

# ZWINGLI;

OR,

THE RISE OF THE REFORMATION IN SWITZERLAND.

A LIFE OF THE REFORMER,

WITH SOME NOTICES OF HIS TIME AND CONTEMPORARIES,

BY

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## SECOND SECTION.

### ZWINGLI, PARSON IN GLARUS AND EINSIEDELN. 1506–1518.

“And whatsoever ye do, do it heartily.”—COL. iii. 23.

#### 1. ZWINGLI’S ENTRANCE ON HIS CURACY, AND FIRST FIELD OF LABOUR.

ABOUT the end of the year 1506, our young priest, who had now reached his twenty-second year, set out again from Wildhaus, and crossed the Ammon to Wesen, where he visited his paternal uncle. From Wesen he pursued his way along the banks of the Linth, by a path which here winds between high and rocky mountains, to the chief town of the canton of Glarus. One noble resolve filled the soul of the ardent youth as he journeyed on: “*I will be true and upright before God in every situation of life in which the hand of the Lord may place me.*” “Hypocrisy and lying,” he writes, as the result of his early reflections, “are worse than stealing. Man is by nothing brought so much to resemble God as by truth. Lying is the beginning of all evil. Glorious is the truth, full of majesty, commanding even the respect of the wicked.”

Zwingli was profoundly sensible that the servant of God in the cure of souls must apply himself unremittingly to serious study, if he would guard his soul against the inroads of a low worldly-mindedness, and if he would proclaim the truth to his hearers with living conviction. “He became priest,” writes his friend Myconius, “and devoted himself with his whole soul to the search after divine truth, for he was well aware how much he must know to whom the flock of Christ is entrusted.” The Roman classics he continued to read with diligence, chiefly that they might be useful to him in his acquisition of truth, and in the development of his oratorical powers. As for truth itself, he went for it, and drew it with untiring industry, out of the perennial stream of God’s Word, where it flows in unmixed purity and freshness. Although he only knew holy Scripture as yet in the Latin version, he passed among his fellow priests for one who had a profound knowledge of the Bible. He well knew, however, and felt deeply, how small was the title he had to such a distinction. The efforts of Zwingli were directed, in the first years of his priesthood, along with the investigation of truth, to the development of his powers as a public speaker. The great orators of antiquity, those masters of eloquence, whom he regarded as unrivalled, were ever present to him, and the desire burned within him to work, with the power of oratory, in Switzerland, and in the cause of divine truth, yet greater wonders than these had ever wrought by their spirit-stirring harangues in Greece or Rome. In his parochial labours he directed his first attention to the young and their training. Under

his influence, a Latin school was founded at Glarus, the guidance of which, in his ardent love, as well for youth as for learning, he took into his own hands. A band of young men, from the first families of the land, who, but for Zwingli, had probably sunk into a state of intellectual and moral degradation, were won over to the cause of science and nobler aims, he took to himself his younger brother James, whose education he superintended with brotherly affection. As soon as his Latin pupils were ripe for the High School, he sent them away either to Vienna, where, at the university of that city, the friend of his youth, Vadian, had risen to the rank of professor and rector, or to Basle, where Glarean, his friend, taught the High School, the excellent man boarding the students himself, that he might the better watch over their education and morals. But wherever his pupils went, they bore engraved on their hearts the memory of their first master, and maintained with him an unbroken correspondence. "Thou art to us like a guardian angel," so wrote Peter Tschudi from Paris to Zwingli, while his brother, Ægedius Tschudi, wrote to him, "Help, help me, that I may be recalled to thee, for nowhere do I like so well to dwell as near thyself." But with a still warmer affection, Valentine Tschudi, the cousin of these two young men, and Zwingli's successor at Glarus, clove to Zwingli. "Can I ever cease," thus wrote he, "to be grateful to thee for thy great benefits? On every occasion that I returned to my home, and lately, in an especial manner, when I was four days suffering under fever, and again, when I left my books behind me in Basle, and when in timidity I feared to be burdensome to thee, thou sentest to me to come to thee, gavest me thy books, thy help, thy services. Ah! the whole benevolence of thy soul overflowed to me, and it was not in any general way that the rich treasures of thy learning were placed at my disposal, but with a special regard to my peculiar circumstances and necessities."

In this manner Zwingli wrought, counteracting the baleful influences of the time, by raising the standard of education, and it was in reference to his labours in this direction that one who at that period occupied the position of a monarch in the world of letters, Erasmus of Rotterdam, wrote to him: "All hail! say I, to the Swiss people, whom I have always admired, whose intellectual and moral qualities yourself, and men such as yourself, are training."

But his other duties were not neglected. Zwingli, while thus engaged in fostering education and learning, filled the office of preacher and watcher of the souls of men with a conscientious fidelity, which awakened in the bosoms of many pious fathers in the Church, who were witnesses of the zeal and ability with which he discharged the duties of his curacy, sanguine hopes that an age of piety and virtue was about to dawn once more upon Switzerland. He himself writes afterwards, in reference to the feelings with which he discharged these duties, "Young as I was," says he, "the office of the priesthood filled me with greater fear than joy, for this was ever present to me, that the

blood of the sheep who perished through any neglect or guilt of mine would be required at my hands.”

## 2. THE GREAT TEMPTATIONS AND TRIALS OF THE YOUNG PRIEST OF GLARUS.

Having made ourselves acquainted with the disposition, studies, and aims of the youthful priest, we shall now cast a glance at the field of labour in which the providence of God had placed him, and where great dangers threatened him. His parish embraced nearly a third of the canton of Glarus. A gross licentiousness of manners, with that fiery, martial spirit and heroic courage which had well proved themselves in the Burgundian and Suabian wars, characterised his parishioners, as indeed almost the whole Swiss population of the time. The sexual relations were in such estate of disorder that infringements of the seventh commandment ceased any longer to be visited with ecclesiastical censure, a circumstance the less to be wondered at since the clergy themselves led the way in the almost universal depravity of manners. The priest, who held in respect the marriage vows, who shunned to seduce unsuspecting innocence, or to violate the chastity of the consecrated nun, could hold up his head even as a man of honour and virtue, although stained with the grossest sensuality; for, verily, had he not sworn to the bishop, at his consecration, to preserve his chastity only so far as this were possible to human weakness. “It is a dangerous thing,” says Zwingli, “for a young priest to have access, through the sanctity of his office, to young women, be they married or virgins. Let straw be kept from fire. Give the priest a wife; he would then, like any other honest man, concern himself with the care of his household, his wife, his child, and other affairs, whereby he would be freed from many trials and temptations.” Zwingli himself, as he writes to his friend Utinger, with the greatest candour, had formed the resolution to live in this regard, as well as in every other, a holy life before God; but, alas, not finding one fellow-priest to share his sentiments and his resolve, much less to serve to him as an example and a beacon, he fell too before the inroad of fleshly lusts, as he himself, with deep pain and remorse, confessed, for he would not appear better than he really was. Yet his fall neither violated the sanctity of the marriage bed, which was always sacred in his eyes, nor ensnared virgin innocence, nor created any other source of bitterness. By prayer and diligent study he succeeded in subduing this enemy too, after in faith he had laid hold on Him who is mighty to save even in the weakest.

Yet from another quarter the tempter neared him, and sought to turn him from the high and holy walk he had set before him. Matthaeus Schinner, from Wallis, a man of extraordinary powers, who had raised himself from the con-

dition of herd-boy to be Bishop-prince of the land, and a Cardinal of the Romish Church, acted then a part in Switzerland, as Papal emissary, most important indeed; but, at the same time, most pernicious. He had succeeded, by his arts, in attaching the Swiss to the interests of the papacy, so that these hardy mountaineers, for absolution, some deceitful promises, and but a scanty pay, lent themselves as tools to forward the ambitious plans of the Popes, Julius II. and Leo X. There was scarcely a man of weight in the country, whom the legate had not gained over to the papacy, by the glittering bait of some post of honour, or stipendiary payment. The noble form of the zealous and talented parson of Glarus, standing high in the esteem of his parishioners, caught the eye of the cunning legate. Zwingli, on account of his poverty, had not been able to purchase books sufficient to quench his keen thirst of knowledge. Schinner informed him the Pope had set apart an annual sum of fifty florins, in order that he might freely pursue his studies. In return, Zwingli's talents and energies were to be devoted to the Pope. Had he accepted this condition, the herd-boy of Toggenburg might well have climbed the ladder of papal promotion as high as the herd-boy of Wallis, the Bishop-prince and Cardinal, had done; and might, indeed, one day have boldly stretched out his hand to seize the triple crown. Let us hear from Zwingli in what spirit he received the Pope's liberality:—"I confess here, before God and all the world, my sin, (in drawing the above annual sum, which he did accept, and continued for some time to draw,) for before the year 1516 I hung mightily on the Roman power, and thought it highly becoming in me to take money from it, although I told the Romish ambassadors, in clear and express terms, when they exhorted me to preach nothing against the Pope, they were not to fancy that I, for their money, should withhold one iota of the truth, so they might take back, or give it, as they pleased." The Popes, however, and their Cardinals, had more at heart the supremacy of their policy than the victory of the truth, and they left Zwingli for the present in the undisturbed receipt of the above sum.

In the early part of 1513, a body of 20,000 men was raised by Schinner, in Switzerland, and led across the Alps, to drive the French out of Lombardy, of which they had taken possession under Louis XII. As the banner of Glarus was unfurled in this expedition, Zwingli was appointed, by an order of the magistracy, and in conformity with the old Swiss custom, to follow the army as field-preacher. At one sweep Lombardy was cleared of the invaders, and the Duke Maximilian Sforza reinstated in his hereditary dominions, the duchy of Milan. After the fortunate issue of this campaign, a papal embassy presented, by the hand of Zwingli, the proud victors in the war with a richly gilt sword and a ducal hat, emblazoned with pearls and gold, over which the Holy Spirit hovered, in the form of a dove. At the same time, the honorary title was bestowed upon them of "Deliverers of the Church." The present was

right welcome to the victorious Confederates, as well as the words which accompanied it—"they may ask what they will, the holiest shall not be denied them." The greater part begged they might be permitted to carry the image of the crucified Redeemer on their banners: the men of Glarus desired to carry that of the risen Saviour.

A second time Zwingli accompanied the Swiss army across the Alps. Francis, who followed Louis XII. on the throne of France, made a strong effort in 1515 to recover the lost province of Upper Italy to the French arms. As "defenders and deliverers of the Church," the Swiss marched against him at the summons of the Pope, and Zwingli appeared among his compatriots again as field-preacher. But on this occasion it became the policy of the King of France to cast the seeds of disunion in the Swiss ranks, by bribing some of the leaders, he succeeded in dividing the Swiss host, and in inducing a part of it, by a treaty struck between them and the king at Galera, the terms of which were in the highest degree disgraceful to the Swiss, to return home. Zwingli, who penetrated the false game that was playing, and perceived the mischief that brooded over his country, raised his voice loudly against the treaty, in a sermon which he preached to the army, in the square at Monza, on the 7th of September, he exhorted the assembled warriors to be true to each other—to union and watchfulness in the presence of their dangerous foe. "Had they followed him," says his friend Steiner, who shared the dangers of the campaign with him, "much mischief would have been prevented." But the warning voice of Zwingli was forgotten, and the treaty was signed, according to the terms of which, a part of the Swiss withdrew. A short time afterwards, the Swiss, who were much weakened by the loss of part of their force, incited by the fiery Cardinal Schinner, imprudently joined in a skirmish with the French. In this skirmish the battle of Marignano took its origin, in which the Swiss on the first day maintained the field with a tremendous loss; but on the second day, being attacked by the French with fresh forces, they were beaten after a desperate stand, and forced to retire on Milan. Zwingli, according to the reports of eye-witnesses, displayed during the engagement striking proofs of personal courage, both by word and deed. His intrepid but serious behaviour, as well as his sermons, breathing at once zeal in behalf of the truth, and love for his native country, won for him the hearts of all the better Confederates. But while in the camp the preacher was fighting for the degenerate Church of Rome, a struggle was going forward in his own bosom which brought salvation both to Zwingli himself, and to Christ's blood-bought invisible Church.

Zwingli continued with increased zeal to study the Word of God, and with redoubled ardour after 1513, in which year he had acquired the knowledge of Greek. He acquired this language in a short time, without the aid of a master. So well, indeed, had he mastered its difficulties, that he could

read not only the New Testament, but any of the Greek authors, with facility. He read the Fathers, and other interpreters of the Word of God, in order to penetrate the deeper into its sense. "I read the Doctors," he says himself, "as one asks a friend what he means." Perceiving, however, that the Holy Spirit alone can give the true meaning of the word which he himself has indicted, he looked up to heaven, as Myconius tells us, for direction, and sought the aids of the Spirit; and as he wrestled with God in prayer, that He would bestow upon him the inestimable blessing of His Holy Spirit, it was granted to him ever more and more, to pierce into the sense of the Word. That he might not, under the semblance of the Spirit, take up what was false, he compared one passage with another, and interpreted the darker by the plainer, so that it was apparent to every one who heard him commenting on a difficult passage, that not man, but the Spirit himself was his teacher. One circumstance in itself shows with what earnest zeal he studied the Word of God, especially as contained in the New Testament. He copied, with his own hand, in Greek character, all the Epistles of Paul, for the sole reason that he might carry them about with him in a portable shape, and learn them by heart. Thus he became, as Bullinger writes, perfectly conversant with Holy Scripture. The more, however, that he sunk his shaft into this mine, the more his eyes opened upon the corruptions which prevailed in the Church, and which disfigured his native country. The great ambition of the Church of Rome has been to pass off her splendid ritual, and her whole ceremonial worship, as a system of worship divinely revealed, which must remain for ever unchangeable. Zwingli discovered historical indications which spoke a different language from this. One day he happened to be in the parsonage at Mollis, in the company of his friend, parson Adam; the parson of Wesen, his former teacher at Basle, George Binzli, and parson Barschon, of Kerenzen, were there. Zwingli happened to light on an old Liturgy, in which stood the words: "Let the sacrament of the Eucharist, and the cup, with the blood of the Lord, be given to the child after baptism." "At this time," observed Zwingli, "the sacrament had been given in both kinds:" the liturgy was about 200 years old. In his Italian campaigns he had discovered at Milan a mass-book which differed from the Roman. This incident led our young inquirer to the following train of reflection. Either, thought he, Bishop Ambrosius, from whom the mass-book emanated, has made changes on the existing one, without his being visited with censure, or the Romish ritual has taken its present shape since the time of Ambrosias. In both cases, it is evident that the liturgy of the mass is the work of man, and subject to change. "The Word of God alone is eternal and unchangeable," thought Zwingli.

A journey which he undertook to Basle, in 1514, had likewise a considerable influence on the intellectual and spiritual development of the future Reformer. Here he found a circle of learned and enlightened men assembled

round Glarean, the friend of his youth, and around Erasmus, animated with the same endeavours, and breathing the same aspirations after truth as himself. These were struck with admiration at the ripeness of understanding, and boldness of thought, which marked the curate of Glarus, and entertained sanguine hopes that he would one day become a chosen instrument in the hand of God for effecting some great work. Zwingli derived certainty to his views, and firmness to his convictions, from an interchange of ideas with these distinguished individuals, to whom also his heart was knit in the bonds of a strong friendship. Among the friends whom Zwingli gained on this occasion, and who remained true to him till death, were Beatus Rhenanus, of Schlettstadt, Nesen of Hessen, and Oswald Gaisshausler (Myconius), of Lucerne, whose fortunes soon after became united with his own. A poem of Erasmus, a man for whom Zwingli, ever after this meeting, expressed the highest esteem and love, made a remarkable impression upon him. "I shall," thus writes Zwingli in reference to it, in 1523, "not withhold from you, dear brethren in Christ, how it was I arrived at the conviction and firm faith, that we require no other mediator but Christ, and that none but Christ alone can mediate between God and man. I read, eight or nine years ago, a very comfortable poem of Erasmus, in which Jesus complains, in very beautiful words, that one does not seek all good from Him, who is the source of all good, the Saviour, the Comforter, the Guardian of the soul. Thereon I reflected, why do we seek help of the creature?" The more his heart was penetrated with truth from the throne of the Eternal, the more earnest and impassioned became his sermons. "He began now," writes Myconius, "after the example of Christ, to denounce from the pulpit certain base vices, which were then extremely prevalent, especially the taking of gifts from princes, and baleful mercenary wars; for he saw clearly that the doctrine of divine truth would never find an entrance until these sources of iniquity were closed. He proclaimed evangelical truth, without making any allusion to Romish errors, or with a very slight reference to them. He wished truth first to make its way to the hearts of his hearers, for, thought he, if the true be once comprehended, the false will be easily detected as such." Notwithstanding this wise moderation, he did not escape the charge of heresy; to which, indeed, he laid himself in some measure open, by publicly expressing his approval of several of the tenets of Picus of Mirandola, who desired a disputation upon them at Rome, and this Zwingli fearlessly did, although they had already met with a condemnation there. Many joined in this cry of heresy against the preacher of Glarus, who otherwise troubled their heads very little upon the subject of religion. These were such as had been bribed by the King of France to cooperate in bringing about an alliance between Switzerland and France, according to the terms of which the Swiss youth were to enter the French service. This was a new and most prolific source of corruption, against which

Zwingli likewise thundered with all the force of his eloquence. But the animosity entertained by his enemies, and the calumnies which they vented against him, made him now sigh for another field on which to develop his activity. The then administrator of the cloister of Einsiedeln heard of the state of things at Glarus, and forthwith gave Zwingli a call to be his helper. Zwingli accepted this call for the two reasons, that the new charge would give him more time for study, and because he hoped that at this famous sanctuary, to which crowds of pilgrims repaired, from all parts of Switzerland and the neighbouring countries, he would be placed on a vantage-ground for proclaiming the words of life and of evangelical truth.

Deep mourning filled the hearts of the larger and better portion of the community of Glarus, when the resolution of Zwingli to abandon them was made known. In the hope that he might return to them, they appointed a vicar in his place, while they compelled Zwingli to retain both the title and the income of the charge. In the summer of 1516, Zwingli left Glarus, and came to Einsiedeln, where a new and a more extended sphere of usefulness opened upon him. Before we follow him thither, let us cast a glance at his spiritual development at this period of his history, as it is described by himself.

### 3. GLANCE AT ZWINGLI'S SPIRITUAL DEVELOPMENT ABOUT THE YEAR 1516.\*

He says, "The following considerations I continually revolved in my mind, till at length the Holy Spirit confirmed in me that which He wrought in me:—

"We see, thought I, the whole of mankind striving, their lives long, after the attainment of future bliss, not perhaps directed to this pursuit so much from any natural impulse as from the instinct of self-preservation implanted in us by the Author of our being at our creation; yet the opinions are very various as to how this great end is to be obtained. If we go to the philosophers, we find them disputing on this subject in a manner which makes us turn away from them with a feeling of disgust. If we seek for a solution of the problem from the Christians, we find here even a greater diversity of opinions than prevails among the heathen, for some are striving to reach the goal in the way of human tradition, and by the elements of this world (Col. ii. 8), *i.e.*, by their own and human opinions, while others are relying entirely on God's grace and promises; both the one and the other, however, are equally urgent that those who come to them for consolation should adopt their sentiments. Let us stand at this point now, where two roads cross, that is, where the opinions of Christians themselves cross. Whither now, I ask,

\* From the Archeteles, *i.e.*, the beginning and end of the struggle.

shall I turn? Is the answer given, to men? Then I ask, to whom? To those who, at the origin of Christianity, were held wise, or to those who, shortly before my own time, have given a much greater exhibition of folly than wisdom? It will be said that I ought to follow the old guides, those who deserve the preference as such, as well by their antiquity as by their holy lives. But it may be said farther, even in these one finds much that is foreign to the evangelists and apostles, or that in fact contradicts them. With whom am I now to hold? Every one who is not altogether brutish or a fool will answer, With them whom the Spirit of God has enlightened; for whatever comes of human wisdom, be it decked out in ever so brilliant colours, may deceive; but divine wisdom can never deceive. Here is the true faith which man needs. Where it fails, man withers, falls, dies. While I was reflecting on this diversity of opinion in the earthen vessels, and praying to God that He would show me an outlet to the state of uncertainty it produces, He says, Fool, dost not thou remember ‘the word of the Lord abideth for ever?’ hold to this. And again, ‘heaven and earth shall pass away, but my word shall not pass away.’ What is human, perishes; what is divine, is unchangeable. And, ‘in vain they honour me, teaching for doctrines the commandments of men.’ As if God should square His truth according to our notions, and as if what at the first glance appears to us beautiful, noble, nay, even holy, should please Him too, and as if it were not much more our duty to hang on Him with our whole hearts, and not to cleave to our own opinions or notions. For this cause I put every thing aside, and came to the point, that I would rely on no single thing, on no single word, so firmly as on that which comes from the mouth of the Lord. And as I saw poor mortals so far forgetting themselves and God as to make bold to give out their own as God’s, nay, when I saw not a few requiring, in all seriousness, from the simple, that they should set their commands above God’s, even although they should be in manifest contradiction to them, I began to weigh with myself, whether there were no means by which one might recognise what was human and what divine. Then the passage occurred to me, ‘all is clear in the light,’ in that light, to wit, which says, ‘I am the light of the world, that lightens every man that cometh into the world;’ and again, ‘believe not every spirit, but try the spirits, whether they be of God.’ Seeking for the touchstone of truth, I find none other but ‘that stone which is a stone of stumbling and the rock of offence’ to all who, after the manner of the Pharisees, set their own commandments in the place of God’s. I now began to test every doctrine by this test, Did I see that the touchstone gave back the same colour, or rather, that the doctrine could bear the brightness of the stone, I accepted it; if not, I cast it away. At length I brought it so far, that at the first touch of the stone I could tell what was false and adulterate, and from this time forward, no power, no threatenings could bring me to place the like faith in the human, however it might puff itself up, or however admirable it

might show itself, as in the divine. Nay, if on any occasion an opinion different from, or contrary to, the Divine Word, were arbitrarily pressed upon me, I answered with the words of the apostle, 'We must obey God rather than man.' Thus those who valued highly their own opinions, but valued at a low rate, or not at all, the cause of Christ, held me in great suspicion, and formed a very low opinion of me. This, however, is the surest criterion that I please God, and their disesteem is wholesome to me, for the name of the Lord is never more glorified than when our name is evil spoken of by men; and if the body perish, we have this consolation, that *He* endues the soul with life everlasting."

#### 4. ZWINGLI AT EINSIEDELN.

Thus we have seen Zwingli after a hard contest with the temptations of the flesh, and after a hard but prayerful striving after truth, at length attain to the rock-fast conviction, "*that the Word of God is the alone sure directory for faith and practice,*" and *Christ is our only salvation*. With this conviction, from which the blessed work of the Reformation itself has sprung, firmly implanted in his bosom, he went, in the summer of 1516, to Einsiedeln, where he commenced his career as a Reformer. The new society into which he was here introduced was, on the one hand, well fitted to confirm his already obtained convictions, and, on the other hand, to urge him to an activity proportioned to their depth and intensity. The then Abbot of the Cloister was Conrad of Rechberg, a pious, excellent, upright man, under whose monk's cloak beat as warm and generous a heart as ever throbbed under a coat of mail. In his youth he had been forced to join the monks, by selfish relatives, who paid him visits, now that he had risen to be Abbot-Prince of Einsiedeln. They did this with the view of obtaining from his position advantages to themselves. But the Abbot Conrad saw through their selfishness, and thus addressed them on one occasion:—"You have stuck a cowl upon my head to my soul's risk and peril, and I must be monk, while you ride about as country squires. Could not I have been Conry of Rechberg as well as one of you Jack or George of Rechberg, what's the difference, pray? But, my good people, since you have made a poor monk of me, don't come here begging anything, but just return the road by which you came." Once, when the visitators of his order waited upon him, and reproached him for not reading mass, and, generally, that he stood in the suspicion of making no great account of the mass, he answered,—“Although I am master here in my own convent, and could send you away with a very short answer, I shall, nevertheless, tell you plainly what I hold of the mass. If the Lord Jesus Christ be really in the host, I know not how very highly you esteem yourselves; one thing I know, that I, a poor monk, am not worthy to look upon Him, not to

speak of offering Him up in sacrifice to the eternal God. If, however, He be not present there, woe's me if I hold up bread to the people before the Lord our God, and call upon them to worship bread. Therefore, let me alone. I shall, if God will, so act and so preside over my God's house that I may be able to answer to myself before Him and the world. As I have no need of you, please to return the way you came: you are dismissed." "When the learned men at his board would sometimes go into the depths of theological discussion, he would break in upon their discussions, with the exclamation, "What care I for your disputations? I say now, and I shall say at my latter end, like David, 'Have mercy upon me, O Lord, according to thy goodness, and enter not into judgment with thy servant.' I require to know nothing more than this." In his old age, he had retired entirely from the administration of the cloister, and committed it to Dr. Theobald of Geroldseck, a Suabian. This man, according to the statement of Myconius, was equally the friend of learning and piety, and made use of his position to gather round him a circle of learned and pious men, as chaplains, assistant pastors, and teachers, to whom leisure and means for pursuing their scientific studies were liberally granted. Zwingli was joyfully hailed by this select company; and it was not long before Theobald of Geroldseck, Francis Zink, and John Oechslin, became his firm friends, and were gained over by him to evangelical convictions. Zwingli himself, meantime, pierced deeper and deeper into the knowledge of the Word of God, and experienced in his own heart how precious and dear that saying is, "that Jesus Christ has come into the world to save sinners," and thus he grew, day by day, in Christian knowledge, and in faith. To his friends he gave the advice, they should study the Fathers for the better understanding of holy Scripture, as he had done himself; yet he added, "with God's grace, the day will soon come, that neither Jerome, nor any other, will be an authority in matters of faith," but *holy Scripture alone*. Soon the fruit appeared of the evangelic spirit which Zwingli had fanned at Einsiedeln. The administrator of Geroldseck announced to the cloister of Fahr, which stood under Einsiedeln, that, instead of daily drawling over the Latin mass-songs in their usual heedless manner, they were to read the New Testament in the German tongue; at the same time, that those who felt themselves burdened by the vows, had the liberty to return home to their relatives. The others were to lead, true to their vows, a virtuous and holy life.

But it was chiefly as a preacher that Zwingli showed himself the Reformer at Einsiedeln. He prepared himself with care for the pulpit. He studied, first of all, in the original language, the section which ecclesiastical order prescribed to be read in Latin. He then commented upon the passage according to its sense, and made the practical application of it without suffering himself to be fettered in the least degree either by the dogmas or the preju-

dices of the Church. But with what holy indignation was the soul of the zealous preacher moved, in whom, from youth up, the fear of God had burned like a live coal from off God's holy altar, when he saw the new species of idolatry which was carried on under his very eyes.

Einsiedeln is the most frequented resort for pilgrims for the whole of southern Germany, Switzerland, and the eastern part of France. The cloister was built in the tenth century, to the honour of the Virgin, upon the site where, a century earlier, Meinrad of Hohenzollem is said to have inhabited an Einsiedler but, where he is said to have died by a murderer's hand. At the midnight, so tradition says, immediately preceding the consecration of the newly erected church, the bishop of Constance was praying in it; suddenly, a heavenly hymn, sung by invisible spirits, resounded in the chapel. All kneeled and listened entranced. The next day, when the bishop was about to complete the consecration, three times a voice was heard proclaiming, "Hold, hold, brother, it is consecrated by God." Christ himself, so the legend runs, consecrated the Church during the night; angels, apostles, and saints sung the strains that were heard; while the Holy Virgin passed rapidly by the altar, like a flash of lightning. Leo VIII. forbade, in a bull, all doubt in the truth of this legend. In memory of this extraordinary circumstance, the festival of the Angel-Consecration is yearly celebrated with great splendour, a festival to which thousands of pilgrims betake themselves, in the vain dream they will here find complete absolution from the guilt and punishment due to sin; for the special bulls of several popes have added to the old privileges of the foundation the new one, that complete absolution is to be given to the pilgrims. Hence, over the gateway of the magnificent abbey, stands, in legible characters, the blasphemous inscription, "Here is complete absolution for the guilt and punishment of sin." This, and the wonders which, according to public report, the picture of the Virgin, here carefully preserved, performs, which once the holy Hildegard, Abbess of the Lady Minster in Zurich, presented to the pious Meinrad, entice yearly a multitude of pilgrims to Einsiedeln, that they may obtain the pardon of their sins, and consolation and help in every time of need, from the Holy Virgin.

If this idle delusion served admirably towards the enriching of the cloister, and hence was carefully cherished and fostered by ordinary preachers, who magnified the efficiency of the absolution to be obtained, and the miraculous power of the adored Mary-picture, yet Zwingli had learned from the Word of God, and the Lord and Master whom he served, to proclaim a more consoling message from consecrated ground, even although he was to suffer for it. He writes, "Once for all, the spirit itself must be so consecrated to God, that it may hang inseparably on right, truth, and God, even to the loss of outward means, and life itself—once for all the die must be cast, and death looked steadily in the face, for the truth's sake, and the soul nerved against

every attack of the flesh, the world, and Satan.” He accordingly raised his voice against the delusions here practised under his eyes. His soul, indeed, burned with a holy indignation at the dishonour done to the name of God and the Saviour. He grieved for a people who, instead of finding forgiveness for their sins, entangled themselves faster and faster in the net of Satan.

“God,” the preacher cried, “is everywhere present, and wherever we call upon Him in spirit and in truth, He answers us in the words, ‘Here I am.’ Those, then, who bind the grace of God to particular localities, are altogether foolish and perverse; nay, it is not only foolish and perverse so to do, but anti-Christian, for they represent the grace of God as more easily to be obtained, and cheaper, in one place than in another, which is nothing but to limit the grace of God, and take it captive, not letting it be known how free it is. God is in every part of the earth where He is called upon, present and ready to hear our prayers, and to help us. Wherefore Paul says, I will therefore that men pray everywhere, likewise also the women’ (1 Tim. ii. 8, 9). That is, we are to know that God is present and hears us when He is called upon, and that He is not more gracious in one place than in another. Finally, Christ calls such people as “bind God to this or that place false Christians, that is Antichrist. ‘For there shall arise false Christs and false prophets, &c. &c. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not’ (Matt. xxiv. 24-26). O God, who else is a hypocritical Christian but the pope, who exalts himself in the place of Christ, and says he has His power, so he binds God to Rome and other sanctuaries. Thus they bring money in enormous quantities to enrich holy places, which, in case of need, might well be applied to our temporal advantage. And just in such places is more wantonness and vice perpetrated than anywhere else. He who ascribes to man the power to forgive sins blasphemes God. And great evil has sprung from this source, so that some whose eyes the popes have blinded, have imagined they had their sins forgiven by sinful men. In this manner God himself has been hid from them. To ascribe to man the power to forgive sins is idolatry. What is idolatry, but the ascription of the divine honour to man, or the giving to the creature that which is God’s?

“We do not dishonour,” he goes on to say, “the mother of God, the Virgin Mary, when we teach that she ought not to be worshipped; but we dishonour her, indeed, when we ascribe to her the power and the majesty of the Creator. She herself would not suffer adoration to be paid to her. For piety is, in one and all, of the like kind and nature, for it springs from one and the same Spirit. Nor is it conceivable that any being can be at once pious, and admit the reception of divine honour. So it is with Mary, the mother of God; the more exalted she is above all creatures, and the more profound her reverence

towards God, her Son, the more abhorrent will it be from her to receive honour as divine. Nay, verily, she will just as little suffer that we pay to her the honour which is her Son's, as Paul and Barnabas at Lystra. For if, in the heavens, there be the highest justice, then certainly none of the heavenly host can be filled with joy but with indignation, when the honour which is Christ's is ascribed to them. For Paul and Barnabas, when the people in Lystra held them as gods, and would do sacrifice to them, sprang in upon them, crying out, 'O ye men, why do ye this? we are nothing but weak, mortal men, like yourselves.' What think you she would say, if she were witness this day that men sought from her that which it is alone God's to give? Think you not that the holy Mary would say, 'O! senseless, deluded men, all the honour I have comes from God? He has been gracious to me, and made me the virgin and the mother among all women. But I am no goddess, nor any source of blessing; God alone is that well, who has ordained that all good should come to you through my Son. By attributing to me that which alone is God's, ye poor mortals attempt to change the power and government of God. For verily, since the beginning of the world, He has given to no creature such a power as that any should flee to it for succour as if it were God. I am no god, therefore seek not from me that which is God's alone to give. When I was upon the earth my Son, who indeed loved and honoured me, bestowed on me none of His miraculous power. On the contrary, when I exhorted him, saying, the people have no wine, he gave me a strange answer, "Woman," said he, "what have I to do with thee?" This was done solely that the miracle might not be ascribed to me but to him. Therefore let God abide in his government and authority as it has been of old. Ye think ye honour me by worshipping me. Ye do greatly dishonour me. Worship is to be paid to none but the One living "and true God.'" Such, and the like, Mary would, without doubt, have said, and still say, if she were present in the midst of us. Therefore, let every one know that the highest honour we can show to Mary is to acknowledge the saving work of her Son, which he has wrought for us, poor sinners; to honour this work aright, and to apply to him for all grace. For God has set him as a propitiation for our sins by his blood, if so be we have faith in him as such. Yes, he who has this faith and trust in the Son of Mary, honours Mary the highest, for her honour is her Son's. And should I ask any one what is greatest in Mary, I know he must give me the answer, 'that she has born to us the Son of God, who has redeemed us.' If, then, her greatest honour is her Son, it is likewise her greatest honour that we rightly know Him, that we love Him above all things, and that we manifest our eternal gratitude to Him for the great act of mercy He has done for us, by redeeming us. For the higher the honour and love of Christ rises among men, the more the esteem and honour of Mary rises, in so far that she has born to us so great and glorious a Redeemer. But if ye will especially honour the Virgin Mary, then follow her

purity, her innocence, her steadfast faith. And when ye have prayed an Ave Maria, and pondered above all on the great work of our redemption, then reflect that she, who was endowed with so great grace and honour from God, was nevertheless poor, and subject to persecutions, pain, and misery; yet that in all these things she triumphed. And then comfort yourselves in your poverty, and low estate, and wretchedness, which you have in common with her, with the thought that such misery must certainly be the destiny of man, since even the holy mother of God was not exempt from it. But if ye be rich and happy, then you will humble yourselves when you look at her; you will be fearful, though joyful, be it your lot to give away or to suffer the loss of your wealth. For you must often reflect, has then the mother of God suffered these things; then who am I to raise myself above her? And by her faith all, both rich and poor, may have their own faith comforted, considering, Has the heart of the Virgin had such faith that no wretchedness, poverty, or rejection of her Son, which she daily witnessed, were able to turn her from him, so as to make her even once doubt in him? Oh! then may I call faithfully on the Lord that he would be pleased never to abandon me, but to increase my faith, so that I may never abandon him, but cleave to him even though the whole world should be against him.”

Such was the burden of Zwingli’s preaching at the festival of the Angel-Consecration, 1517, and at Pentecost, 1518, before great crowds of pilgrims. Great was the impression which it made upon the pilgrims. Some fled in terror from the scene, others hovered between the faith they had received from their fathers, and the doctrine they had now first heard, and which was to bring a new peace to their souls, others turned to Christ with their whole hearts, retaining the gifts they had brought to the Virgin. On the way back to their several lands and homes they proclaimed what they had heard at Einsiedeln—*the grace of God everywhere alike present; Christ, and not Mary, the only salvation*. Pilgrims as they heard this announcement on the way turned back without bringing their pilgrimage to a close. The fame of Zwingli, the bold and uncompromising advocate of the truth, resounded through the towns and villages of Switzerland, Suabia, and Alsace, and prepared the hearts of many in these lands for the salvation-work to which the Lord his God had called him. In the multitude who heard the sermon delivered by Zwingli, in Pentecost 1518, on Luke v. 24, there was present, Dr. Hedio, then preacher at Basle, who was so deeply affected by the discourse of the preacher, that he begged of Zwingli to receive him into the number of his friends, or at least to let him be the shadow of one. Of the sermon he writes:—“It was beautiful, fundamental, dignified, comprehensive, searching, truly evangelical, reminding one, in force of language and of spirit, of the old Fathers of the Church.” Meanwhile, the Mary-devotees decreased in number daily, and yet Zwingli was to live by their gifts; but the poverty of

Christ was dearer to him in the service of truth, than the riches of the world in the service of error. His friend, Geroldseek, after he had, through Zwingli, come to know Christ, was animated by the same spirit. "Never have you drawn back," Zwingli wrote to him afterwards, "once that you have laid your hand to the plough; you are, indeed, the friend of all the learned, but me you have loved like a father, you have not only taken me into the number of your friends, but shared with me your heart. Go on as you have begun; stand fast at the post in which God has placed you. God will finally lead you to the goal. None is crowned who has not first well fought."

But the eye of the Reformer was not confined to Einsiedeln, and the abuses there; he looked abroad on the mighty tide of corruption which overspread the whole Church of Christ. In such terms as these he once addressed Cardinal Schinner: "Every one knows," says he, "that the faith and practice of Christians have, by a gradual declension, departed very widely from sound evangelical doctrine, and that it has gone so far as to be undeniable, that some very great reformation of laws and manners is absolutely necessary. If we give not vent to the water, the dam will be broken in by force." Again, the following was the language he held to Antonius Puccius, the Papal Legate of Switzerland, upon the subject of ecclesiastical reform: "I will openly declare, and before men who are still living, that ere dissension arose in the Church, I have both by word and deed witnessed to mighty cardinals, prelates, and bishops, of the errors in doctrine which are abroad, and warned and counselled them to remove abuses, or that they themselves would perish in a more dreadful revolution. I have told the Cardinal von Sitten, at Einsiedeln, (in 1517), and afterwards many times at Zurich, in plain language, that the Papacy has a false foundation, and maintained it by plain unanswerable passages of Holy writ. The said cardinal, too, has often thus expressed himself to me: 'If God help me on the plank again,' (for he had then fallen into disgrace with the Pope,) 'I shall see to it that the arrogance and fraud of the Bishop of Rome be brought to light, and put an end to.'" Zwingli tells us, too, that he often talked this matter over with the Legate Puccius, who asked him what was to be done. "I told him," says Zwingli, "I was resolved from henceforward to preach the pure gospel to the people, without regard to the statutes of men, whereby, without doubt, the Papacy would not be a little shaken."

Zwingli's admonitions in the quarters above described were without effect. The adherents of Rome, who knew not the divine power of the gospel in the soul, still hoped to win over to their interests the talented and intrepid preacher of the truth. To his free and outspoken language Zwingli received a courteous and genuine Italian answer; he was, with the most flattering expressions, created an Acolyte-chaplain of the papal chair, in the following terms, "Distinguished by his virtues and great merits, he is recommended to

him (the legate), as well through his own personal knowledge of him, as by the honourable report he has of him; he therefore deserves, in the eyes of the Pope and the holy apostolic chair, a recognition of his great learning, and some distinguished mark of paternal approbation.” “Accordingly, he raises him, by the authority received from the Pope, to the honourable distinction of an Acolyte-chaplain of the Holy Father, whereby he might perceive the favour he was held in.” He was counselled to go on advancing from good to better, and by his merits to incline the Pope and him (the legate), to farther testimonies of favour. The ladder was thus planted at the feet of the Reformer, by which he might mount to the highest honours the world had to bestow; but Zwingli chose the crown of thorns and the cross of Christ, before worldly glory. How little he hoped from Rome he showed by resigning at this time the small annual salary he drew from the Pope, and it was only on the most pressing entreaty that he continued to draw it for a year or two after.

Finally, Zwingli, as a last resort, turned to the Bishop of Constance, Hugh von Landenberg, with the request he would stay the corruption of the Church in his own diocese, and recommend to his clergy the preaching of the pure gospel. This prelate had, in a pastoral letter to the clergy of his bishopric, maintained strong language on the subject of the degeneracy of the Church, more particularly as this had its origin in the clergy themselves, so that Zwingli was led to believe he would go a step farther, and resort to practical measures to arrest the growing tendency to corruption. A circumstance encouraged him in the expectation that his warning voice would not be unheeded by the bishop. John Heigerlin, or Faber, who had studied with Zwingli at Vienna, and continued ever since to manifest the greatest esteem for the Reformer, had risen to be the bishop’s general-vicar. But the Bishop of Constance showed as little will or power in the cause of church-reform as the Pope and his cardinals. God would have it, that this wholesome work should be performed by other instruments than by the lordly prelates of the degenerate Romish Church. Notwithstanding the failure of his efforts, Zwingli did not suffer himself to be dismayed, or to be turned aside from the path of reform on which he had entered. “*The papacy must fall*” said he to his friend Capito, who visited him at Einsiedeln, in 1517.

At this time Leo X. sat on the papal throne, a pope who required enormous sums of money to satiate at once his thirst for glory and passion for the fine arts. The Germans were to deliver these against papal absolution from their sins. In August 1518, a monk came bare-footed over the St. Gotthard, Samson by name, into Switzerland, who, with the like impudence as Tetzels in Saxony, offered his wares at a cheap rate. Schwyz was one of the first cantons on which the impudent hawker of unsanctified wares cast his eye. He began to proclaim: “I can forgive all sins; heaven and hell stand under my dominion; and I sell the merits of Jesus Christ to each and every one who

is willing to pay in ready money for an absolution.” This blasphemous announcement aroused the indignation of our Reformer, and he lifted up his voice in denouncement of it. “Jesus Christ, the Son of God, hath said, ‘Come to me all ye that labour and are heavy laden’\* (Matt. xi. 28). It is audacious folly and shameless impudence to say, ‘Run to Rome, buy a ticket of absolution, give this to the monks, that to the priests; if you do so, then I pronounce you free of all sin.’ No; Jesus Christ is the only sacrifice, the only gift, the alone way.” The sermon of Zwingli had the effect that Samson was forced to quit the canton Schwyz without having transacted any business, and with the epithets of villain and rogue attached to his name.

But the hour had struck when Zwingli himself was to leave Einsiedeln, and betake himself to another sphere of usefulness. The faithful testimony that he had lifted up here and at Glarus for the honour of God and the alone salvation in Christ Jesus, found a warm recognition and admiration in the bosoms of all his serious contemporaries, while without doubt it stands recorded in the book of life. The number of his friends and admirers had increased from day to day in all parts of Switzerland and South Germany, whilst his older friends felt themselves more and more endeared to the man whose heart beat so loftily for God and the Saviour, and the weal of men. But not individuals alone, whole towns turned their eyes upon the preacher of evangelical truth, and desired to have him in their centre. First of all, the inhabitants of Winterthur sent him a call to the vacant charge in their town. But at the expressed desire of the people of Glarus, who still hoped he might return to them, he sent a refusal, and recommended in his place his friend Magister Dingauer, who was chosen, and who accepted the call. In the meantime, the office of Leut-priest, or parish priest, at the minster of Zurich, had become vacant, and there were not wanting those who, as Myconius mentions, worked night and day that he might be chosen to it. Without doubt, the authority for this statement himself, who had for a year past been a teacher in the minster school, belonged to the number of Zwingli’s canvassers. “He,” continues Myconius, “knew nothing of the matter, when, happening to be on a visit to Zurich, he was asked by one of the canons whether he had any desire to be a preacher of the Word of God in Zurich. ‘Yes,’ replied Zwingli, ‘I have the desire, for there is reason to hope that if the grace of Christ be proclaimed from so renowned a place, and accepted there, the rest of Switzerland will follow the example.’” Many applied for the vacant office. Myconius canvassed in the name of his friend for it, and finally Zwingli was elected by the votes of seventeen out of the twenty-four canons, a result which was hailed with hearty joy by all the friends of truth. “The whole youth

\* These words Zwingli employed as a watchword for the friends of truth, and he prefixed them as a motto to all his writings.

of Switzerland,” wrote Glarean from Paris, “rejoice, throw their caps into the air, especially the Zurichers. As for me, I have less cause to wish you joy than to express grief for my friends of Glarus.” Before entering on his new duties, he went to Glarus, and there, in the town-hall, in the presence of the assembled magistrates, he resigned the cure he still held in this place, to the universal regret of all good men. The community showed the high esteem in which they held him, by electing, at his recommendation, his scholar and friend, Valenti Tschudi, as his successor. The Council of Schwyz gave him a mark of their regard at departing, presenting him with an official writing, in which, among other things, they said: “Although we are in part grieved by your departure from the midst of us at Einsiedeln, yet, on the other hand, we rejoice with you in all that ministers to your honour and advantage.” His friend Leo Jud was, at his recommendation, appointed his successor at Einsiedeln. Zwingli having thus, by these wise suggestions, taken measures for the carrying on of the good work commenced under his own immediate auspices in Glarus and Einsiedeln, bent his steps to Zurich about the end of the year 1518.