure from Geneva; there, simultaneously with the introduction of the Reformation, a school had been established, and for that school, as Professor of Greek, Viret sought to engage Beza. Thus, in 1549, he began his illustrious career as teacher, but not before he had publicly expressed his sorrow for the publication of his *Juvenilia*, which were in the hands of the world and which, as Beza foresaw, might seriously jeopardize his position as professor in a Protestant academy. But his brethren were royal-hearted and clear-headed enough to see and to say that what lay before his conversion could not affect his standing after it.

LAUSANNE, 1549-1559.—With all his might Beza henceforth devoted himself to the task of building up the institution that had honored him with a call, and being a born teacher, the Academy of Lausanne soon began to feel the influence of his presence. Students from all Switzerland began to flock together, and especially the French refugees were drawn to Lausanne. Beza was tireless in his labors, and when the arduous task of his regular school work was over he gathered his fellow-exiles about himself and began to read with them the New Testament, in his beloved mellifluous mother-tongue. Thus he first explained the Epistle to the Romans and later the two Epistles of Peter. By means of these self-imposed tasks three things were achieved: (1) He became fixed in his theological principles, by obtaining a solid exegetical and Scriptural basis for them; (2) he became intimately acquainted with New Testament Greek and its peculiar idiom; (3) he laid the foundation for his critical and exegetical work on the New Testament, which in later years was to become one of the main pillars of his undying

fame. At Lausanne the poetic vein of Beza also began to show new and vigorous life. In the second year of his stay there he wrote his celebrated drama, *The Sacrifice of Abraham*, which was produced by the studentry of the academy in one of the ancient episcopal halls of the city. With subtle wit and sarcasm it laid bare the fundamental differences between Rome and Protestantism. It proved a complete success and was placed on the stage at Geneva and in various French cities, and was honored with a Latin and a German translation.

But suddenly the sky became dark with lowering clouds. The deadly plague appeared in Lausanne and Beza fell a victim to it. He was given up for dead, for no one dared to hope for his recovery. In this extremity Calvin voiced the deep-seated affection he had aroused in the hearts of his brethren in Switzerland. He tells us, in a letter to a friend at Paris, "I love him as a son," at the same time expressing his deep sorrow at the great loss about to be suffered by the Church.

Beza was the calmest of them all, wholly resigned to the divine will. On his apparent deathbed he wrote two of his finest hymns, indicating the complete victory he had achieved over death and all its terrors. But God willed differently; the work of Beza was not yet done, and to the amazement of all men he arose as from the dead.

New consecration marked the new life, and with usury did he repay the love of Calvin and of the other brethren. Was Calvin slandered, Beza defended him; did his enemies openly attack him, Beza took his part, notably against Bolzec and the Libertines. His poetic vein flowed freely. When five young Frenchmen returned to France to preach the Gospel and were burned at the stake at Lyons, Beza wrote a touching elegy. Best of all, he turned his attention to a metrical rendering of the Psalms, which was destined to form the basis of the Dutch and Scotch Psalmody. Marot had translated thirty of the Psalms, as early as 1536; later on he had added twenty more, and these Psalms had met with a royal welcome in France. It was Calvin who urged Beza to complete the task. He followed this advice and had finished the work in 1552, which, strange to say, proved acceptable to Roman Catholics and Protestants alike.

In the very next year, 1553, the awful tragedy took place in Geneva which, more than anything else, has been used by Calvin's enemies to cloud his fair name—the execution of Servetus. This erratic scholar, with strong anti-trinitarian proclivities, had been

condemned to death by the Catholics at Vienna. He escaped, came to Geneva against express warnings, identified himself with the party of the opposition, was accused, apprehended, tried, condemned to death and executed by the Council of Geneva, with the express consent of all the Reformed leaders, Melancthon included.

But the agitation about this matter became so intense that Calvin saw himself compelled, in 1554, to write an apology for the action of the Council of Geneva, and thus was opened a bitter controversy about the right of the State to punish heretics with death, in which Castellio, Socinus and Curio Secundus took part on the one side, and Calvin and Beza on the other. The voluminous tract of the latter on this subject was translated into French in 1560. As we judge to-day, Calvin and Beza and all the other Reformers, following the lead of Augustinus, erred. God's cause does not need the hangman's ax, for He "does not delight in the death of the wicked." It was the surviving spirit of Romanism in the hearts of the Reformers, a remnant of the old imperial *jus circa sacra*, for which the Church has paid so dear a price. It was not the spirit of Christ, and we lament the execution of Servetus. But we are not yet ready to aid in erecting atoning monuments to the name of Servetus, as has recently been done in Geneva. Calvin and the other Reformers did the right as they saw the right; and men who attack and slander them for it now are guilty of an anachronism. No men can be separated from their environment, and only a false idealism can demand of them a view of Christian (aye, and of anti-Christian) liberty which, in the nature of the case, must be foreign to the horizon of the men of the sixteenth century.

In this period the relatives of Beza made one of their periodical strenuous endeavors to lead him back into the bosom of the old Church. The most dazzling promises of ecclesiastical preferment were held up before him; but both his brother and, later on, his aged father traveled to Switzerland in vain. The temptation glanced off from the armor of the iron determination of the royal-hearted Reformer and Beza remained at Lausanne. In this period of his life also we find him determinedly at work to heal the rupture between the Swiss and the Lutheran parties, as also earnestly endeavoring to succor his persecuted brethren in France. The first attempt had well-nigh resulted disastrously. With Farel he had traveled over all the Swiss Cantons and had succeeded in bringing them to unanimity of action in regard to the French martyrs. From Switzerland they went to Germany, and there, in obedience to the unionistic impulse, Beza wrote an outline of a Confession for

Otto Heinrich, Elector of the Palatinate, in the name of the Swiss Churches, but without their ken, which leaned over so far towards Lutheranism, on the doctrine of the Supper, that a wild storm of indignation was aroused all over Switzerland. The influence of Beza appeared to be hopelessly impaired and many of his best friends turned away from him in disgust. But he weathered the storm, chiefly perhaps because Calvin, who himself, as is known, had a strong penchant for the union of all Protestants, quietly and with telling effect turned the swordpoints away from the bosom of his friend.

GENEVA.—We now come to the final chapter in the life of Beza. In 1558 the celebrated Academy of Geneva had been organized, from which Calvin expected everything for his cause. There was trouble in Lausanne. Viret and his fellow-Frenchmen, ardent followers all of Calvin, were in a state of continuous friction with the government of the Bernese Canton. They insisted on the doctrine of predestination in its strictest form, on strict discipline, etc. Beza supported the opposition, but in a half-hearted way, as Calvin himself tells us. He could not fully side with either party. His wife had died in 1558 and he had married Catherina del Piano, an Italian woman, which in itself would tend to some estrangement from the French colony. Calvin availed himself of this opportunity to secure him for his school. He was called to Geneva, accepted the call, was honorably dismissed by Lausanne and joined Calvin. For the latter he cherished an almost filial affection, which was repaid with usury by the great Reformer. Beza proved himself a sturdy oak, around which the dying vine of Calvin's life entwined itself. He was destined to be his successor at Geneva and to shoulder the heavy burdens which crushed the life out of Calvin. Besides teaching Greek in the Gymnasium, Beza was originally asked also to deliver theological lectures in the Academy. The whole plan of the institution was, however, reorganized and Beza became its head, in addition to which he was elected as one of the regular pastors of the city. The institution was opened June 5, 1559, and forthwith became a tower of strength for all the Calvinistic Churches of the Continent and of England. As rector, Beza opened its scholastic career with an oration on "The Origin, Value, Necessity and Uses of the Schools." Two centuries before, Charles IV had offered Geneva a university, on condition that the Duke of Savoy should become its protector. But Geneva, mindful of the words, *timeo Danaos ac dona ferentes*, had refused the treacherous gift. When Calvin had first asked for it, immediately after his



return from his Strassburg exile, the Council found itself financially unable to shoulder the burden. In 1552, seven years before the school was opened, the ground for it was secured, for 10,000 florins, mostly freely contributed. The first great benefactor of higher education, in the history of the Reformed Churches, was Mons. Bonnevard, who consecrated his entire considerable fortune to the purpose. Thus the end hoped for was finally achieved. The building stands practically as it was opened in 1559. Below is the library, which still contains practically all the works of Calvin. Above the steps, leading to the upper classrooms, the words are written: "The fear of the Lord is the beginning of wisdom." Alas that Geneva has so completely forsaken the maxims of the fathers which have made her great!

The Faculty consisted of Anton Chevalier, in the chair of Hebrew; Francis Berauld, in that of Greek; John Tagart, in that of the free arts and philosophy; whilst Calvin and Beza were the theological instructors. The men were few but choice; as for the work they accomplished they appeared legion, and all Europe sounded their praises. There it was proven for all time that a great school does not necessarily need a great equipment.

Supported by Calvin, Beza now made a final effort to unite the broken ranks of the Protestants, but in vain. The bitterness of Westphal and Hesshusius caused him, irenic as he was in disposition, to defend the doctrine of the Reformed Church against its calumniators. He attacked the former in a moderately written tract, *De Cæna Domini, plana et perspicua tractatio, Ao. 1559*. But at Hesshusius, later so unpleasantly prominent in the bitter Palatinate controversy, he launched two satirical diatribes which cut deeper than he intended, since they identified Hesshusius with Lutheranism, and thus caused great heartburnings and a deeper schism between the two branches of the Protestant Church. A clearer and better tone was struck by his celebrated *Confession*, which appeared a year later. It was primarily intended for his father, but was destined to be of the greatest moment for the Reformed Churches. Simple, brief and pungent, it took with many the place of Calvin's *Institutes*, and with many more it formed an introduction for them. Beza had now become the central figure in Reformed circles. Calvin's strength was fast ebbing, and the eyes of all were directed to the stately figure of the coming man. He was now in the zenith of the maturity of his physical and intellectual powers, forty-one years old, courageous, as behooved his noble blood, devoted, eloquent, extremely virile, a man of note everywhere. Suddenly the far cry of his father-

land drew him. Events in France were fast reaching a critical stage. The queen-mother, Catherine de Medicis, was playing out the Guises, bitter foes of the Reformation and plotters against the royal house of Valois, against the Bourbon princes, led by Condé, who were in favor of the Reformation.

Could the king of Navarre be won over? It was certainly worth trying and would be of incalculable moment to the development of events in France. Calvin, in a moment of optimistic enthusiasm, urged his friend Beza to undertake a mission to the court of King Anton, whose wife, Johanna of Albret, as well as Renata de Ferrara, daughter of King Louis XII, was an open adherent of the Reformation. The mission failed, but how deep was the impression on Anton's mind, produced by this visit of Beza, his deathbed at Rouen has witnessed.

When, a year later, the Reformed looked for a man to represent them at the great conference of Poissy, it was again Beza who was selected for the mission. It is true he was but one of twelve, but like the proud king he might well say, *La conference c'est moi*. It was he who labored and toiled, early and late, though in vain, for the complete vindication of the cause of Protestantism in France. It was he who thrilled the assembly, the court entourage included, by his impassionate eloquence. No other man could have done what he did at Poissy. He was a Frenchman, a noble with all the native and acquired graces of his privileged position, a man undaunted in the presence of majesty, familiar with all the intricacies of court life, and with all that wise and cautious. And yet Poissy proved a hopeless failure, as the Catholics had intended it should be. The Protestants were banished from city and town, and were permitted only in the open country to worship God according to the dictates of their hearts. When all the other Protestant leaders who had attended the conference had left, Catherine de Medicis called for Beza and said, "You are a Frenchman; you must stay till these difficulties are settled."

With a pang in his heart and a look at Geneva, where Calvin toiled alone, and with the express advice of the latter, Beza remained in France, to pass through the most exciting and perilous experiences of his whole life. The thunderclap of the massacre of Vassy, in 1562, shook the entire country, and in the twinkling of an eye France was embroiled in the long series of Huguenot wars, which were to devastate the whole country and to pour out its best blood like water. Beza bore, with his brethren, the burden of the first campaign. The long past of his noble blood was surging in his

veins, and as field-preacher he accompanied the Huguenot army in the field. He was present at the ill-starred battle of Dreux, December 19, 1562, where an almost assured Protestant victory was changed into defeat by the frenzy of the Swiss troops, the faithful retainers of Rome, from the Catholic Cantons. And when the meaningless peace of Amboise, March 19, 1563, had temporarily ended the carnage, Beza returned to Geneva, tired in body and sick at heart.

And none too soon, for the sun of Geneva was fast declining toward the horizon—Calvin was dying. The bond between these two grew ever closer in these last days, and Beza's tribute of love to the great master is touchingly laid down in the vivid biography of Calvin, written under the immediate impression of his death, which we possess from his hand and which constitutes one of the great sources of our knowledge of the life of the man.

When death claimed Calvin at last, May 27, 1564, after a most heroic endurance of the greatest imaginable physical suffering and weakness, triumphed over till the very end by the indomitable spirit of the man, it was Beza who closed his eyes. It was Beza who tells us that "on that day, at the same time with the setting of the sun, the glorious light of life went out of the man who was especially destined in this world to labor for the restoration of the kingdom of God." It was Beza who, like Melancthon at Luther's death, exclaimed, "My father, my father, the chariot of Israel and the horsemen thereof!"

And now came the most laborious period in the life of Beza, for he was destined by Calvin and elected by the Council of Geneva to be the successor of the master. Nor did he spare himself to fill the place worthily and, as in Elijah's case, the mantle of the dead prophet seemed to have fallen on him. Increasingly he proved to be the very life of the Academy. Till 1588 he remained, without a break, the president of the great consistory, which, founded by Calvin, had transformed Geneva from the foulest into the cleanest city on the Continent.

A year after Calvin's death he issued the work which, more than any other, has made him famous—his edition of the New Testament, translated from the original. It passed through several editions, and in the second edition of 1582 (called the third on the title-page) was greatly improved by the use of two uncial MSS. (Codex D, Gospel and Acts), the so-called "Codex Bezae," now in the Cambridge library, to which Beza presented it in 1581. The last edition of this work became the basis of our "King James" translation of the Bible and also of the celebrated Dutch version, at least in part.

During the last eighteen years of his life the strong frame and practically unshaken health of Beza were steadily breaking down. Beside the burdens of the Genevese Church, the care of all the Reformed Churches was laid upon him. The French Protestants looked to him as their father and natural protector. On the Huguenot Synods of La Rochelle, 1571, and Nismes, 1573, he exerted a tremendous influence. Their decisions were practically his own.

He has been accused of countenancing the apostasy of Henry IV, whose celebrated cynicism, "Paris is well worth a mass," was said to be condoned by Beza on utilitarian grounds. Fortunately a letter of the Reformer, comparatively recently discovered, has given the lie to these slanders. From this letter it appears that Beza expressly warned the king to look to God alone and to His commands, and not to consider the less important question of mere human preferment, reminding him of his own words: "When God will that I shall reign it will happen, although men should try to prevent me; if God wills it not, neither do I." In the hour of gravest peril, when Geneva was about to be seized by the Duke of Savoy, in 1587, Beza proved a rock of defense to the republic by proving the futility of his claims. It was he again who voiced the jubilant joy of the whole city when in 1602 Geneva was saved, as by a miracle.

In his last days the Roman Catholic Church made a last desperate attempt to corrupt him once more by the most flattering offers of wealth and position, if only he would turn back to the old faith. It was one of the finely spun webs of the Jesuits, who, with great discrimination, had chosen as their agent the widely beloved mystic or quietist, Francis de Sales, now a "saint" of the Catholic calendar. When making the alluring proposition to Beza, he smilingly told him that "he did not make these tempting offers to corrupt him, but only to make the decision easy." But the old lion roared in defiance, the old spirit of satire blazed up once more, as Beza bitterly gibbeted the insane and futile attempts of his old enemies, who now would become false friends. The ire of the old Reformer had been doubly stirred, for, distrusting the outcome of the project, the Jesuits had spread the rumor that Beza had suddenly died, after making his peace with the Church.

Beza finally fell asleep in Christ, on the 13th of October, 1605, full of years and labors and honors and weary of strife. He was the predestined co-laborer of Calvin, as Melancthon was of Luther, and the close student of the lives of both will find several points of contact between them.

As there was less of rigidity and more of elasticity in the system of Melancthon than in that of Luther, so also in the relative dogmatic positions of Beza and Calvin. Both were more irenic than their masters and friends, with this difference, that Beza made fewer changes in the original system than Melancthon; not, as I see it, because he would not have dared to do it, but because the environment and the history of the two men were totally different. But, as we have seen in many events of Beza's life, like Melancthon, he was yielding almost to a fault—the same spirit animated both men. And great as they were, they appear only less great than they were because both were overshadowed by the gigantic proportions of the men whom they supported in love.

In determination Beza was less immovable than Calvin, more a man of opportunity, if occasion demanded. Less original and less profound than Calvin, he reflected the system of the master rather, though with some variations, than building up his own. Calvin possessed what Beza lacked, and lacked what Beza possessed. Both were great in their own sphere. Calvin was the theologian, the exegete, the logician *par excellence*. Beza had all of this, albeit in a lesser degree, but besides in him were stirring, all his life long, the impulses of the humanist, the poet, the devotee of belles lettres.

More ornate and polished perhaps than Calvin, less original, it was his task to polish the great blocks of marble which the master had quarried. That Beza should seem great at all, coming as he did after the king, succeeding John Calvin, is the most indisputable proof of his true greatness. He was the man for the hour and for the Church when Calvin died, great in that he was privileged to complete the great work of the greatest Reformer; and thus we reach out over the intervening ages and reverently lay a garland of immortelles on the grave of Theodore Beza.

*Requiescat in pace.*

*Louisville, Kentucky.*

HENRY E. DOSKER.