

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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THIRD SECTION.

ZWINGLI'S ENTRANCE ON HIS OFFICIAL DUTIES AT ZURICH—STYLE OF PREACHING—HIS DIFFICULTIES AND CONFLICTS—HIS JOYS AND SORROWS—HIS STUDIES AND FRIENDS—FROM 1519-1529, OR TILL THE FIRST DISPUTATION ON RELIGION.

“Thy word is a light to my feet, and a lamp to my path.”—PSALM cxix. 105.

1. ENTRANCE ON OFFICIAL DUTIES, AND STYLE OF PREACHING.

A GREY fog, one December morning, was lying on the lakes and vales of Switzerland, while the icy mountain-summits were glowing in the splendour of a sun just beginning to ascend a clear cerulean sky. In calm majesty he was sending his rays deeper and deeper into the abysses of the mountains, while the edges of the sea of fog in which they were enveloped were hemmed with a border of light ever expanding; at length his perpendicular rays dispersed the fog before his meridian brightness, disclosing, first of all, the church-towers, like fingers of God in the grey mist, pointing towards heaven; finally, every vestige of the fog has cleared away, and all nature stands glowing in the beams of the king of day. On such a morning as this Zwingli left the heights of Einsiedeln, to sail up the beautiful blue lake, towards his new sphere of labour. In the struggles of the morning sun with the cloudy vapours, he beheld an image of that conflict with the powers of darkness, which he himself was now hastening to wage. “As the heaven, peaceful and clear, encircles with its blue canopy high overhead the whole earth, though lightnings and tempests be beneath; thus the truly wise man, the Christian, rises above all storms and tempests. If you weigh all you will find that the principle of good is stronger than that of evil, and that in the end virtue overcomes vice. True wisdom obtains the mastery over iniquity; for at the moment when this has reached its culminating point, the divine power seizes it and hurls it into the abyss. Herein God shows his power.”

Zwingli entered Zurich on the day of John the Evangelist, the 27th December, and took up his quarters at the hotel of the Hermit, where he was honourably entertained, as Bullinger tells us; for many of Zurich's best sons rejoiced in his election. Others, again, who had cause to fear his unbending firmness, and indomitable spirit, beheld with no great pleasure the bold preacher of the truth enter their town; for Zurich was, according to Bullinger, before the preaching of the gospel, like Corinth of old, in Greece. “There was,” says he, “much immorality and licentiousness among the inhabitants, principally owing to the Confederate Diets being held there, to which many strangers came, along with the servants of the princes and nobles, who slept in the town.” Immediately after his arrival, Zwingli proceeded to the chapter, where the prebendaries, under the presidency of their provost, Master Felix Frei, were assembled, to acquaint the

new parish priest with the duties of his office, and formally to install him in it. Of the fourteen sections composing the address introductory to his installation, only the two shortest concerned that which Zwingli regarded as his chief duty, his preaching. But at great length, and in very urgent terms, the duty was impressed upon him, of looking after the maintenance and increase of the funds of the foundation. Zwingli, on his part, humbly tendered his thanks, in the first place, for the honour of his election to the vacant office. He then gave them plainly to understand, that it was his firm and decided intention to preach the history of Jesus Christ, our Redeemer, according to the Gospel of Matthew, that the people might not, as hitherto, to the great dishonour of the name of God, and Him after whom they were called, know Jesus Christ by name only, while they were ignorant of the whole history of his life and redemption. He would, therefore, take up the whole of the Gospel of Matthew, and preach upon it verse by verse, and chapter by chapter, without regard to the commentaries of men, by which he would not be bound, but giving the sense, according as a laborious and prayerful investigation of the original Scriptures had enabled him to arrive at it. This he would do to the praise and glory of God and his only Son, for the salvation of the souls of men, and their up-building in the true faith. This avowal filled with joy the Canons Utinger, Engelhard, Walder and others, while it excited alarm and grief in the Provost Frei and the Canon Hoffmann: all felt themselves on the threshold of great events. Canon Hoffmann rose and expressed a wish that the election they had made would be followed by no bad results; such an exposition of Scripture to the people would, in his opinion, do more harm than good. Others warned the new priest against innovations which could result in nothing but evil. But Zwingli answered: this manner of preaching is not an innovation; it is the good old path, that has been trod by the Fathers of the Church, as might be very well seen in the Homilies of Chrysostom on Matthew, and the reflections of Augustine upon John. At the same time, he would see to it, to act in such a Christian spirit that no friend of truth should have any just ground of complaint against him. The matter was thus allowed to rest. On Sunday, the New-year's day of 1519, his thirty-sixth birth-day, Zwingli mounted the pulpit of the venerable minster, and proclaimed to a crowded congregation, "*that he would lead them to Christ, the true well of salvation, since His gospel was the power of God to salvation, to all them that believe.*" In this, his inaugural discourse, he repeated his resolution, which he had already expressed to the canons, to expound the gospel of Matthew, as well as occasionally another book of Holy Scripture in connection therewith. His external appearance made a favourable impression; for Zwingli, according to Bullinger, was a fine-looking man in form and figure, and he was now in the flower of manly age. "Let one," says Hagenbach, "only look at his portrait; let him observe this energetic, well-compacted head, this marked physiognomy, as if stone-carved, this expansive forehead, this full, clear eye, this compressed mouth, with the well-rounded

lips.” Lavater reads in this cast of countenance, “Earnestness, reflection, manly resolution, concentrated energy, a far-seeing, penetrating understanding.” To a powerful frame of body, he added a well-modulated, deep-toned voice. In preaching he had an agreeable delivery, highly appropriate to the subject. His language was simple, popular, and dignified; in exposition it was clear and perspicuous, in administering discipline serious and fatherly, in warning urgent, coming home to the soul, in comforting warm and affectionate.

His distinguished oratorical powers, which had at their command the whole fulness of gospel truth, as it flowed to him through the channels of prayer and earnest application to God’s Word, with a rapid insight into the practical affairs of life and the errors of the heart, he wielded with a manly resolution, and at the same time, with moderation and judgment. He magnified the glory and majesty of God the Father, taught that He alone was to be worshipped in spirit and in truth, and showed that all men, without distinction, could obtain salvation in none other but in Christ. At the same time, he warned against every kind of superstition, of will-worship, and hypocrisy. With uplifted voice he preached repentance and amendment of life, the exercise of Christian charity and fidelity; he attacked with resolution the vices most spread amongst the people; he preached earnestly against inordinate expense in eating and drinking, and the wearing of fine clothes, against oppression of the poor, against mercenary wars, and the taking of gifts or bribes in the shape of pensions. Herein he spared neither pope nor emperor, king nor duke, princes nor nobles, not even the confederates themselves. All his discourse rested on the foundation of God’s Word, which he explained and expounded, as he went along, and it was pervaded by the living conviction, that in the end, and by the help of God, truth and righteousness would gain the day over lying, error, hypocrisy, and vice. “All his comfort,” says a contemporary, “was in God, in whom he trusted, and in whom he rejoiced; he exhorted the town of Zurich to place their trust in Him alone”¹

Fearless and intrepid as Zwingli was in attacking with the sword of the Spirit prevailing corruptions, he had, at the same time, a tender and considerate regard for the intellectual and spiritual deficiencies of his hearers. The following are the principles which guided him in this respect “Christ,” says he, “praises very highly the faithful steward, who gave to the household of his lord their meat in due season (Matt xxiv. 45). I set before me, therefore, so to divide the Word of God, that the Lord may have thereby the greatest fruit. Who is there who would not dismiss a servant who would plough and sow a field in the midst of the storms of winter? Spring is the proper time for this work. Thus in what I announced, and what I withheld, I yielded much to the weak, but all for edification. I would not give strong meat at an unseasonable time, nor cast pearls before

¹ This account of Zwingli’s preaching is taken nearly word for word from the reports of several of his contemporaries and friends.

swine. I have preached clearly and fully, and constantly and earnestly inculcated upon the minds of my hearers, the true salvation, Christ Jesus himself, and taught them to expect all good from Him, to apply to Him in every strait. For if He hath suffered death for us, when we were yet enemies to Him, how can he possibly be angry with us now that we believe on Him. As Paul says, 'But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us. Much more, then, being now justified by his blood, we shall be saved from wrath through him.'—(Rom. v. 8, 9). In this manner, I preached the free grace of God to my fellow-men, seeking to make it attractive to them, well knowing what God would work by his Word, if once it found entrance into their minds. Oftentimes have I so far given way to the weak and foolish-minded, that I have said to them, when they began to show their captiousness, well then, bring your desires to the saints; I will spread out my case before God; let us see who has taken the best way. Thus I fed them with milk, till some of those who were most virulent against me, in the end gave themselves wholly to the Lord. For they felt in their own hearts how sweet the Lord is, and that every one who knows Him aright, must cry out with the disciples—'Lord, to whom shall we go? Thou hast the words of eternal life,' (John vi. 68.) 'I held him, and would not let him go,' (Song of Sol. iii. 4.) For he who has learned to know God aright, and has been led home by his hand like a strayed child, can never leave him; and though, by the force of bodily pains, the mouth were brought to deny him, yet the heart would still adhere to him; for it knows that God alone is its salvation, through Jesus Christ. And I tell those this day who preach the Word of God, and who preach it so as to draw salvation alone from it; that the trust in the one living and true God will go on to increase, while the trust in refuges of lies will decrease and decay; and since man must place his whole confidence in God, and in him alone, I had rather yield somewhat to human weakness than that the doctrine of Christ were altogether put aside. For, alas! there are some so ignorant of the truth, that they reject the doctrine of Christ so soon as one convinces them of error. Tis thus that a hundred times I have often said to the more advanced Christians, I conjure you by Jesus Christ, and our common faith, that ye be not over hasty to propose any change, if for no other reason but this, that ye may prove that ye are Christians indeed by the patience with which ye bear, for the sake of the weak, that which, according to the strict law of Christ, ye ought not to bear "

This admirable union of heroic courage and indomitable resolution with moderation of temper, and a tender delicacy of feeling towards the weak, manifested in the preaching of Zwingli, and traceable, indeed, through the whole of his career, sits with such a grace on the ardent apostle of truth and righteousness, that we cannot but at once admire and love him. The man who was so firmly founded in the Word of God, that he could say, I am sure that this is the mind of God; and, though you threaten me with all the malice of Rome, with all the fire

of Ætna, or of hell itself, I shall not budge from it, (See Part II, Book I.) could yet admit to a boy, who recalled to his mind a false expression he had made use of in the pulpit, that he was wrong, saying to the critical youngster, "We can learn much from boys when they are sharp and attentive." In this manner, Zwingli gained all hearts that were receptive of the truth, refreshed them with heavenly manna, edified them with Christian wisdom, and trained them to spiritual discipline. At the hearing of his very first sermon, there were men who said, men namely who had entirely withdrawn from the services of the Church, on the ground that the sermons delivered there wanted the one thing needful, which the preacher himself had not learned, "God be praised, here is a preacher of the truth indeed; he will be our Moses, and will lead us out of Egypt." Another, Thomas Plater, reports, that once as he heard a sermon of Zwingli's, on the text, "I am the good Shepherd," (John x. 11.) "It was as if some one had dragged him to the preacher by the hair of his head." "Never," says Myconius, "had there been seen a priest in the pulpit with such an imposing appearance and commanding power, so that you were irresistibly led to believe that a man from the apostolic times was standing before you."

The town-people flocked in crowds to listen to him, and even the country-people were animated with an increased desire to hear the pure Word of God from his lips. To meet the desires of the latter, Zwingli began, in 1520, to preach on the Psalms, each Friday, the market-day in Zurich, when crowds came in from the country, in a similar manner as he did on a book of the New Testament every Sabbath. In this manner the leaven of the gospel was carefully hid in the hearts of the Christian people, both in town and country, in joyful confidence in God that he would cause it to penetrate and transform the mass. With what success the preaching of the gospel was accompanied, a letter of Zwingli's to Myconius, under date 31st December 1519, clearly shows, in which he reports to that friend, that at Zurich upwards of 2000 souls had been already so strengthened and nourished by the milk of evangelic truth, that they could now bear stronger food, and anxiously longed for it. Zwingli describes, in a very touching manner, the change wrought upon these people, both in their modes of thinking, and in their whole walk and conversation, (Part II. Book II. 4.) Nay, the majority of the Town-Council of Zurich itself had made such an advance through the preaching of Zwingli that, as early as 1520, they issued a mandate to the parish priests, curates, and predicants, in town and country, "that they should freely and everywhere preach the holy gospels, and the epistles of the holy apostles, and that they should all speak the same language as the Spirit of God should direct them, and the inspired text of both Testaments, and that they should only promulgate and teach that which they could prove and establish by the said Word of God. But as for the doctrines and commandments that were of man's institution, they should let them alone." This ordinance was the first great victory which the preaching of the gospel publicly celebrated in Zurich.

Yet it was easier to issue such orders than to find men who were willing and able to obey them. Zwingli felt this too, and hence his efforts were directed to draw men of evangelical faith to Zurich, men both able and willing to undertake the preaching of the true Word of God. Zwingli, finding the curates, at his arrival in Zurich, men who could be of little service to him, and indeed who had no desire to assist him, had they been able, took into his own house two excellent youths, George Stacheli, from the canton Schwyz, and Henry Luti, from the Lake of Zurich, whom he boarded at his own table. These young men shared his labours (for during the first two years he regularly read mass, and sedulously performed all his official duties), and enabled him to overtake the laborious work of a parish which embraced the greater half of the city, and the surrounding villages. With their assistance he obtained leisure to bestow a greater degree of care upon his sermons. The parson at St Peter's in Zurich, Ralph Roeschli, having received his dismissal in the course of the year 1522, Zwingli induced his friend Leo Jud, to come from Einsiedeln, and preach in St Peter's. He gave such satisfaction to the parishioners that they immediately elected him. Thus the two friends, who sat together at the feet of their venerated instructor, Dr. Wittenbach, in Basle, were again united, and remained united in the service of their Lord and Master till the rude hand of death parted them.

In the first four years of his labours at Zurich, Zwingli, as he himself tells us, expounded the following books of the New Testament. "At my arrival at Zurich," said he, "I began with the exposition of the Gospel of St Matthew, and then passed to the Acts of the Apostles, in order to make my hearers acquainted with the extension and spread of the gospel in the first ages. The first Epistle to Timothy then followed, to their great profit, for this epistle sets forth to the true Christian the rules to guide him in his walk and conversation. As the doctrine of truth had been sadly disfigured by sophistical teachers, I postponed the second Epistle to Timothy till I had gone through that to the Galatians,—and then I returned to the former—to show to the people Paul's great merits, and his high value as an apostle, in opposition to the false doctors who depreciated him—false doctors, who gave out for piety what no man could possibly take offence at. Who then is this Paul? say they. Is he not a man? An apostle, indeed, but of lesser magnitude; none of the twelve; he was never in the company of Christ, he has laid down no articles of faith. I put no more faith in Paul than in Thomas, or in Scotus;² such is their language. I then let the two Epistles of Peter follow the second Epistle to Timothy, to show the despisers of Paul that both apostles were inspired by the same Spirit, and that both taught the same things. I then began the Epistle to the Hebrews, to awaken the minds of my hearers to the

² Thomas Aquino (born 1224, died 1274), and Johannes Scotus, (died 804), two schoolmen of the middle ages, who, more than all others, contributed to develop and confirm the errors of a church that had departed from the simplicity of God's Word; hence they were held in peculiar veneration by the Romanists, especially the monks.

mercy displayed in the mission of Jesus Christ in all its extent. Here they were to learn that Christ is our alone true High-priest, and they learned this lesson well. That was the seed I sowed; Matthew, Luke, Paul, Peter, have watered it; but God caused it to thrive nobly, and bear fruit, and this I declare, not as if I sought mine own and not Christ's honour. Go, and maintain if you can, that it has not been planted by the heavenly Father."

The above may suffice as a sketch of Zwingli's preaching during the first years of his labours at Zurich; for farther satisfaction on this head, I refer to the 1st Book of the 2d Part, which consists of a sermon that Zwingli delivered in the Church of the Cloister, Selnau, in the summer of the year 1522. This sermon affords a good example of his style, and at the same time develops his ideas regarding the fundamental doctrine of the Word of God, and his application of it to life and practice.

2. ZWINGLI'S LABOURS AS A PATRIOT, ESPECIALLY IN REGARD TO THE EVILS OF FOREIGN MILITARY SERVICE.

It has been already stated, that Zwingli's chief motive for removing from Einseideln to Zurich, the capital of the Confederacy, was his desire, from this central point, to work through the preaching of the Word towards the religious and moral reformation of his country, for patriotism from his childhood filled his whole soul, and gave him ever a ready and tangible object for the exertion of his powers. "Next to my concern for the Word of God," he writes, "the interests of the Confederacy lie nearest my heart. For the longing desire of my heart, and the great object of my teaching, has been the preservation of the Confederacy, that it might remain, as handed down to us from our fathers, true to itself, and free from service under foreign masters, and that the members of it might live together in peace and friendship." At the period of his entrance into public life, his country was groaning under the evils and disorders introduced by mercenary warfare and its consequences. Zwingli lifted up his voice energetically against this crying evil. "Our fathers," said he, "conquered their enemies, and won their freedom, relying on no other arm but the arm of the Almighty,³ and they were ready at all times to recognise His intervention in their behalf, in gratitude and praise, as the children of Israel did, who, after their redemption out of the hand of Pharaoh, and their passage of the Red Sea, sang praises to Jehovah. 'I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation,' Exod. xv. 1, 2. Our ancestors took no wages to slay their

³ The Swiss, in old times, began their battles with prayer; and, when they gained the victory, they fell upon their knees, and thanked God for his help. The monuments with which they commemorated battle-fields were houses of prayer, or chapels.

fellow-Christians, but they fought alone for their independence, and the freedom of themselves, their wives, and children, from the yoke of a haughty and wanton aristocracy. Therefore, God gave the victory into their hands, increased them in honour and wealth, so that there was no master that could subdue them, however strong he might be. Such glorious results, however, were accomplished by no human agency, but alone through the power and grace of God. Now, however, we have begun to please ourselves, and to esteem ourselves wise in that which is God's, as, indeed, man often does. Now, when they have got loaded with this world's riches⁴ and glory, they rebel against God, and become arrogant. 'But Jeshurun waxed fat and kicked,' Deut xxxii. 15. 'Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness,' Psalm lii. 7. Think ye not that loss and shame will be our portion from the Lord if we thus magnify our own name, saying, 'We have done this! We shall do that! No man may withstand us!' As if we had 'made a covenant with death, and with hell were at an agreement' as Isaiah says, chap, xxviii. and as if no man could harm us. Thus some amongst us, being led away to forget themselves, and God himself, by the force of evil passions, the devil, the great enemy of all the good, like the serpent at the creation, has stirred up foreign lords,⁵ who have spoken thus to us: Ye strong heroes ought not to remain in your land and in your mountains. What will you with this bleak land? Serve us for gold, ye will thus gain a great name, and much wealth, and your valour will be known to men, and be feared. In a similar strain spake the devil to Eve by the serpent.

"Against all such promises Solomon warns us, saying, 'An hypocrite with his mouth destroyeth his neighbour' (Prov. xi. 9.) In this manner, they, (the foreign lords,) have so wheedled and enticed us, simple Confederates, seeking their own profit, that at length they have brought us into such danger and disagreement between ourselves, that we, not regarding our fatherland, have more care how to maintain them in their wealth and power, than to defend our own houses, wives, and children. And this were less, had we not shame and damage out of this pact. We have at Naples, at Nivarre, and Milan, suffered greater loss in the service of these masters than since we have been a Confederacy; in our own wars we have been ever conquerors, in foreign wars often vanquished; such evils, it is to be feared, have been brought about by those who seek more their own private gain than the true interests of their country.

"But now, from this cause, there arises to the community at home the great

⁴ By their victory over Charles the Bold, and the plundering of his camps, the Swiss obtained vast riches. This begat a love of luxury and pomp, which drew farther nourishment from the pay and pensions they received in foreign service.

⁵ At that time, the Pope, the Emperor, the French, the Spanish, the English, Venice, Milan, Savoy, canvassed the Swiss, through their ambassadors, for their military service, and poured their gold into the country.—BULLINGER.

misfortune, that avarice, wantonness, insolence, and disobedience, more and more gain the ascendancy, if we shall not take other measures, and open our eyes, so as to prevent the dangers that threaten us. The *first and great danger* is this, that we thereby draw down upon us the wrath of God; for his Word says:— ‘And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage.’ (Micah ii. 2.) Ye have thrown a cloak over the eyes of the people, and led away the simple to the war. Ye have drawn away the women from their homes. Therefore the Lord speaks these words:— ‘Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for this time is evil.’ (Micah ii 3.) These words are clear enough, in which the prophet declares the iniquity of war, and the threatenings of the wrath of God. Let each one for himself reflect on the evils of war, and think how it would be with him if he were treated in the manner in which we use our fellow Christians. Think, now that a foreign mercenary came into thy land with violence, laid waste thy meads, thy fields, thy vineyards, drove off thy cattle, bound thy house-furniture together and carted it away, slew thy son in the attack, who would defend himself and thee, violated the chastity of thy daughters, kicked with his feet the dear wife of thy bosom, who went before thee, and fell down at the feet of this foreign soldier, begging mercy for thee and herself, dragged out thyself, pious, worthy, old man, even in thine own house and home, from the place where thou wert crouching in fear, knocked thee down in presence of thy wife, despite her cries, and despite thine own trembling, venerable, pleading grey hairs, and then at last set fire to thy dwelling, and burned it to the ground; wouldst thou not think within thyself, if the heaven did not open and spit fire on such villainy, if the earth did not yawn and swallow up such monsters, there were no God? And yet thou doest all this to another, and callest it, forsooth, *the right of war!*

“Those who, for truth, religion, justice, and native country, venture their lives in war, are true men, and their cause is sacred. But as for those blood-thirsty, mercenary soldiers, who take the field for gain, of whom the world is now full, and those wars which princes carry on, from day to day, out of lust of power, filling the earth with bloodshed, I, for my part, not only cannot approve them, but I believe there is nothing more wicked and criminal, and have the opinion that such men deserve to be branded as highway robbers, and that they are unworthy of the name of Christians.

“The *second* danger that threatens us from the foreign lords and their wars is, that justice between man and man is stopped; as an old proverb says, ‘When arms are up in the hands, laws are under the feet’ The term ‘*right of war*’ means nothing but *violence*, use it as you will, turn it over as you will. Yet it is objected,—force must be employed to reduce the disobedient, if they refuse to yield obedience to things lawful and right. Yea, verily, it were good it went no

farther, and that the thunderbolt of war struck these alone, and that each forced only the disobedient to obedience in things lawful. But what sayest thou of the man who takes money and helps a foreign master to plunder, lay waste, rob those who have done him no injury whatever, nay, who carries his sword to such masters, whom it does not become to go to war at all, bishops, popes, abbots, and this, too, for vile money? Farther, the foreign lords do prejudice to the cause of justice, in so far that their gifts blind the eyes of every man, be he as wise as you will, and deprive him of his reason as well as of his piety; as Moses teaches, 'A gift doth blind the eyes of the wise, and pervert the words of the righteous,' (Deut xvi 19.)

"The *third* danger is, that, with foreign money and foreign wars, our manners will become corrupted and debased. This we see very clearly, for our people have never returned from the foreign wars without bringing something new in clothes for themselves and their wives, or without importing home some new extravagance in eating and drinking, some new oaths; the bad they see and learn with readiness, so that we have reason to fear if these wars be not desisted from, we shall be inundated with still worse evils. The morality of the women, too, is corrupted. A woman is a weak creature, and desirous of new, handsome things, ornaments, fine clothes, jewels, (as we see in Dinah, who went to Sechem out of curiosity, and was there humbled,) and when such like things are made to flash in their eyes, and offered to them, think you that they will not be moved by these things, and that the temptation will not be too strong for them? It is to be feared, too, that, in time, the number of the males will be diminished, although, as yet, this has been less noticeable. But, at least, they are unmanned by luxury. Now no one will work to obtain a living, the lands are out of cultivation, and lie waste in many places, because labourers are not to be got, although there be people enough, and a land that could well nourish us all. If it bear not cinnamon, ginger, malmsey, cloves, oranges, silk, and other such dainties for the palate, it bears at least butter, milk, horses, sheep, cattle, lint, wine, and corn, and that to the full, so that we can rear a fine strong race of men, and as to what we want in our own country we can obtain it elsewhere against our own produce. That we do not hold to this, comes from the selfishness that has been introduced among us, and which leads us off from labour to idleness. And yet, to work is noble; it saves from wantonness and vice, it yields good fruit, so that a man can richly nourish his body without care, and without the fear that he sully himself with the blood of the innocent, and live by it. It makes the body, too, hale and strong, dissipates diseases, engendered by idleness, and last of all, fruit and increase follow the hand of the worker, as creation itself came from the hand of the all-working God at the beginning, so that, in external things, there is nothing in the universe so like God as the worker. It is to selfishness we owe it, that all our strength and power, which ought to defend our country, are consumed in the service of foreign masters. Behold how unlike we are to our ancestors! These

would not suffer foreign masters in their land, but now we lead them in amongst us by the hand, if they have but money, that some may get hold of the money, while many get the stripes. And when a pious man has brought up a well-doing son, then come the captains and steal him away, and he must expose himself to the danger of dying of hunger, disease, murder, shot, or wounds. And if he reckon up his bargained money, he will find he could have won more by thrashing, without speaking of his being run through the body with a spear ere the account comes to be paid; and last of all, his poor old father that brought him up, and whom he should have maintained in his old age, is reduced to carry the beggar's staff. But those who get the money want for nothing. They force us into alliances with foreign masters, but only after they themselves have been bought over by heavy bribes. And, when it comes to loss, your neighbour or your neighbour's son must bear it, while they come off scot free. And although it stands in the conditions, that none is to be forced, yet recruiting parties spread themselves over the whole land, and then it is seen what young blood will do when it is up. And with the remuneration, it is to be taken into account that those who get the largest bribes conceal them, but these living in riot and expense, another, who thinks he cannot be less than they, goes to the like expense. And if he cannot afford this, then he is at the mercy of the briber, who at last takes his vineyard, fields, and meadows. Then he helps him to a small pension, on which he cannot live, and so, having lost his all, he must in the end face war and wounds for a wretched pay. In this manner we lose our best sons, who, for vile money, are consumed in a foreign land. But few, indeed, become rich, but these so rich that they might buy off the rest

“ The *fourth* danger is, that the gifts of the foreign lords breed hatred and distrust among us. The Almighty granted to our ancestors grace and favour in His sight, so that they freed themselves from a tyrannous nobility, and lived in concord with one another. They prospered; while right and justice were so well administered in this land, that all who were oppressed in foreign countries fled hither, as to an asylum of safety. Then fear seized the hearts of the princes, who would not themselves act justly, and who yet stood in awe of our bold and unflinching attitude. But seeing that the Lord was strong on our side, so that they could not overcome us by force, they seduced us by the bait of bribes, and reduced us by enslaving us first to selfishness. They laid their schemes, and considered that if one of us were to see a friend or a neighbour suddenly growing rich, without any trade or profession, and living at his ease in riches, he too would be stirred up, in order that he might dress finely, live in idleness, carousing, and wantonness, like his neighbour, to hunt after riches (for all men incline naturally against work and towards idleness), and that, if the like riches were not vouchsafed to him, that he would join himself to the ranks of their opponents; that in this manner disunion would be created, so that father should be against son, brother against brother, friend against friend, neighbour against

neighbour, and then that the kingdom, as the Son of God himself says, thus divided against itself, would not stand, and there would be an end of the Confederacy. This was what they calculated upon. Envy is the natural accompaniment of prosperity, so that where there is good fortune there is also ill-will. How much, then, must envy and hatred be stirred up, when one member of the community is so far privileged above the other as I have described? But when the hour of danger arrives, is not one true man as good as another? nay, do not the poor often fight for their country with more bravery and resolution than the rich? Out of such envy, then, springs the disunion and ill-will of those who say, 'Go thou forward, do this and that; thou hast taken more money, take also more blows.' Do ye not perceive that the counsel of these foreign masters has answered well the end they had in view, at least in part? The seeds of selfishness have been sown in the land, and discord is the crop. Therefore the great love that from childhood I have borne to my native country, compels me to make my cares in regard to this its state known, lest greater mischief befall us, and that we may return from our folly while this is possible, and before the evil become altogether incurable. If not, there is ground to fear that the lords whom we beat with iron and halbert, will vanquish us with the touch of gold.

“And if any one should inquire, How are we to deliver ourselves from these evils, and return again to union? I answer, By abstaining from *selfishness*. For, if this base passion did not reign among us, the Confederacy were more a union of brothers than of confederates. If one rejoins to this, Selfishness is implanted in the human heart, from whence it cannot be eradicated, for God alone can know and change the heart; then I answer: Do earnestly that which lies in your power. Where you find it punishable, punish it, and let it not grow. And that it may be extirpated out of the very hearts of men, give heed that the divine word be faithfully preached. For where God is not in the heart, there is nothing but the man himself. Where there is nothing but the man himself, he cares for nothing but that which serves to his interests, pleasures, and lusts. But when God possesses the heart, then man has regard to that which pleases God, seeks the honour of God, and the profit of his fellow man. Now, the knowledge of God can come to us in no way clearer than from the Word of God. Will you, then, have the knowledge of God spread among you, so that you may live in peace, and in the fear of God? then see to it that the Word of God is purely preached, according to its natural sense, unadulterated by the glosses and inventions of man.”

Thus Zwingli saw in the preaching of the Word the only remedy for the distractions of his country. Manfully, with this two-edged sword of the Spirit, he fought against the alliances with foreign princes, and against those mercenary wars, from which all the evils under which his native country groaned arose. Zwingli's position and his labours in behalf of his native country at this juncture, resemble those of the prophets under the Old Testament dispensation, who lifted

up their voices in great emergencies, and thundered against declensions in Israel. Though his counsels were not always followed, he yet accomplished great things by the celestial weapon he wielded with such power.

Shortly after he commenced his labours at Zurich, the imperial throne of Germany fell to be filled up by election, through the death of the emperor, Maximilian I. Two foreign potentates, Charles I. of Spain and Francis I. of France, set all the machinery of bribery and intrigue at work to obtain for themselves this high dignity. The Confederates, instigated by the untiring Cardinal Schinner, mixed themselves up in the election, and sent a letter to the electors, advising them to choose Charles. Zwingli, however, was opposed to any interference on the part of Switzerland in this matter, and saw with prophetic glance the dangers to the cause of the Gospel that must arise from the election of Charles I. "Charles," said he, "is a young prince; the Spaniards a people ambitious of conquest, restless, proud. The Germans have no need to call from the distance so mighty a prince to reign over them, and thus recklessly put their necks under a foreign yoke." He believed that this prince would be bold enough to subject the whole German people under some specious pretext or another, and to deprive them of the Word of God. How rightly he foresaw the danger, the result showed.

Just as determined was he against using any influence in favour of Francis. This young warlike monarch sought to conclude a new treaty with the Swiss, according to which the Swiss youth were to enter his service against the pope and emperor. This treaty was presented to the acceptance of the Swiss people in the usual corrupt fashion, namely, by the bribing of influential individuals in a canton, which process was so successful that canton after canton joined the French alliance. Only Zurich this time made an exception. In this canton a new power had arisen, the preaching of the Word of God, which baffled French intrigue, and disappointed French bribery. Zwingli's sermons, among the majority of the council and the people generally, had awakened the conscience, and roused a new description of patriotism, a patriotism that drew its nourishment and strength from the Word of God, and now celebrated a glorious victory over a selfishness and a profligacy that leant themselves on the arm of foreign power. The Council, in a letter which they addressed to the peasantry, and which wholly breathed the mind of Zwingli, and probably came from his pen, inquired what their views were on the subject. One voice answered from the whole canton; the government should, according to the principles of their forefathers, have nothing to do with foreign lords.

Putting their whole confidence in God, the government of Zurich resolved to abstain from entering into the alliance with France, and they thereby drew upon themselves, and especially on Zwingli, who was with justice looked upon as the prime author of this resolution, the hatred and vituperation of the other cantons, and of all the venal who were inclined to the foreign military service,

both in and out of Zurich. This enmity was increased by the following circumstance. In the summer of 1521, the Pope desired, through Cardinal Schinner, the aid of Swiss troops, ostensibly for the defence of the States of the Church, (to which the Confederates had bound themselves by the papal alliance of 1515), but really in combination with the Emperor, to drive the French out of Upper Italy. The other cantons refused to accede to the papal request; Zurich, however, after receiving from the Cardinal the assurance that the troops would only be employed in the defence of the States of the Church, believed itself bound to grant the required aid, although Zwingli spoke strongly against it. "What," said he, "a people have once promised to do, they are bound to perform; but if God shows a way of escape from an alliance, they are at liberty to avail themselves of it and take care not to enter into such again." Zwingli believed this way of escape existed, because the Cardinal had employed intriguing and bribery to gain his end, which in the treaty were expressly forbidden. "I would," said he, "that the papal treaty had had a hole burnt in it, and the papal legate were bound on a board with his back to it, and carried home. If a wolf comes into a land, every one is up to kill the beast, or to drive it away; but against the wolves that devour the people no man will fight" "They (the Romish Cardinals), are very properly dressed in red caps and mantles; for, if they be shaken, then out drop ducats and crowns; but if they be wrung, then out flows the blood of thy son, brother, father, and friend." Zwingli's warning was this time baulked of its effect through the cunning of the legate. The latter was of opinion; the affair must be precipitated before the parson (Zwingli) came again into the pulpit. The Zurichers marched to the assistance of the Pope, the other Confederates marched to that of the King of France. The French and the Confederates were beaten by the united papal and imperial army, but without the co-operation of the Zurichers. In this defeat there was a new ground of animosity against Zurich and against Zwingli, although he had spoken against the expedition. At the instance of Zwingli, clergy and laity, magistrates and citizens, were brought to take an oath from henceforward to accept no longer presents, gifts, or annuities, from foreign princes. He himself, in 1520, in a letter under his own hand, resigned his yearly sum he had been in the habit of drawing, although at that very time he was in very straitened circumstances, owing to the smallness of the income he derived from his living.

Thus Zwingli succeeded, by the power of the Word of God, in freeing Zurich from the fetters of selfishness and foreign influence, which pressed on the energies of the people, and in reviving that confidence in God which had once animated Switzerland. What zeal inspired him in this work, the following words show: "After I had seen that God prevailed by His Word, and disposed the minds of men to peace, I would indeed have acted foully by the good people, had I not perseveringly pressed for peace, and a Christian life and walk, seeing so clearly as I did, the good work daily increasing before my eyes. Whatever lies may be

told, the sole cause of the abolition of mercenary service under foreign princes in the canton of Zurich, in town and country, was *the Word of God.*”

3. ZWINGLI’S LABOURS IN THE REFORMATION OF ECCLESIASTICAL ABUSES.

The like manly zeal and resolution, restrained by moderation, and softened by tenderness, which Zwingli manifested in the preaching of the gospel, he showed also in his labours to reform the abuses that prevailed in the Church. He regarded himself, from a very early period, as an instrument in the hand of God, who was never, except at an intimation or call from Him, to step in, and who must not prematurely, according to his own ideas, precipitate the work of God. “God knows,” are his words, “what time is the fittest for every affair and for every undertaking. He demands from thee labour and industry, He himself working, and bringing all to pass. Seek thou only to advance His glory, and thou wilt not fail in thy object. God humbles us, and exercises us, accomplishing all things, according to His own, and not according to our will.”

God had endowed Zwingli with all the gifts that were necessary to successful operation. He was a true Christian, and a true Republican. The equality of all men was not with him an empty sound; it was indelibly engraved on the tablets of his heart, and from thence transcribed into his life. He had neither the Pharisaical hauteur, nor the monkish acerbity, equally distasteful to poor and rich. One felt himself drawn to him and eagerly enjoyed his conversation. He was powerful in the pulpit, friendly towards all whom he met in the streets or the market-place; often he sat down in the inns in which the guilds assembled, where he might be seen explaining to the citizens the chief points of Christian doctrine, or entering into familiar conversation with them. Peasants and patricians were alike to him. One of his bitterest enemies reports of him: “He invited the country folk to his table, went about walking with them, spoke to them of God, made the devil go into their hearts, and his writings into their pockets. He even induced the Council itself to wait upon these peasants; they pledged them, went about the town with them and showed them attention. Thus Zwingli’s popularity increased; one day found him at the poor man’s board, another at the banquet of the rich, as was the practice of the Lord himself and by such means as these he succeeded in accomplishing the work to which God had called him”⁶

An opportunity soon presented itself for his interference against a dreadful abuse which was practised in name of the Head of the Church. The notorious absolution-monger, Samson, after having driven a prosperous trade on a journey through Lucerne, Berne, and Baden, with his nefarious wares, came now to Zurich, in order there to dispose of his letters of absolution with his accustomed impudence. This shameless Italian monk already met at Bremgarten with an

⁶ Merle d’Aubignés History of the Reformation.

opposition which he had not expected. The Dean, Henry Bullinger, father of the celebrated historian, and Zwingli's successor at Zurich, opposed the monk, and refused to allow him to offer his wares in the church of Bremgarten, on the ground that the papal letter which granted him the full power to sell indulgences, and which Samson, in the carrying on of his trade, carried about with him, and by opportunity showed, had not been attested by the Bishop of Constance. Furious at this opposition, the monk called the Dean a beast, and excommunicated him. Both now hastened to Zurich, the Dean to accuse before the Diet there, the monk, the monk to accuse the Dean, and at the same time to carry on his sale of indulgences in the town. Bullinger met with a friendly reception in Zurich, and especially from Zwingli, who told him he had done quite right in resisting the monk, and need not be the least uneasy as to the result. In the pulpit the Leutpriest of the Minster attacked without mercy the degrading imposition and trick of indulgences, and he proved that here the prediction of Peter in the second chapter of his second epistle was fulfilled: "there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction, (v. 1.) And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not," (v. 3). Accordingly, when Samson, in February 1519, was on the point of making his entrance on horseback into the town, after boasting, that although he well knew that Zwingli would preach against him, he would yet soon stop his mouth, an order came to him from the deputies of the Council, that he must not enter the town, nor sell there his indulgences, for, says Bullinger, people in Zurich began now to see through Romish knavery. Nay, in the Council a motion was made, in accordance with a law against Romish intruders, still in force, to seize him by the collar, and throw him into the water. Upon a pretence of Samson's, that he had a communication in name of the Pope to make to the assembled Diet, he was admitted before them, but the Diet, perceiving his sole intention was to speak on the sale of indulgences, commanded him silence. From the same public servants he received injunctions, forthwith and without recompense, to remove the excommunication which he had pronounced on the Dean Bullinger, and having done so, without a moment's delay to leave Switzerland. The monk obeyed, and set off in a vehicle, drawn by three horses, on his journey across the Alps, carrying with him the ill-gotten gains of which he had swindled the poor Swiss. Towards the obtaining of this victory over Romish insolence, the General-Vicar Faber of Constance had likewise used his influence, who saw episcopal respect and dignity compromised by these Romish intruders. He expressed his thanks to Zwingli for the vigour and resolution he had shown on this occasion, and begged of him that he would be pleased to make greater claims on his friendship than he had hitherto done. Zwingli employed these advances of his university-

friend to impress upon his heart the duty of recommending, or at least of allowing, the free preaching of the Gospel in the bishopric of Constance. 'But to such counsels and petitions the dignitaries of the Church leant no willing ear. With redoubled zeal Zwingli directed his efforts within Zurich itself, that the pure word of God might be sounded from all the pulpits of the land.

We have already seen that the Council, as early as the year 1520, had been induced, by Zwingli's faithful preaching, to issue orders, in town and country, that the gospel be purely preached. However, it was easier to issue such instructions than to get them carried into effect. A violent opposition was excited among the numerous monks who inhabited the three monasteries in the town. How were they to preach the Word of God who were entirely ignorant of it, and, moreover, who held doctrines and sentiments in diametrical opposition to it? How could they give up Thomas and Scotus, from whom they derived their whole standing, as men of education and learning; how the legends and fables that were the sources of their greatest gain? Small as was the esteem which these monks, on account of their licentious morals and gross ignorance, enjoyed in the eyes of all men of true piety and sense, they were yet not destitute of powerful connections and influence. Several members of the Council, who, as supporters and friends of the foreign mercenary service, or who, as men of loose morals, disliked the bold and faithful preacher at the Minster, were wont, morning and evening, to visit the cloisters, and hold there their carousals. On such occasions, one stirred up the other to opposition against the preaching of the Word of God, and they hatched the darkest designs against its faithful preacher. The monks and their patrons caused it to be widely published that disunion and strife would afflict the state if Zwingli were not forbidden to preach against them. Having, as they thought, made themselves secure of the result, they brought the matter before the Council, and it was determined by a majority that, for the future, the monks were not to be preached against. "Thereon," says Bullinger, "the Council-hall gave a loud crash." Councillors were horror-struck, and the meeting was suddenly dissolved. A violent contest was now carried on from the pulpits between the proclaimers of the message of God and the defenders of human traditions. The Council named a committee, consisting of the clergy of the town, the reading-masters and preachers of the cloisters, to meet in the provost's house, and here, after many high words had passed between the parties, they were exhorted by the Burgomaster to preach nothing which might cause any disturbance of peace and unity. "Zwingli," however, declared, "I cannot accept this command; I will preach the gospel, free and without limitation, as was formerly resolved upon. I am bishop and parson in Zurich; to me the cure of souls is entrusted. I, not the monks, have taken the oath. They must yield and not I. If they preach lies, I will come up to the very pulpits of their own cloisters and contradict them. I, for my part, if I preach anything contrary to the holy gospel, am willing to subject myself to the censure of the Chapter, nay, of every

citizen, and let myself be punished for it” This decided tone was not without effect. The monks continued to claim for themselves the right of preaching Thomas and Scotus, but the committee of the Council decided *that the gospel should be preached*, for Thomas and Scotus, and the other doctors were of no weight. Nay, the Council went farther, and granted permission to Zwingli and his friends to preach the gospel likewise in the churches of the nunneries, where hitherto only the monks of the order were allowed to preach. Truth had thus again conquered.

But the enemies of the gospel in Zurich sought and found support and encouragement without the bounds of the canton. The friends of mercenary service leant on the Diet, where the majority was devoted to the system of foreign service and pensions; the monks turned their eyes to the Bishop of Constance and his General-Vicar Faber. This man began now to develop his real character, and by the side of Eck to combat the preaching of the Word of God, and to employ against it all the means of persecution within his power. To this change in his sentiments and course of procedure a journey to Rome had remarkably contributed, which he made ostensibly in the commission of the bishop. John Eck had formerly gone to Rome to operate with the Pope against Luther, and had received from his Holiness 700 ducats for travelling expenses. Faber at first ridiculed Eck for the step he had taken, but soon he too coveted the wages of unrighteousness, and also set off to Rome. Upon this Professor Egentius of Freiburg (in Breisgau) wrote,—“I begin to be suspicious of Faber; he is a man in his best years, and has great wants. Accordingly, he is also gone to Rome, to dedicate, as it is said, a book to the Pope against Luther, for he has received a hint of his Holiness’ liberality to Eck. If he should come back from the seat of all evil, we shall all, doubtless, have to fall down and worship the golden image.” Zwingli wrote in reference to the influence which this journey had on Faber,—“It appears to me Faber has unlearned at Rome all that he formerly knew of Christianity.” The vicar’s conversion infected also his bishop. “Although the Bishop,” says Voegeli, (a contemporary, and author of the History of the Reformation at Constance,) “was, at first, not disinclined to the gospel, yet his vicar, after his return from Rome, put other thoughts in his head, and made him very averse to it” Yet eagerly as they watched the development of events at Zurich, and willingly as they lent an ear to the reports and complaints of the monks there, they durst not follow their own counsel against the preacher of truth. They knew his wondrous power over the minds of the people, the great esteem in which he was held, and his amazing popularity. These things held them in check. His temperate although firm demeanour, at the same time afforded no ground to justify interference. He was faithful in the discharge of all the duties of his office, he precipitated nothing, but awaited the sure operation of the Word of God, proclaimed with a full and living conviction, to produce through the renovation of the heart that true reformation in things external which he longed

for. At length an event, in the beginning of the year 1522, gave the bishop and his vicar the opportunity they desired of openly interfering against Zwingli

Zwingli took occasion to maintain, in expounding from the 4th chapter of the 1st Epistle to Timothy, verses 1-5, that fasts appointed by the Church, in which certain meats were forbidden to be eaten at certain times, a release from which could only be obtained by donations to the Church, had no foundation in the Word of God, but were directly contrary to it. Instructed by these discourses of Zwingli, some of the citizens and inhabitants of Zurich allowed themselves the liberty of eating butcher-meat at the fast-season. These were in part sober, worthy men, such as Christoffel Froschauer, the printer, a Bavarian, who partook of this diet quietly without ostentation, and purely out of conviction that it was no sin, and as a matter of necessity to strengthen him for the duties of a rather laborious calling. Others, however, such as the expelled priest from Basle, William Roubli, did it in sheer wantonness, and with much vaunting and boasting, and in order to make an open break with ecclesiastical customs and institutions. Zwingli approved of the conduct of the former class of fast-transgressors, but severely blamed that of the latter. Upon this the monks and the war-party raised a great outcry against the faithful preacher of the Word, alleging that he was undermining the established order in church and state. The war-party were deeply offended by the following passage in Zwingli's discourse,—“Many think that to eat flesh is improper, nay, a sin, although God has nowhere forbidden it; but to sell human flesh for slaughter and carnage they hold to be no sin at all.” The Council of Zurich made an inquiry into the infraction of the fast-laws, and called the delinquents before them. Christoffel Froschauer defended himself with propriety of demeanour, and, along with his associates, was dismissed with an exhortation and a reproof. This result gave no satisfaction to the enemies of Zwingli, whose object was to silence the preacher of the truth.

On the 7th of April 1522 there came a delegation to Zurich from the Bishop of Constance, consisting of his suffragan Melchior Bottli, Dr. Brendli, and the cathedral-preacher John Wanner, a man of evangelical opinions, to act in this affair in the name of the bishop. The whole clergy of Zurich were summoned the next morning into the hall of the chapter. Here the suffragan-bishop spoke in a very excited, violent, and haughty manner, but without mentioning Zwingli's name in his speech, although the whole of it had reference to him alone. As soon as he had ended Zwingli arose, conceiving it to be unworthy of him and pusillanimous not to answer a speech which might have pernicious consequences, and the more so, from the evident impression it made upon part of the audience, which impression manifested itself in the sighs and pale cheeks of certain priests who had been lately won over to the Gospel, but were not very securely anchored in it. “Pithily and bluntly I answered the suffragan,” he relates himself “in what sense and spirit let those worthy men judge who heard me that day. The suffragan let go this wing, as if he had been beaten and put to flight,

and hastened to another battle-field, to the town-hall namely, where he, as I heard from some of the councillors themselves, gave vent to the very same language against me, without, however, naming me, saying, and this he said that I might not be called before them, he had nothing to do with me.” The majority of the Little Council of Zurich then was composed of the enemies of the Gospel; that of the Great Council consisted of its friends. Zwingli’s friends prevailed in getting the matter brought before the Great Council on the following day, but his enemies, in giving their consent to this, annexed the condition that the Leut-priests should not be admitted, as the matter did not concern them, and an incautious address, void of all personality, did not require either answer or contradiction. It was in vain that Zwingli, during the whole day, employed every means in his power to obtain admission. The burgomasters refused it, appealing to the decision of the Little Council. “I was obliged to give up,” he writes, “and lay the matter before Him who hears the groaning of the prisoner, and pray Him to defend His own Gospel. Patient waiting has never disappointed the servants of the Lord.” It was on the 9th that the Great Council met. “It is unfair,” said many, “that the Leut-priests are not allowed to appear.” But the Little Council maintained their opposition, and pointed to their resolution. The vote was taken upon their objection, and the majority decided that the Leut-priests should be present, and should also have the right of answering, if they found it necessary to do so. After the Constantian deputies had been introduced, “the Zurichian bishops” were called, Huldreich Zwingli, Hemy Engelhard, Leut-priests in the Frauen Minster, and Rudolf Roeschli of St. Peter's. The Suffragan began his speech in a voice so soft and winning that a sweeter never was heard, and one might have fancied, had heart and head been in unison, he was about to surpass the greatest poets and orators in smooth and gracious eloquence. “It is much to be lamented,” said he, “that some contentious and dangerous men teach that human institutions and rites are no more to be regarded. In this manner, not only civil laws, but Christianity itself, is threatened with ruin. Are not ceremonies a manduction”—(this Latin word the suffragan employed, instead of the corresponding German one, to men quite ignorant of Latin)—“a manduction,” he said, “to virtue? Nay, might they not with propriety be called the origin of the virtues? Now, however, it is taught that fasting is superfluous, because, forsooth, some had dared to separate themselves, by the eating of flesh, from other Christians, and from the Church. An appeal is made by these people to holy Scripture, although Scripture gives no express opinion on the subject, while they act against the decrees and councils of the holy fathers of the Church, and against venerated customs, which, without the aid of the Holy Ghost, had never endured so long as they have done, for Gamaliel himself said, ‘If it be of God, ye cannot overthrow it.’” He then reminded the Council, that out of the Church none could be saved. He concluded with an ornate peroration, and having done so, arose with his friends to depart “My lord,” said Zwingli, “may it please your

lordship and your friends to remain till, in the name of myself and colleagues, I have justified myself.” *Suffragan*: “We have no commission to commence a disputation with any one.” *Zwingli*: “Nor is such my wish. All that I desire is, that I may now have the pleasure of delivering, before you learned men and representatives of our ecclesiastical superiors, that which I have preached to the honourable citizens who are here present, that you may be enabled to give a trustworthy report as to whether you have found my doctrine true or false.” *Suffragan*: “We have not spoken against you, you are therefore under no necessity to justify yourself” *Zwingli*: “Without doubt you have abstained from mentioning my name, but your invectives were directed against me. You speak to me like the sea-fighter, who said, ‘Not thee I strike, but the fish.’⁷ It appears you have not mentioned my name, that you might, in a very smooth and polished manner, lay to the charge of one called Zwingli, the greatest crimes.” The burgomaster Roist begged the Constantian deputies to remain, and to hear the Leutpriest. The *Suffragan* replied: “I know well to what this will lead. Huldreich Zwingli is too unmeasured and violent in his language for any one to commit himself in dispute with him.” *Zwingli*: “In what, pray, have I at any time given offence to you, and how shall I characterize your conduct, you, who accuse in vehement language an innocent man, who has done good service to the cause of Christianity, and who yet refuse to hear him in his own defence? What would you do, think you, if in your absence I appealed to the Council, avoided you, would no more of you for judges? Now that I do nothing of this sort, that I even desire your presence to give an account of my faith and my doctrine, how can you be so unreasonable as to refuse to hear me? But if reason will not induce you to grant me this, then I entreat you, in the name of our common faith, our common baptism, for the sake of our common Redeemer, that ye do it to oblige me, and if, as episcopal deputies, ye cannot sit still, yet do it as Christians.” A general murmur of disapprobation arose in the Council at the demeanour of the suffragan. This general dissatisfaction, and an appeal from the burgomaster, compelled the deputies to resume their places. Zwingli began his defence: “My lord suffragan has said that certain individuals advance erroneous and seditious doctrines. Although he did not mention me by name, it is yet clear he designed me as much as if he had named me, who have been here in Zurich for about four years, preaching the Gospel of Jesus, and the doctrine of the apostles, with the sweat of my brow. It is no matter of surprise to me that those who bind themselves to human traditions do not agree with those who reject them. Christ has plainly prophesied this. (Matt. x. 34.) Yet Zurich is more quiet and peaceful than any other town in the Confederacy, and this all good citizens ascribe to the Gospel. In respect of the second reproach, namely, that we teach institutions and ceremonies are not to be observed, I candidly confess that I wish a great part of

⁷ Non te Galle peto, piscem peto.

them abolished. Many of these institutions are like those of which Peter himself speaks in the Acts of the Apostles, that they are burdens which cannot be borne. However, I have never held the opinion that we are neither to make nor to keep human institutions. Who will not submit with joy to that which is accepted by the universal consent of the whole of Christendom? Who, on the contrary, will not reject with abhorrence the traditions of certain belly-servers who, like the Pharisees, lay intolerable burdens on the people which they themselves will not touch with one of their fingers? To excite the Council against me, the Suffragan has farther said it will soon come to pass that civil laws will not be obeyed. This is contradicted by the whole doctrine of Christ and the Apostles. Christ has said, 'Render to Caesar that which is Caesar's and the Apostles, 'Give every man that which is due, and be subject to your superiors, not only to the good and gentle but also to the forward.' Is not then Christianity the best safeguard of the general security? Let it be admitted, however, that ceremonies were all abolished, would Christianity thereby cease to exist? The people can be led by another path than by ceremonies to the knowledge of the truth, even by the path which Christ and the Apostles pursued. Nor is there any ground at all to fear that the people cannot comprehend the Gospel. He who believes understands it. The people can believe, they can also understand. This is a work of the Holy Spirit, not of human reason, as Christ says, Matt xi 25; and Paul, 1 Cor. i. 27. Besides, I have at no time or place maintained that the forty days fast should not be observed. For my part one may fast the whole year if he have not enough in the forty days; only I hold that fasts should not be imposed on any one by the threat of excommunication, but that every one should be left to use his own liberty in this matter." Zwingli then proved by Mark vii. 15, and especially by 1 Tim. iv. 3, 4, that compulsory obligations to fast were not founded in Holy Scripture, but, on the contrary, were opposed to it. The Suffragan in reply, addressed the Council in a speech full of unction, exhorting them, as they valued their salvation, not to separate themselves from the Church, out of which there was no salvation. Zwingli replied: "Do not let yourselves, dear brethren and fellow-citizens, be brought to believe that ye have separated yourselves from the Church. Bear in mind only that which I told you in my exposition of Matthew, that even the same rock which gave the name of Peter to the true disciple, who knew his Lord, is the corner-stone of the Church. Among every people and in every place, he who calls on the name of the Lord, and in heart believes that God raised Christ from the dead, will be saved. It is certain no man can be saved out of that Church to which we all the more surely belong, the more surely we rejoice in the hope of a glorious inheritance among the saints." The Suffragan remarked, it was the duty of the Leut- priests to explain to the people the significance of the ceremonies. Zwingli replied: "No, mine is the duty to preach Christ faithfully as I have

done hitherto. As for the ceremonies, let them explain them that live by them.”⁸ After a short debate, the Suffragan deemed it advisable to be silent, and withdrew. The mission had entirely failed of its object.

Dr. Wanner, a member of the deputation, was so convinced of the soundness of Zwingli’s doctrine, that out of a minion of the bishop, he became a faithful preacher of the Gospel. Zwingli not only was not put to silence or defeated, but he had vigorously repelled the attacks of his adversaries with the sword of the Spirit. In reference to the result of this conflict, he wrote to his friend Myconius; “I so answered them, that it is generally said in Zurich, they will never again bring together their routed forces, or lead them with success into a new combat. Yet I hear they intend to renew it. Let them come; with God I fear them as little as the beetling cliff fears the waves that thunder at its base.” After the above proceedings, the Council resolved to request the bishop, by letter, that he would be pleased to employ his influence with the pope and the cardinals, as also with the bishops, synods, and with Christian men of learning generally, that they might give some solution of the points in debate, so that the people might know how they were to act. The Little Council, in whom lay the executive, having punished in the meanwhile, by fine, some transgressions of the fast-laws, Zwingli feared the people might regard this as a condemnation of his doctrine. To prevent this result, he wrote and published through the printing-press, a small work on “The Abstaining from and Partaking of Meats, Offence-Giving, and Strife,” in which he endeavoured, on the one hand, to prove that compulsory fasting was contrary to reason and Scripture; while on the other hand, he pressed on the hearts and consciences of the more advanced in Christian knowledge the duty of abstaining from giving to the weaker in the faith any offence by an untimely transgression of the fast-laws. “The eating of flesh has been,” says he in his little work, “at no time forbidden by any Divine commandment. But if thy neighbour feel himself hurt and offended thereby, thou oughtest not to do it without necessity, until he be confirmed in the faith. Is he confirmed, then thou mayest eat quietly even before him of all and every sort of meats; is he not, then thou oughtest to share his weakness, so long as it is actually weakness. For Paul says: ‘But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.’ Rom. xiv. 15, and, ‘For meat destroy not the work of God,’ v. 20. Again, he says, ‘Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend,’ (1 Cor. viii. 13). As long as thy brother is weak, and so to say a minor, he must be tenderly dealt with. Is he no longer weak, yet must he be again spared if thy eating cause disturbance. For thou art

⁸ With these words Zwingli purposely, but without being too plain in his allusion, touched the Suffragan on a sore point. “For is it not notorious that the Suffragans fill their purses by the mummeries performed at their consecrations?” says he, in one of his writings.

not, for the food's sake, to destroy the work of God; that is, we are not, for the sake of freedom in meats, to cause that the Gospel should give offence. If, however, in an enlightened community we can eat of the meats without giving offence and causing dispeace, let it be done. For, surely, it will never come to such a pass in this world, that what is right and good will please all men; there will always be some ready to rise up in rebellion against it; yet our duty is to do the things which make for peace." The influence which this admirable treatise, written in a Christian spirit as mild as it was decided, exercised on the minds of men, both far and near, was very great. The enemies of the Gospel saw that they had not a moment to lose, if they were to overcome the most dangerous opponent which human doctrines and traditions had yet encountered. The plan was forthwith devised of making an attack on him from four different quarters at once, and it was confidently hoped he would fall before a united onset

The first who came forward in conformity with this design was the aged Canon, Conrad Hoffmann, who handed to the chapter a long accusatory writing against the reformer. "Even," said he on this occasion, "should the parson be able to prove, by witnesses, what misdemeanours or crimes are committed by the clergy in this or that cloister, in this or that street, or in this or that tavern, it is no business of his to name any one. Why gives he it to be understood, (I, for my part, have scarcely ever heard him preach), that he alone draws his doctrine from the fountainhead, the others only out of pools and ditches? The spirits are different, and all preachers cannot preach the same things." Zwingli justified himself at a meeting of the chapter with such success that Hoffmann was obliged to draw off discomfited. "I gave him," Zwingli writes to Myconius, "a shaking, such as an ox, when, with its horns, it tosses a heap of chaff up in the air." The other ships of war came out of the Episcopal harbour of Constance itself

The bishop led the way, and issued, on the 2d of May, a pastoral letter to the clergy of his diocese, in which he complained, without naming either Zurich or Zwingli, that designing men, at the very time that the Turks were falling on the Christians sword in hand, were spreading their damnable heresies over the land, and that learned and unlearned men were everywhere contending upon divine things,—upon the holiest and sublimest mysteries, upon the honour to be shown to God, and the rites and ceremonies of the Church. The clergy were exhorted to be instant in prayer to God, that His Almighty power would put a stop to the "hardened iniquity of the perverse." This document, which came from the pen of Faber, was framed for the purpose of weakening, or indeed of altogether ruining Zwingli's reputation among the people. That Zwingli and his friends, however, might be annihilated at once, the Bishop of Lausanne issued at the same time a like circular to the clergy of his diocese. The monks in Berne announced, in consequence of this letter, that to all who read the books of Zwingli or of Luther, or who either in public or in secret spoke against the holy rites and cus-

toms of the Church, they would, in the hour of death, refuse the holy Sacraments, they would exclude them from Christian burial, and the supplications of Christendom, and so on. But the poisoned dart that was to strike Zwingli recoiled upon those who discharged it, and wounded them in a manner the most acute.

Dr. Sebastian Meier, a Franciscan monk in Berne, annexed a commentary to the pastoral letter, sentence for sentence, which he published anonymously. Zwingli procured its publication in Zurich just after he had issued from the press his own defence of himself, and attack of his enemies, which is mentioned below. In what spirit Meier's exposition of the episcopal letter was drawn up, the following extract will show: "Behold, dear reader, the Turk is again at the door. Ye papists must needs sell indulgences, and drive him off. Ah! for many a year he has been to you a good Turk; has he not brought much into your larder, given a great impetus to your luxury? But, alas! absolution will now avail nothing,—the trick is discovered. What is to be done? How is the Turk to be driven off? Or rather, How are the princes to be maintained? For mark, this is the great point; it is here the shoe pinches. But now they really tremble before the Turk. As long, however, as he lay like a stone on the neck of the King of Hungary, they gave themselves no concern about him. But now when he is marching into Italy, he comes too near. Now they have for many long years cheated the world by absolution, and a thousand other impostures, and without doubt have heaped up an immense treasure, as also the Johannite order, that for many a year has certainly carried on no war against the Turk. Where is this treasure? Of what use are troopers to the bishops? Is it to ride about the highways and terrify the merchants, so that the money drops out of their purses, from sheer terror, into the hands of those to whom it does not rightfully belong? Nay, let this all as well as the rich abbeys be employed against the Turk. The warlike bishops, cardinals, priests, and cowardly monks, that are to be seen on every road with their long swords,—off with them,—send them all against the Turks. With these you have money and men enough, and need not torment honest folks, and empty their purses. This all, dear reader, I have been forced to say, from seeing them braving us with the Turks, with which enemy they have often already terrified simple Christians; dream not they mean it half so earnestly as they appear to do about these same Turks; their princely state is all they care for." With a sharp eye and an unsparing weapon the ecclesiastical abuses, especially as connected with the episcopal courts, were detected and laid bare, following the thread of the pastoral letter, and illustrated with examples. This publication had the greater effect from following closely on the one of Zwingli's, bearing the title of 'Archeteles,' (the Beginning and the End,) and which he wrote to defend himself against his enemies

On the 24th of May the third attack was made upon Zwingli, and again from the quarter of the Episcopal Court. A document, drawn up at great length by

Faber, was sent to the provost and Chapter, and in it they were called upon by the Bishop “to be on their guard against the poison of the new teachers, who complain of the multitude of ceremonies, and with vigour to oppose those who set themselves against the old customs of the Church.” The Bishop refers again to the circumstance that the heads of Christendom, the Pope and the Emperor, had publicly condemned the new doctrines as dangerous and seditious.⁹ “They are therefore to take all measures that the same be not preached, and neither in public nor in private disputed upon.” The Chapter were here pretty plainly called upon, as the electors and immediate superiors of the Leut-priest, to proceed to his removal and dismissal. It was expected this end would be the more easily reached, from the known hostility of some of its members to him. Accordingly, when the document came to be read in their meeting, all the canons turned their eyes in silence upon Zwingli, who forthwith rose and said: “I read in your looks you are of opinion this writing is directed against me. I am of the same opinion myself, and have therefore to request that it be delivered to me. With the help of God I shall so answer it, that the duplicity of these men shall be laid bare and the truth made known.” Zwingli answered the document in the publication already mentioned, consisting of nine and a half sheets of letter-press, and which bore the title of ‘the Beginning and the End.’ because he hoped it would be the first and last defence it would be necessary for him to make against his enemies. He had the pastoral letter published at the same time, and answered it sentence by sentence.¹⁰ Ascribing the evil counsels taken against the gospel to the advisers of the bishop, he writes of the bishop himself in terms of the greatest respect. “In conclusion,” he says, “renounce such counsellors, and all connection with them, else you will become a laughing-stock to the world. For what Scripture teaches is no more to be learned only from the mouths of the priests; the people themselves know it. Not authority, but reason and a pious mind must lead us, else we shall effect as little as Paul when he kicked against the pricks. Not to speak of the almighty power of God, the zeal for the gospel has now gained such strength that it can neither be put to sleep, nor suppressed by the contemptible labours of a few isolated individuals; and supposing malignity should succeed in smothering for a time this flame of zeal, the fire would only break out with greater violence at an after period. Be wise and cautious, and entreat the Lord that he may guide your footsteps. Zwingli himself prays: ‘O blessed Jesus, Thou seest that the ears of Thy people are stopped by whisperers, traitors, self-seekers. Thou knowest how I have, from childhood, shunned this conflict, and that even yet Thou leadest me on to the fight I call to Thee, in trust that Thou wouldest

⁹ By the outlawry and excommunication of Luther.

¹⁰ Zwingli’s Archeteles had been written and printed before the answer of Meier to the pastoral letter of the Bishop, and the latter had copied Zwingli’s plan. We have made reference to Meier’s production first, because the Bishop’s letter appeared before the one to the Chapter.

accomplish what Thou hast begun. If I have built up anything wrongly, then, O Lord, overthrow it with Thine Almighty hand. If I lay another foundation than Thyself, tear it down. O sweet Vine! whose vine-dresser the Father is, whose branches we are, leave not Thy supporters. For Thou hast promised to be with us to the end of the world.’”

In this manner, this third attack of Faber’s was so repulsed that it redounded to the glory of the gospel. Hummelberger, parson in Revensburg, wrote to Zwingli, under date the 1st September: “Your Archeteles was right welcome. I was especially pleased at the manner in which you handled that hypocritical Caiaphas (Faber) according to his merits, and sketched him to the life. Such people, who will not themselves cleanse out the filth, must be subjected to the operation of a sharp ley. Well satisfied with themselves, they must sometimes hear what is said of them by others, that, if possible, they may amend their ways. Henceforward the serpent, if wise, will no longer hiss, the frog quack, or the idle gossip talk nonsense in the streets. As soon as I received my copy and read it, I despatched it to Wittemberg, to Melanchton and Blarer; I sent another to our friends at Augsburg, that they might see what new zeal has sprung up in Zurich for Christianity; the grace of God again shaking its locks out of its deep sleep.”

But we hasten to detail the incidents of the fourth attack, which was made from Constance, simultaneously with the last. Faber and Landenberg applied to the Diet, the highest temporal power in the Confederacy. This body contained within itself an overwhelming majority of the friends of foreign mercenary service and pensions, and the enemies of the gospel. Zwingli especially, on account of his patriotic labours above described, was an object of their bitterest hostility. Accordingly, when delegates from the bishop appeared at Lucerne, before the assembled Diet, on the 27th May 1522, lodging a complaint against the adherents of the new doctrine and the preacher of Zurich, they found a very ready hearing. The motion was immediately put and carried; “in name of the Confederacy to instruct the priests, whose sermons produced disunion and disturbance among the people, to desist from such preaching.” Sorely as this resolution annoyed Zwingli, he did not allow himself to be discouraged by it, or to relax in his zeal in the cause of Christ. These combined attacks upon the gospel and its preaching, by licentious monks, and a degenerate, selfish, and worldly-minded episcopate, backed by all the venal members of the Diet in the pay and attached to the interest of foreign powers, only animated him to fresh exertions.

He heard in the brewing storm the voice of God calling to him more distinctly than ever, to uphold the sacred banner of the truth, and display it not only from the pulpit of the Zurich Minster, but to wave it before the whole Confederacy. The first thing, in his opinion, to be done was to unite the friends of the gospel against “the rulers taking counsel together against the Lord and against his anointed” (Psalm ii. 2,) that so, in many places, and by many witnesses,

divine truth might be proclaimed, and its testimony confirmed. Accordingly, he called together, at Einsiedeln, a number of the evangelical clergy, on the 2d, and on the 13th of June 1522, and laid before them for signature two petitions which he had himself drawn up, one in the German language, addressed to the Diet of the Confederacy, and another in Latin, addressed to the Bishop of Constance. The petitions were different in form, but in substance the same, and prayed, “that the preaching of the gospel might not be forbidden, and that it might be permitted to the priests to marry.”

In the one to the Diet the wish was first of all expressed that the like thing might happen to them as to the Council at Athens under the preaching of Paul (Acts xvii) At first they wondered at the new things they heard, but afterwards many being instructed believed on Christ. “We hear, too, how there are some amongst you who have allowed yourselves to be persuaded that the preaching of the gospel is an innovation, else certainly no one in the whole Confederacy had dared to set himself against the Word of God.” A concise and clear exposition of the principal doctrines of the gospel follows, as we find in Part II., Book II., chap. i. “This evangelical doctrine, however, must be drawn wholly from its fountains, from the writings of the evangelists and apostles, the patriarchs and prophets, and not from the inventions and traditions of men, which may be likened to stagnant pools and ditches of impure water. As every one, however, may not be able to judge which preacher draws from the source, and which from the pools and ditches, we shall here produce a description of both. The preacher, whose continual aim and labour it is that the will, the doctrine, and the mind of God be made known, and His glory advanced; whose care it is to rouse sinners to repentance, and to quiet the awakened conscience; who looks not to his own honour or advancement, or to any worldly interest; who holds wholly to the Scriptures, he is without doubt like-minded with Christ, who sought not His own but ours. But he who litigates with his flock about this world’s goods, who preaches nothing but payment of tithes and dues to the Church, who finds out daily new saints to make offerings to, who recommends and extols the absolution, who fills his sermons with exaltation of the spiritual power and dignity, above all, commends the Papal authority, the man who thus acts and preaches, it is to be feared, has much more at heart the interests of this world than the honour of God and the salvation of souls. If there be among you those who cannot bear that their arrogance be deprived of that which it feeds upon, and who would persuade you to forbid the preaching of the gospel, or to command it to be preached in such a way that it neither offends any one nor discovers prevailing vices, lend these people, I beseech you, no ear, for if you do, ye will fall under the displeasure of Almighty God. It is sad and melancholy enough when the carnal man will not let himself be put right by other men, but infinitely worse is it if the man will not hear God, for he thereby proves clearly *that he is*

not of God. Certain it is, the Word of God has never been rejected and disregarded with impunity. For the rest, we must follow the example of the apostles of the Lord, when the High Council forbade them to preach Christ; we, too, are justified in saying, we ought to obey God rather than men.” (Acts v. 29.) In the second part of the petition, Zwingli avows, with the greatest candour, that nothing has more hindered the progress of the gospel than “the immorality and unchastity of the clergy. Your honours know the scandalous lives led by us in respect to unlawful intercourse with women, by which we have roused the indignation of the world; the fiery blood of youth, which none, without the special grace of God, might overcome, was partly the cause; principally, however, they are to blame for these excesses, who, although they saw that no man could maintain his vows, and they themselves, as God well knows, least of all, yet would not have this hypocritical pretence of compulsory celibacy done away with.” He then proceeds to prove the propriety of priestly marriage, by clear passages from Scripture, as well as by examples and precedents taken from the ancient Church. He concludes: “We are all Swiss; you are our fathers. Many of us have shown ourselves to be true men in battle, in pestilence, and in other public calamities We speak in the name of true chastity; we might indulge the lusts of the flesh more by not subjecting ourselves to the restraints of marriage. But the scandals in the Christian Church must cease. If Romish tyranny should oppress us, fear not, honourable and brave men, the Word of God and Christian freedom are worth contending for, and Divine grace will not fail us. We have *one native country, one faith*; we are Swiss; and the virtue of our illustrious ancestors ever displayed itself in the indomitable defence of all the oppressed. God give you such a spirit; for truly we swear to you, before God, that such will be to your honour, and to our salvation. May the Lord be with you. Amen.” This petition was presented by Zwingli, in the name of all the friends assembled at Einsiedeln.

The petition to the Bishop of Constance was signed as well by those present as by other friends of evangelical truth in Switzerland. In this document they tell the bishop: “The divine teaching, the truth which God the Creator hath revealed through His Son to mankind, when they were sunk in misery, has been corrupted and defaced at one time by the ignorance, at another by the malignity of men. God has resolved to give it to mankind in its original purity. Unite yourselves to those who desire that the whole of Christendom may return to Christ, their common Head. We have resolved to preach His Gospel unceasingly, and so that no one can complain. Forward this strange but yet not rash design. Advance like Moses in the exodus out of Egypt at the head of the people, and overthrow all obstacles which oppose the victorious progress of the truth.” In the second part of the petition they say: “We pray thee for Christ’s sake, by the infirmities of many weak vacillating souls, by the wounds of many sick consciences, by every consideration, human and divine, grant the abolition of that which has rather been brought in by stealth than by design. See to it, that the

building which has been erected, in contradiction of the will of God, do not tumble in pieces with a terrible crash. The world is exposed to many storms; without wise measures the priesthood will be overwhelmed." Little as was the influence which this petition exerted on those to whom it was addressed, it still produced great effects among the lower orders of clergy and the people. It became a banner, round which the friends of divine truth and of the rights of conscience leagued in one covenant, that disappointed all the schemes of combined iniquity. On the 15th of August of this year, the chapter of the canton of Zurich, which comprised the clergy from the sources of the Linth to the junction of the Limath with the Reuss, met and made the great spiritual movement of the times a chief topic of debate. By Zwingli's influence, this ecclesiastical assembly unanimously adopted the following resolution, "to preach nothing but what is contained in the Word of God."

The Reformer had thus won a glorious victory. He had, through an honest proclamation of the divine message to fallen man, of whose truth he had in his own heart felt the conviction, emancipated the conscience from the fetters of human traditions, and raised it to the joyful obedience of *faith*. "We must obey God rather than men," became the watch-word in Zurich, and was adopted by the greater part of the Swiss clergy.

4. ZWINGLI'S FIRST RELATION TO LUTHER.

About the same time that God called Huldreich Zwingli, in Switzerland, to be a chosen instrument in the reformation of His Church according to its original purity and design, Martin Luther, in Wittenberg, was stirred up by His Spirit to engage in the same work. Both of these distinguished men stood upon the same ground; both recognising the alone way of salvation in faith on Jesus Christ, and the alone directory of faith and practice in the Word of God; yet the ray of divine truth reflected itself differently in the minds of the two Reformers, and shone with a different glory in each. In Luther's character, actions, and writings, the Spirit of God manifests itself at one time impetuous and vehement, like the awful tempest roaring in a forest of German oaks, and shaking violently its lofty trees; at another time, soft and gentle like the zephyr, whispering mysteriously and sweetly, and scarcely agitating the leaves. On the soul of Zwingli, the Spirit of Truth arose in calm majesty like the sun, slowly and majestically climbing the blue cerulean over some Swiss mountain; he stood immovable in all the storms that surrounded him, like one of his native mountains, when the tempest swathes it round with its girdle of horrors, or the avalanche leaps from its sides into the abysses. In reply to the question, which of these two men of God is the greater, the answer holds good, that greatness in the kingdom of God is not measured as we measure worldly greatness. Both acknowledged themselves in humility "only by grace to be what they were;" both were prepared joyfully to

drink of the cup of suffering which their Master had drained to the dregs; both to be baptised with the baptism with which He was baptised. (Matt xx. 22.)

After Luther had been proclaimed a heretic by the Pope and excommunicated, it was conceived that the speediest means of getting rid of Zwingli was to call him the scholar and imitator of Luther. This induced him to speak out more plainly regarding his relations to the great German Reformer. "I began," says he, "before a single individual in our part of the country even heard of the name of Luther, to preach the gospel: this was in the year 1516. Who called me then a Lutheran? When Luther's Exposition of the Lord's Prayer appeared, it so happened that I had shortly before preached from Matthew on the same prayer. Well, some good folks, who everywhere found my thoughts in Luther's work, would hardly let themselves be made to believe that I had not written this book myself; they fancied that, being afraid to put my own name to it, I had set that of Luther's instead. Who called me then a follower of Luther? Then, how comes it that the Romish Cardinals and Legates, who were at that very time in Zurich, never reproached me as Lutheran, until they had declared Luther a heretic, which however they could never make him? When they had branded him a heretic, it was then for the first time they exclaimed, I was Lutheran; although Luther's name was entirely unknown to me during these two years that I kept to the Bible alone. But it is part of their cunning policy to load me and others with this name. Do they say: You must be Lutheran for you preach as Luther; I answer, I preach too as Paul writes, why not call me a Paulean? Nay; I preach the Word of Christ, why not much rather call me a Christian? In my opinion Luther is one of God's chosen heralds and combatants, who searches the Scriptures with greater zeal than has been done by any man on earth for the last thousand years. What care I that the Papists call me along with him a heretic? Not one, so long as the popedom has lasted, has attacked it with the same manly immovable soul as he has done; and this I say without offence to others. But whose act is this? God's or Luther's? Ask Luther himself; without doubt he will tell you God's. Why then do you ascribe the doctrine which other men teach, to Luther, seeing that he himself ascribes it to God; that he advances nothing new, nothing but that which is contained in the eternal unchangeable Word of God. It is this that he richly forwards to the light of day; thereby he makes known to poor wandering Christians their heavenly treasure, and values as little what the enemies of God dare do against it, as he does their malignant looks and angry threats. Yet I shall not bear Luther's name, for I have read but little of his doctrine, and have purposely abstained from a perusal of his books. What however of his writings I have seen, in so far as these concern the doctrines and thoughts of Scripture, this, in my opinion, is so well proved and established in them, that it will be no easy task for any man to overthrow it. I know that in some things he yields much to the weak; for example, in his small work upon the Ten Lepers he yields something, as I have been told, to the confessional, giving it to be

understood that one ought to present himself before the priest, although this cannot be educed from the narrative. But to those who obstinately close their understandings against those views of Scripture, which he and others at this day advance, to these he yields nothing, no, not a hairs-breadth; and of what use is it yielding to such? they are inveterate unbelievers, condemned in their own consciences. Therefore, dear Christians, let not the name of Christ be changed into the name of Luther; for Luther has not died for us, but he teaches us to know Him from whom alone our salvation comes. If Luther preaches Christ, he does it as I do; although, God be praised for it, an innumerable multitude, much more than by me and by others, have been converted to God through him, for God metes out to every man as He will. For my part, I shall bear no other name but that of *my Captain, Jesus Christ, whose soldier I am*. No man can esteem Luther higher than I do. Yet I testify before God and all men, that I never, at any time, wrote to him, nor he to me, nor has anything been done to open up a correspondence between us. I have purposely abstained from all correspondence with him, not that I feared any man on this account, but because I would have it appear how uniform the Spirit of God is, in so far that we, who are far distant from each other, and have held no communication, are yet of the same mind, and this without the slightest concert. But I will not be so bold as to place myself by the side of Luther, for each of us works according to the ability given us of God.”

Zwingli had understood, through his friendly relations with Wilhelm de Falconibus, Secretary of the Swiss Papal Legate, that the Pope intended to publish, in a special bull, the excommunication already pronounced on Luther. He resolved to employ every means in his power to turn his Holiness from this design. He communicated his intention to his friend Myconius by letter. “I shall,” says he, wait tomorrow upon the Papal Commissioner, Wilhelm, (who, in the absence of the Legate, transacted the business of the Holy See,) and shall give him the advice, if he speak on the subject as he lately did, to warn the Pope against an excommunication of Luther, for I foresee that the Germans will only despise the bull, as well as the Pope himself. Let not your courage sink; there will not fail in our days people to preach Christ fully, and who will joyfully give their lives a sacrifice to Him, even although they know beforehand that, as has happened long ago, they will be blasphemed after their death as heretics, traitors, and villains. As for me, I expect for myself, as a victim devoted to death, the worst from all, clergy as well as laity, and I pray to Christ for the grace to meet what may befall me with manly courage, and that He may either uphold me, or break me in pieces, who am but His poor vessel, as shall seem good unto Him. I will, if the bolt of excommunication strike me, think of the holy Hilarius,¹¹ who

¹¹ Hilarius became Bishop of Poitiers, A.D. 350, but was forced into banishment on account of his zeal for orthodoxy.

was expelled from Gaul to Africa, and on Pope Lucius,¹² who was driven away, but received back with honour. Verily, I do not liken myself to these, yet the undeserved fate of so many worthy men must console me; and if I held it allowable to boast, I should rejoice to suffer shame for the name of Christ. Yet let him that standeth take heed lest he fall." This step having met with no success, Zwingli tried another; he sent his first anonymous publication to the press, entitled, "Advice of one who desires to see the character of the Pope and of Christianity preserved." In this publication he earnestly warns the Pope against taking violent measures against Luther, and he closes by expressing his conviction that in every case "*truth and the doctrine of Christ will come off victoriously*"

5. ZWINGLI IN THE SCHOOL OF THE CROSS—INCREASING NUMBERS OF THE FRIENDS OF EVANGELICAL TRUTH.

Zwingli had scarcely been a year engaged in his reforming labours in Zurich, when he was put under the cross, that he might thus exercise and prove himself in "the imitation of Christ." In August 1519 he visited, for the purpose of resuscitating his exhausted bodily powers, after his severe labours, the mineral waters of Pfæffer, situated in a dreadful ravine of the Galanda mountains. Here he formed a friendship with the poet and professor, Egentius of Freiburg (in Breisgau), who visited the springs with the same object in view. The days, however, of relaxation and recreation were not to last long for the Reformer. From Zurich he received the harrowing intelligence that the plague, which was traversing Europe from the eastward, and which had not spared the highest valleys of Switzerland, had invaded his own parish. The zealous pastor, mindful of the duties of his high calling, hastened homewards, to extend to the afflicted members of his flock the consolations of the Gospel. His brother Andrew, whom he had living with him in his own house to guide his studies, he sent off to Wildhaus, that he might thereby the better escape infection. Zwingli himself, with heroical courage, visited the sick and the dying without intermission, and supplied them, in this the hour of their extremest need, with the rich consolations of the Gospel. In his sermons he raised the sinking hearts of his terrified congregation with the promises of the Word of Life, and pointed them to Christ, who quickens the weary and heavy laden. Many among his people trembled for the life of their faithful pastor, as they saw him moving about amidst the thickly flying darts of death, himself bearing round the cup of salvation; for "the great death," as the name of this pestilence is, in the mouths of the common people, cut down in Zurich alone, from August 1519 to Candlemas 1520, two thousand five hundred. "I rejoice greatly," wrote Conrad Brunner (of Wesen), from Basle, that thou standest untouched and unharmed by the arrows of death which are flying

¹² Lucius I., who occupied the Papal chair A.D. 252.

around. But my joy will not be free of anxiety so long as thou daily exposest thyself to great peril by visiting the sick of the plague. Forget not, while bringing consolation to others, to take care for thine own life.” The anxiety of Zwingli’s friends was but too well-founded, for, at the end of September, he himself became a victim to the disease. What a grief to his flock, when they saw their faithful pastor chained to a sick, it might be a dying bed. The feelings which oppressed the friends of evangelical truth at a distance by the intelligence of his sickness are thus expressed in a letter which Dr. Hedio wrote to Zwingli: “We were deeply afflicted when we heard that this murderous disease had seized you also, for who would not grieve if the saviour of his country, if the trumpet of the gospel, if the courageous herald of the truth should be struck down in the prime of life, high in hope, and in the midst of his usefulness. The feelings of his own soul on his being seized, the Reformer poured forth in the following Hymn:—

On the Commencement of his Sickness.

My humble prayer, O Father, hear,
O help me in this strait;
With heavy foot grim Death draws near,
And thunders at my gate.

O Thou, who in the stormy fight,
Did'st hold in check his power;
Stand, Christ, I pray Thee, by my side,
And help me in this hour.

My Father, if it be Thy will,
Do Thou ordain once more,
That the destroying angel still
Pass me in safety o'er.

O cause mine agony to cease,
Pull out the dart that burns,
That grants me not an hour of peace,
And rest to unrest turns.

But if my sun is to descend,
At mid-day to the tomb,
O! do Thou resignation send—
Prepare me for my doom.

What doom? Thou shalt me from this earth
Withdraw me in Thy love,
And death itself shall be my birth
Into the bliss above.

As in the potter's forming hand
The day is at the wheel;

Thus life or death's at Thy command—
'Tis Thine to kill or heal.

My soul in resignation
"Do all Thy pleasure" saith,
Thy will shall be salvation,
Be it in life or death.

His complaint increased, his strength left him, but his heart sought and found consolation in God through Jesus Christ, and he again sings, in the midst of his calamity:—

On his Sickness Increasing.

Comfort, O Lord, I seek by Thee,
The pains they are increasing,
The might of sickness presses me,
And woe my heart is seizing;
O Thou, Consoler, Thee I seek,
Confirm and cheer Thy creature weak,
With comfort from Christ's wounds.

Yes, Great Redeemer! at death's gates
Thou giv'st to him assistance,
Who faithfully upon Thee waits
With undismayed persistence,
Who finds delight in Thee alone,
And for Thyself without a moan,
Would gladly quit the world.

My tongue is withered and dumb,
Each sense in torpor lying,
Is, then, the end of all things come,
And am I now a-dying?
Then, Mighty Champion! stretch Thy hand,
'Tis time Thyself the contest grand
To end which I've begun.

I see, indeed, with dreadful rage,
That Satan on me presses,
While me, too weak the war to wage,
He more and more abases;
But he'll Thy servant conquer never,
Because his faith rests on Thee ever,
So then let hell still storm.

The faithful, as Bullinger mentions, were deeply distressed at the sickness of their dear pastor, and called to God in earnest prayer that He would be pleased to raise him up again. The Lord heard the prayers of His people, and raised His

servant from his bed of sickness, that he might further contend for the honour of God and the salvation in Christ Jesus. The joyous feeling of gratitude which filled his bosom on his recovery he gives expression to in the following Hymn of grateful praise:—

On his Recovery to Health.

I'm sound,—through Thy great goodness;
My God Thou'st made me whole,
My speech, although in rudeness,
Will loudly Thee extol;
To Thee, who me once more,
Hast raised, to death devoted,
My soul shall be devoted
More than it was before.

But had death in his fetter
Securely captured me,
I were now where 'tis better
I were, O Lord, by Thee;
Now it remains again
The bands of life to sever,
When none is to deliver,
Perhaps in greater pain.

Yet on I go with gladness,
Since 'tis Thy holy will,
With joy yet mixed with sadness,
My journey to fulfil;
To wage 'gainst sin the strife,
And when life's toils are ended,
There will at length b' extended
To me the crown of life.

The intelligence of his recovery filled his friends far and near with the greater rapture, because they had shortly before received the report that he had sunk under the virulence of the malady. Hedio wrote from Basle: "Like a suddenly appearing angel of consolation came Rudolph Collin to us, assuring us that we had no cause to be cast down on your account, for you were now safe." Wilibald Pirkheimer, of Nurnberg, says, in a letter to Zwingli: "If my mourning over your sickness was great, my joy at your recovery was greater. Let us sing praises to God, who strikes the wounds and who heals them again, who kills and makes alive, and who has called back your soul from the grave. His name be praised for evermore." William de Falconibus, the legate's secretary, writes: "If the gratification of a wish ever filled me with pleasure, it was far exceeded by what I felt when I heard of the return of one from the gates of death, for whom I have so great a longing, that I fed as if a part of my soul would tear

itself away from me to go to you.” The General-Vicar, John Faber, also, who afterwards became one of Zwingli’s most virulent enemies, joined himself to the crowd of congratulating friends. “I heartily rejoice,” dearest Huldreich, “that you have been delivered out of the jaws of the murderous plague, for I entertain towards you so lively a friendship that nothing in this world would pain me more than the intelligence that any calamity had befallen you, which God in his mercy avert. And this love you well deserve, for you work with such zeal in the vineyard of the Lord that when you are in danger a calamity impends the community. The Lord himself knows, however, whom He will stir up by bitter trials to a more earnest striving after a better and a more enduring inheritance. Such a trial you have experienced from your heavenly Father.” Zwingli received many other congratulations on his restitution to health, even from the distant Netherlands and from Poland. These abundantly prove to us what an important position he had already obtained in the Christian Church, both at home and abroad. But his joy, in which so many others participated, Zwingli was not permitted to taste unalloyed; for the pestilence dealt him severe wounds. In Basle there died two of his best friends, Conrad Brunner, who had counselled him to spare his health, and also John Amerbach. Hedio mentions their deaths to him in the words, “whom the Lord loves, He takes early to himself” His brother Andrew, whom Zwingli had sent to Wildhaus on the breaking out of the plague in Zurich, was seized by the destroying angel and carried away. Zwingli wept “the tears of a woman” over his beloved brother. In his own person, also, he for a long time felt the bad effects of the malady. “The plague,” he wrote to his friend Myconius, “has so weakened my memory and intellect, that I sometimes in preaching altogether lose the thread of my discourse; all my members are oppressed with an indescribable weakness.” At the same time, he was annoyed by pecuniary embarrassments. The receipts from his living were so small that it was impossible for him longer to support himself and his two assistants upon them. Yet he refused to accept the presents which would have richly flowed in upon him from many of his friends and admirers. He half resolved to return to Einsiedeln, to free himself from his financial difficulties. A noble and friendly act on the part of Dr. Engelhard, preacher at the Frauen Minster, and canon at the great Minster, alone preserved the Reformer to Zurich. He resigned his canonship at the great Minster in Zwingli’s favour, who thus entered into the number of the canons, while he continued to hold his office as Leut-priest Thus Zwingli’s income was not only raised, but a greater influence among the canons was secured to him, which was the more necessary, as a part of these gentlemen already looked with an eye by no means favourable on the Reformer and his labours. They had, in fact, already presented to the provost a complaint in writing against him, in which they loudly expressed their lamentations that he concerned himself so little about the funds of the foundation. “Instead of inculcating on his hearers the payment of tithes as a religious duty, he denies,” said they, “their divine

origin altogether, and represents their strict exaction as a tyranny. He thereby seeks to gain the confidence of the people in the same measure in which he makes the monks hated and despised as cap-divines." These canons, indeed, received no countenance to their complaint from the provost, who felt ashamed even to communicate it to Zwingli; yet it shewed their dispositions towards him. It was not, however, alone within the chapter that the decidedly evangelical direction of Zwingli's labours excited dislike and enmity; these feelings exhibited themselves in a far more repulsive manner beyond this circle.

Zwingli's worst enemies' were the mercenaries and monks. Little as these people dared to meet him in open fight, they were yet not the less busy in circulating against him the most absurd calumnies, and laying all manner of snares to entrap him, and even take him, if possible, out of the way altogether.

From all parts of Switzerland and Suabia Zwingli's friends sent him accounts of the nefarious proceedings of these rancorous enemies; far and wide the closely bound association spread itself, of licentious monks and despicable mercenaries, against the champion of truth. "My bile," writes Myconius from Lucerne, "is continually roused against these serpents, who spurt out their venom against you. I can in truth say, that nothing annoys me more than to hear you or the gospel maligned. For what do you teach but the gospel? They say the affairs of Switzerland are none of your business. He has nothing else to do, say they, but to expound and preach the gospel to the people, with' exhortation and reproof, and this in all brevity; and he ought not to repeat the same things in every sermon, as if his sole object were to make himself hated through the whole of Switzerland. What means this but in plain words, Zwingli ought not to be pastor, priest, and ambassador for Christ? Those who employ such language have great numbers of the clergy on their side, who think that priests should be only priests, and ought not to mix themselves up in worldly affairs; our lords, say they, have so much wisdom and experience among themselves, that they know best what to do, and what to abstain from doing." James Salzman, teacher and ecclesiastic in Chur, writes: "It is my prayer, which I put up with many others, dear Zwingli, beloved in Christ, that the Almighty may stand by you with his grace; that you may make the enemies of Christ your footstool. Lately, the guild-master, Stapfer, senior, from Zurich, said at a feast here on his passing through the town on a journey to Venice: "Zwingli is the father of three children, is to be seen drunk at night on the streets, and holds pensions not only from the Pope but from the King of France too. You are said to have once exclaimed in a sermon, 'Ave Maria is as much as, God bless thee, Peggy?'" John Zwick, preacher in Constance, wrote to him: "It is publicly reported here you are married to the daughter of the Burgomaster. The report goes, too, which comes from a certain priest, that you maintained once in a sermon, that adultery is in certain circumstances lawful For my part, I am convinced that such an idea

as this never once entered your head, and have always defended you, notwithstanding I have not been able to prevent this result, namely, that many people begin to lose their good opinion of you. Several barons and noblemen, who formerly held you in much estimation, from the time that they heard your sermons in Einsiedeln, have now turned against you, and with all my efforts I cannot succeed in shaking their credence in the priest, who, they maintain, with oaths and imprecations, tells no lies." Such and the like calumnious reports were vented with all eagerness to blast the character of Zwingli, and to check the preaching of the gospel. What were his own thoughts on the subject we learn from the following passage: "I have for some time past heard incredible lies told about me, but this has not grieved me, for I have always kept in mind, 'the disciple is not greater than the Master,' If they lied against Christ, it is no great wonder that they lie against thee, Huldreich Zwingli."

His enemies perceiving that calumny recoiled upon themselves, like an arrow turned back by some invisible hand upon him who discharges it, determined to try more effective measures; poison or the poniard must free them from the hated witness of the truth. Myconius writes: "After the temporary defeat of the priests and monks in Zurich, and the passing of the resolution against pensions, it was by artifice that they schemed to get rid of their hated opponent. One day Zwingli received a letter, without name, to the following effect, from Suabia,—(Michael Hummelberger of Bavensburg, as afterwards appeared, was the author): "If ever thou caredst for thy life care for it now, for traps and snares are set for thee, and environ thee on every side; *deadly potion lies ready* to take thee out of the way. The perfidious wretches, not daring to attack thee openly, have fallen upon this means to remove thee from the earth, and will put poison, secretly if they can, into thy food. Be on thy guard, then. If thou art hungry, eat only of bread which thy own cook has baked; *out of thy house, thou canst not with safety eat anything*. There are people within the walls of Zurich who will do all their possible *to destroy thee*. Be on thy guard, my dearest God-beloved Huldreich; be on thy guard as thou valuest thy life; and once again, I say, take care of the motions of these envenomed though invisible serpents, and believe that all food presented thee and not prepared in thine own house is poisoned, for nowhere art thou safe; every place is fraught with danger. How I came to know of these foul designs, and what oracle discovered them to me, thou requirest not to know; but it is truer than that at Delphi. But the priest dare neither assert plainly, nor write it with impunity. Thy shrewd understanding will lead thee to guess whence this warning comes, which good-will and brotherly love to thyself have dictated to me. In haste, from Suabia. Whoever I am, I am *thine*; thou shalt afterwards know me."

But not by poison alone,—by other means of secret murder they followed after the life of the hated Zwingli. "Not an hour passed," says Myconius, "that did not give birth to some deep-laid plot amongst the laity and priests against

the life of the apostle of truth and righteousness. I pass over those not known to the world, though well known to myself; I enumerate only those well known to the public. Once there came a man at midnight to call him to the bed of a dying person. The assistant gave the answer, that Zwingli could not be roused from his sleep, for he was much fatigued by the previous day's labours; he himself would go for him. This the man would on no account permit, and thereby awakened the suspicion of some secret plot. The assistant shut the door on the man, pretending he would go and acquaint Zwingli with his wish, and left him standing outside. On the morrow they learnt that, by this opportunity, Zwingli was to have been gagged, thrown into a ship, and carried away. Not long afterwards, a horse was kept in readiness for the same purpose. Again, an assassin was to be seen, (a Zuger, as was said,) going about openly in the town, before the eyes of all, with a long sword hanging at his girdle, with which he was to have cut down Zwingli if he met him on the street by chance. The assassin was betrayed and apprehended, but escaped out of prison. Two drunken inhabitants of Zurich, whom I do not name, once attacked Zwingli's house during the night with stones, dashed in the windows, and made, what with oaths and stones together, such an infernal noise, that not one of the neighbours ventured to open a window. Nor did they desist until they ran out of stones, voice and strength. The burgomaster was made acquainted with the assault. In the morning the city-gates were shut, and the disturbers of the peace were sought for by armed men in every hole and comer, but in vain, till some women who knew about the affair, in their garrulity, involuntarily betrayed one, (the other had already escaped.) He was drawn out of the wine cask of a certain priest, and with loud reproaches conducted to prison. After a long consultation, he was condemned to imprisonment for life, but he was liberated at the petition of the Bernese, after an incarceration of a few weeks."

It was the habit of Zwingli at this time to sup at a friend's house, or in the guild-rooms. On such occasions, he was conducted home by some of the respectable citizens, with the view of defending him from harm on the way, without his knowing the benevolent intention of the convoy thus given. The Council, too, caused, in these dangerous times, his house to be guarded. Yet, if the eye of God had not graciously watched over His faithful servant, and if His almighty arm had not defended him, all the care and watchfulness of friends would have been in vain.

In all these trials and persecutions, Zwingli found a rich consolation in the growing numbers of his warm-hearted personal friends, devoted, like himself, to the cause of the gospel. In every town and canton of Switzerland men came forward, who, animated by the heroic courage and surpassing joy which Zwingli drew from the gospel, recognised it as a power of God to make all blessed who believe it. They preached it according to their several capacities. In St Gall, there laboured in the cause of the gospel the friend of Zwingli's youth, Vadian; in

Chur, Salzmann, already mentioned; in Schaffhausen, Sebastian Wagner, surnamed Hofmeister, and, at a later period, Erasmus Ritter also; in Lucerne, Oswald Myconius, and the canons Zimmermann and Kirchmeier; in Berne, Francis Kolb, Sebastian Meier, and above all, Berchthold Haller, who made a journey from Berne to Zurich, for the express purpose of making Zwingli's acquaintance, and of confirming his own faith in the vicinity of the Lord's chosen vessel. From Schwyz, the state-clerk, Stapfer, who had once had his own and his family's bodily wants supplied by the kind hand of Zwingli, begged that he would now extend to him the bread of life. In Art, (Canton Schwyz) Balthasar Trachsler proclaimed the gospel. In Solothurn, the schoolmaster, Macrin or Duerr, was faithfully devoted to Zwingli. From Freiburg, (Uechtland), the organist, Kotter, writes to him: "all here praise with one voice thy undertaking to bring to light the Word of God It is to be hoped it will not want a blessing." In Basle, Zwingli had also many friends devoted in like measure to the cause of the Gospel. In 1520 he had revisited them in the company of his former master George Binzli (now parson at Wesep) and on this occasion had gained new friends. After the departure, first of Capito, then of Hedio, from Basle to Mayence, and from thence to Strasburg, John Ecolampadius became the principal herald of the truth at Basle. Soon after his arrival in this city, he wrote to Zwingli: "Whether I will or not, I cannot refrain from seeking your friendship, that I may be quickened by your ardent zeal. Who can resist loving him who advances with such ardour and energy the cause of Christ?" &c. &c. In Strasburg Zwingli had, besides Capito and Hedio, Bucer as an intimate personal friend. In Numberg there were his friends Wilibald Pirkheimer and Albrecht Duerer, in Frankfort, Professor Nesen of Hessen, whom Luther visited on his journey to Worms. Suabia contained, in almost every town, personal friends of Zwingli

While all these eyed Zwingli as a guiding star or beacon, it was above all, in Germany that the friends of evangelical truth turned their eyes in hope to the Swiss mountains, as Luther, under a cloud of outlawry and excommunication, vanished so mysteriously on his return journey from Worms (April, 1521). The hopes of the Germans in the ultimate victory of truth lived anew when they heard with what vigour and zeal Zwingli was proclaiming the truth in Switzerland, and with what intrepidity he was there combatting the ravenous wolves in sheep's clothing who ravaged the flock of Christ. All who were forced to flee from Germany or France for the faith turned their footsteps to Zurich. Thus, one day, there came from Mayence Otto von Brunfels, with a recommendatory letter from Nesen to Zwingli "I pray you, in the name of Christ, to receive those men who are forced to flee before a corrupt clergy. If you help this man with your fellow-citizens, who, as we well know, are freer than . all other Germans, you do a service not only to religion but to learning." At Avignon a bare-footed

monk leaves his cloister, in consequence of the persecutions to which he is subjected by his brethren for his inclination to evangelical doctrines, and rides one evening on a she-ass through the gates of Zurich, that he might see and converse with Zwingli, to whom he had been recommended by Haller of Berne. After being farther advanced by him in the knowledge of evangelical truth, and especially instructed as to the inadmissibility of the adoration of the saints, the pilgrim thanked God, and proceeded to Germany. Who was this? It was the afterwards famous Lambert of Avignon, who became Professor of Theology at Strasburg and then at Marburg, and who, in the latter position, contributed so materially to the success of the Reformation in Hessen.

Thus all hearts that had a longing after evangelical truth inclined in love and admiration towards Zwingli, just in the proportion that the enemies of the truth hated him.

6. HOW ZWINGLI REGARDED HIS LABOURS AND TRIALS, AS SHOWN IN LETTERS TO HIS BROTHERS AND FRIENDS.

Having thus reviewed the multifarious labours and manifold trials which chequered the life of the Reformer within the above space of time, (from 1519 to 1523,) we shall cast a glance at the manner in which he himself regarded these, and see from what source he derived courage to hazard, and fortitude to endure his trials. He gives us on this point a solution, with the greatest candour, in a letter addressed to his brothers, under date 17th September 1522, and in some other letters to his friends.

“Dear brothers,” he writes, “I hear how your hearts have been disturbed by the infamous reports which, contrary to all truth, have been spread abroad about me, but to which I know, in your brotherly love towards me, you will lend no ear, as you know me better. Yet you desired to hear from myself upon the subject, and were displeased that I have not answered your wish sooner. Know then, first, that I am well informed how it goes with you; for I often make inquiries about you. When I hear that ye live by the labour of your hands, as your fathers before you, I rejoice, because I see that you preserve the nobility you derive from Adam. As often, however, as I hear that some of you, at the risk of body and soul, serve for pay in foreign wars, this grieves me to the heart I lament that out of honest peasants and field labourers you make yourselves robbers and murderers, for the mercenaries are nothing better. Of those who attend to their domestic economy, and rule their servants well, I have the best opinion; but to those who set off to the wars I can prophesy nothing else but misery and eternal damnation. God grant you the same mind in this matter as I have, so that ye may never do the like again, as indeed you have promised to me. Ye should also give heed that I do faithfully the work to which God has called me, let it go with me as it may, without letting myself be daunted by its unspeakable difficulties, and

without regard to men who will not bend and humble themselves to the wholesome work of God. I know very well what my good friend, my lord of Fischingen¹³ our cousin, means. I should go cautiously to work, else great mischief may befall me. God reward the kind-hearted man for his good-will. He has ever loved me as his own child, and I know that his warning flows from the purest affection. But be assured no danger can approach me which I have not well weighed. I know that my own strength is not sufficient, and I know just as well how strong they are who contend against the doctrine of God. I can, however, like Paul, do all through Christ strengthening me. For what is my speech, how could it avail to bring any sinner back to the way of life, if the power and the Spirit of God did not work with it? Suppose, also, that I were to hold my peace, would not another do that which God bids me do, while I should be severely punished by God, like the lying son in Matthew (chap. XXI. 38), who said to his father, I will go into the vineyard, and yet went not God will go on to do as He has hitherto done, namely, to regenerate a corrupt world by His Word. To the inhabitants of Sodom, to the Ninevites, to the corrupt generation that lived at the times of Noah, to the children of Israel when they were sunk the deepest in idolatry, God sent His prophets to proclaim His truth. They who turned from their evil ways were spared. They who despised His Word were destroyed or taken captive. Now, do we not see in our own times corruption gaining such a head in all lands, and in all ranks, as to cause us to shudder at it? Yet if in the midst of all this corruption, a revelation is made of God's Word anew, is not this a plain proof that such revelation comes from God, who wills not that the creatures whom He has purchased with his own blood should be lost in such multitudes, and should so miserably perish. Now set the great human corruption, and the true Word of God, the one against the other, you will find that the former will not let itself be brought into contact with or touched by the latter. If in these circumstances, he into whose mouth the Word of the Lord is put yields or neglects his duty, he must account for those who are lost, seeing that, as Isaiah says, he saw the sword coming, and gave no warning. If, on the other hand, he opposes a sinful and arrogant world, he is driven from it, he is pursued with curses and maledictions, nay, killed. Which now, think ye, is the better lot of the two? Is it better that I should keep silence, that the evil which I ought to ward off should get the upper hand, and that against a short space of worldly honour and repose, I should be the devil's servant? I know that your answer to this will be, No, but that I ought to rebuke faults with greater mildness. But tell me; think ye the vices of the present time to be so small that my words appear too rough? If you think so, you err greatly. They are so great that the sternest words of the prophet are not enough to rebuke, nor the hottest wrath of God enough to punish them. The menace of Jonah would better suit our vices: 'Yet

¹³ The brother of Zwingli's mother, vide page 1.

forty days and Nineveh will be overthrown.’ Therefore hold your peace. I fear God much more in this respect, that I say too little than that I say too much. Or do you desire rather that I lose mine honour, my means, my life, for the salvation of many good and pious souls, and that mine own soul be raised by His grace to eternal felicity? You say, Yes! but it would be for us a great shame if you were put to death and burnt, even although we knew that wrong was done you; then I answer, Christ, whose soldier I am, says, Luke vi. 22, 23: ‘Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man’s sake: Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven.’ Behold, then, the more my name is evil spoken of before men for the sake of God, the more it is esteemed by God. And so it shall be. He that will come to God must look to that which He will, not to that which men will, who cannot save him, but who are quite competent to sink him in everlasting damnation. The body they can kill, but not the soul, and all they who kill us in the body for the Lord’s sake slay their own souls, be they who they may,—king, emperor, pope, bishop, or others. The gospel of Christ (the good tidings which God hath spoken to man through his Son), has the quality derived from the blood of Christ perpetuated even to the present hour, that it is most effective in its application and spreads itself most under persecution. Christ has shed His blood for our salvation. Now, do you consider that man to be a true-hearted soldier of the cross, who will not shed his blood for his Lord and Captain, and who flinches where his Lord before him, and for him, dared death; the true soldier of Christ is ready to let his head be blown to atoms for His Master’s sake. For he who is ashamed of Christ and his name before men, of him also will the Son of man be ashamed before His heavenly Father.

Therefore, dear brothers, if any man tell you that I sin in respect of pride, intemperance, uncleanness, believe what they say; for, alas! I am too much inclined by nature to these, and such like vices. But if any tell you that, for money’s sake, I can teach false doctrine, then believe it not, not although it should be confirmed by oath, for I am under obligations to no master on earth, not by a single heller. The pecuniary obligation I was under to the Romish Pope has been cancelled several years ago. I held for a time that it was justifiable in me to take money from the Pope, and that it was my duty to defend his doctrine. When, however, as Paul says, ‘I came to the knowledge of sin,’ I renounced his money. His agents, out of rage at this renunciation, maliciously endeavoured to make that out to be a crime in me which they impressed upon all men as a duty towards God; God forgive them, and ourselves too, all our sins. If any one tell you I blaspheme God and the Virgin Mary, or that I falsify God’s Word, believe it not. For all my labour, care, and anxiety, have no other object than to shew to men the great grace and salvation which the Son of God, born of the holy Virgin, has obtained for man, that he may flee for refuge, to God through the dear sacred

sufferings of Christ; that Christ's doctrine may be set in the foreground, the doctrine of men in the background; that God's Word may remain pure and unadulterated. You are my brothers by father and mother; but if you be not my brethren in the mind of God, I am sorry for it, because then I must needs renounce you, nay even leave father and mother unburied, if peradventure ye should attempt to draw me away from God. As to the revilings, attributed to me, of the Virgin Mary, be assured they are false. I hold of the Blessed Virgin, what a Christian ought to hold, and have much too high an opinion of her to regard the gossip and lies of every story-teller; I for my part may not lie, and say more of her than that which the Scriptures of the holy Gospels tell me. The men who thus maliciously calumniate me, do it not to promote the glory of God or of Mary, but solely because the Word of God, which I preach, conflicts with their luxury, their avarice, their knavery, their villainy. It drags these vices to the light of day, and this light the vices cannot bear. But as the common man holds the Virgin in high veneration, they hope in this manner to make me incur his hatred, that thus the Word of God may find less acceptance with him. Let them alone. They are blind leaders of the blind. Let not the talk of these people disturb you, and know that it cannot change my opinion. I shall quietly await whatever issue God may grant to this matter. Christ our Lord and Saviour has himself been put to death. I commend you to God, who will instruct and guide you. I remain ever your brother, provided always you are brethren of Christ"

To Berchthold Haller in Berne he wrote, in the following terms, towards the close of the year 1521: "I know well that sometimes out of weakness a sense of disgust will come over us, when we are reviled being innocent, and especially when we think we have done all for the best But repentance succeeds when Christ excites the conscience by these stings and incitements with which He awakens the indolent or rebellious spirit now by His threatenings, now by His promises, as for example when he says: 'He who is ashamed of me before men, of him will I be ashamed before my Father, and he who denies me, him will I also deny;' or, 'He who loves his life in this world shall lose it;' or, 'Out of thine own mouth will I judge thee, thou wicked servant; because thou hast not given out thy pound to interest;' or, 'The salt that has lost its savour is henceforth good for nothing, but to be cast out, that it may be trodden under foot of men;' or, 'Blessed are ye when ye shall suffer persecution for righteousness' sake;' or, 'Blessed are ye when men shall revile you,' Ac. When I take to heart the soul-strengthening words, and the glorious examples set us by Christ and the Apostles, then the thought becomes right lively within me, to suffer all for Christ's sake. If on the other hand, I look to our unhappy times, in which insolence and ingratitude, I had almost said total insensibility to right and wrong, have seized, penetrated, poisoned all hearts, I am filled with sentiments of a contrary nature, and scarce know with certainty what to think But when I collect my thoughts, it again becomes clear to me that none of these things happen but by the will of

God; and that He means thereby to cut off from those who will not otherwise approach Him in faith, every place of refuge and way of escape, and thus compel them to throw themselves unreservedly into His arms, that, deprived of all human resources, we may betake ourselves to Him who is the living God.”

In a letter to Myconius, of the 12th August 1522, Zwingli thus expresses himself: “If I were not convinced that the Lord guarded the town, I had long ago taken my hand from the helm; but seeing, as I do, that He makes fast the rope, hoists the yards, spreads the canvass, and commands the winds, I were indeed a coward, undeserving the name of a man, if I were to leave my post, and after all, I should still in the end die a death of shame. I will, therefore, trust myself entirely to His goodness; He shall lead and guide me; He shall accelerate or procrastinate; He shall advance or delay the voyage; He shall send calm, or tempest to overwhelm me in the sea. I will not be impatient I am verily but a weak vessel; He can employ me to honour or to dishonour. I often indeed pray to Him that He would bring my flesh under His government, and destroy its lazy wayward contradictoriness, which is ever slow to obedience, and, like a woman, will ever have the last word, and know the reason of everything. *I still hold the opinion that the Christian Church, originally purchased by the blood of Christ, can be renewed alone by the blood of the witnesses for the truth, and in no other way.*”

In this chapter we have restricted ourselves to the quotation of Zwingli’s own words, that we might thereby enable the reader to obtain a deeper and a clearer insight into the Reformer’s noble and heroic heart.