

Calvin's charge was therefore, as we see, to no halting or half-way conclusion. He proceeded from the first for a capital conviction—he hoped it would be nothing short of this; and being so, he knew the kind of death the man must die. It is a poor show of humanity, therefore, that he makes at the end of his letter. But there is a phrase at the beginning of the epistle which deserves very particular notice: ‘*Iam novum habemus cum Serveto negotium*—we have now on hand a *new business* with Servetus.’ But there was no *older business* with Servetus at Geneva. It was at Vienne that this took place. Writing to Farel, his oldest and most trusted friend, Calvin reverts in mind to the fact, and his words reflect or echo back his inward thought. Of the justice of this surmise we seem to find confirmation in Viret's letter of August 22, which we have seen in reply to the one in which Calvin inquires after a copy of the book on Trinitarian Error; for there the pastor of Lausanne says: ‘*Nunc vobis est alia cum Serveto disputatio*—and now you have *another* contention with Servetus;<sup>1</sup> an obvious reference to a passage in one of the Reformer's letters of the same tenor as that he has just addressed to Farel. Calvin, it is notorious, always shirked acknowledgment of the part he played in the affair of Vienne. Even the self-complacency that comes of theological zeal did not permit him to find an excuse for underhand

<sup>1</sup> The letter is given at length in the *Thes. Epist. Calvini a Cünitz et Reuss*, v. 591.