

FOURTH SECTION.

THE REFORMATION EFFECTED BY ZWINGLI. 1523–1526.

“Behold! I make all things new.”—Rev. xxi. 5.

1. THE FERMENTATION CONTINUES—A NEW POSITION GAINED.

ZWINGLI had now, for the space of four years, proclaimed the Word of God in Zurich, and, at the same time, laid its doctrines and claims before his spiritual and secular superiors in writing. Fruitfully as the scattered seeds of the holy doctrine manifested themselves in the minds of his hearers at Zurich, his representations to the Bishop of Constance and to the Confederate Diet, were unproductive of any good result. No abuses were abolished; the petition of the magistracy of Zurich for illumination upon the points in debate had been disregarded; bishop and Diet maintained the prohibition of the preaching of the Word of God, nay, they began to adopt violent measures against the preachers of it, wherever they could.

Urban Weiss, parson at Fislisbach, in the county of Baden, had announced to his hearers from the pulpit, upon his return from the above-mentioned meeting of the Chapter at Rapperschwyl: “Christians must not call on the Virgin Mary or other saints for help.” “Farther,” he said, “he was betrothed to a virgin, and, in the event of marriage being granted to the priests, he would fulfil his vow.” The bishop accused this priest before the Diet in Baden, who made him prisoner, and had him brought to Constance as a criminal, where he was kept for a time in close confinement by the orders of the bishop. Other priests devoted to evangelical doctrine were subjected to similar prosecutions. This joint interference on the part of the bishop and the Diet encouraged Zwingli’s enemies to renewed hostility. The mercenaries threatened; the monks raged furiously from their pulpits against the preacher of the Gospel, calling him heretic and seducer of the souls of men; their devotees offered to supply wood free of cost to burn him. But firm and immovable stood Zwingli, and proclaimed only with increased earnestness and unction the Word of God. “I am indeed harassed on every side,” he wrote to *Æcolampadius*, “but I remain unshaken, leaning not on my own strength but on the rock Christ, through whom I can do all things. He it is who lends me strength and courage.” His numerous friends felt themselves strengthened and encouraged on their part also to wage manfully the combat of truth against falsehood. The gospel numbered in the ranks of its firmest supporters

many highly educated youths from the first families of Zurich. With the ardour of youth, which often rises to presumption, these youths began to break in upon and interrupt the preaching of the monks, to contradict them or to challenge them to prove by the Word of God the doctrine advanced. The Little Council administered reproofs to the young zealots for their audacious conduct, and commanded them to peace and silence; some of them they caused to be arrested. Once Leo Jud, who, at the beginning of this year (1523), entered on his cure at Zurich, interrupted an Augustine monk in his sermon, who was maintaining with great emphasis, "that man could satisfy divine justice himself." "Most worthy father," cried Leo Jud, interrupting him in the friendliest manner possible, "hear me a moment, and ye my dear fellow-citizens remain silent while I speak as becomes a Christian." He then proved to the people by Scripture the falseness of the doctrine just preached to them. "The occurrence," writes Zwingli, "which empowered the Little Council to call both parties before them, and appoint them a hearing, led to the result that not only the truth, but ultimately the malice of these people came to light by the judicial investigation"

But the Reformer proceeded to adopt more effective means to display the enemies of the gospel in their true colours before the world, and at the same time to carry the banner of truth to victory. In his sermons, as well as by special remonstrance, he impressed upon the Little and Great Councils the necessity of ordaining a public *conference upon matters connected with religion*. He did this, that he might be put in a position to give an account of his doctrine before the Bishop's agents, and indeed before every one, let him be learned or unlearned. He proposed that if it should be found by plain deductions from the Word of God that he was in the wrong, he would then not only allow himself to be corrected but also punished; if, on the other hand, he should be found to be right, then he would be entitled to protection, and the truth must not be suppressed nor be evil spoken of. *The ultimate decision, however, was to lie in the Word of God alone*. It was a matter of the greatest importance, that the Great Council of Zurich was by this proposal to institute and conduct the Religious Conference, for on the one hand the episcopal authority was thereby transferred practically into their hands, and on the other hand, the stream of the Reformation, which by the interference of headstrong men, who wanted the necessary Christian consecration to the work, threatened to overflow its banks with devastating fury, was restrained within a regular and legal channel. Probably no one but the Reformer himself saw in its whole extent the important bearing of this condition annexed by him to his proposal.

As the Swiss Reformation took its peculiar course and peculiar shape from this diversion which Zwingli gave it, it is necessary, in order to follow

accurately the whole course of the Reformation itself, to understand thoroughly the nature of this turn which Zwingli gave it. Let us hear how Zwingli himself describes it: "I shall now state," says he, "for what reason we avail ourselves of the services of the Council of Two Hundred in Zurich, because some reproach us with letting that be done by two hundred which it is the business of the whole ecclesiastical community, consisting of about seven thousand souls, to do. The matter stands thus. We, the preachers of the Word of God in Zurich, on the one hand, give the Council of Two Hundred plainly to understand, that we commit to them the decision of that which properly belongs to the whole Church to decide, only on the condition that, in their consultations and conclusions, they hold themselves to the Word of God alone; and, on the other hand, that they only act so far in the name of the Church, as the Church tacitly and voluntarily adopts their conclusions and ordinances. We have also published this our opinion to the whole Church, and at the same time signified to them that, at the present time, when some are impelled, by the most foolish ideas, which they give out as inspirations of the Holy Spirit, it is not expedient to vest the decision of certain points in the whole people. Not as though we feared that God would not stand by and govern and direct his Church, but because at these first beginnings of our ecclesiastical polity we must avoid all occasions of strife. Therefore we have advised the people that they commit the decision of external things and of rites to the Council of Two Hundred, *under the condition that all be regulated according to the rule of God's Word, while we promise that, as soon as they, on any point, do not recognise the authority of the Word of God, we shall forthwith signify the same to them, and exclaim against their decision.* With this arrangement the Church is agreed, although she has not issued any public announcement upon the subject; but she manifests her consent to it, by gratefully and quietly submitting to it, from which it is clear that she will take it ill if any one should be presumptuous enough to hinder the progress of the Gospel by indulging in hair-splitting distinctions. She knows well, too, that we must keep Christ and our own honour in view alone, if we are to acquit ourselves of our task with a regard to Christian unity. What, however, respects the changes to be proposed, the Council of Two Hundred will decide upon these. For such a course of procedure we have examples in Scripture. The Church at Antioch, as is well known, sent only Paul and Barnabas to Jerusalem, and passed no resolution themselves, which they could have done; this they did that they might avoid strife, of which there is ever the greater risk the greater the multitude is with whom the ultimate decision rests. That the Two Hundred, however, act in such matters *in name of the Church and not in their own name*, is evident from the circumstance, that what they have with us ordained in respect to the venerating of images, the

celebration of the Sacrament, and so on, has been left free in the other communities of town and country, because in these, where the numbers are smaller the spirit of disunion is the less to be feared. This measure has had such success that it is very plain it is in accordance with the will of God. We first, above all things, instructed well the Christian commonalty upon that which the Council had to decide, and thus it came, that all upon which the Two Hundred took order with the servants of the Word had already been accepted by the faithful. Finally, we turned to the Council of Two Hundred with the petition that, in name of the whole Church, they would be pleased to secure that all should be done decently and in order. In this manner strife and disunion have been averted from our Church, evils the presence of which was much to be apprehended, from its great populousness, and the intemperance of some individuals in it; while to dissentients a hearing was given, and, indeed, the ears of the magistrates and of the courts have been pretty well accustomed to debates and squabbles. 'Tis thus in Zurich that, instead of the Church, we avail ourselves in the decision of religious questions, of the Council of Two Hundred, which is the highest civil power."

Such is the position which Zwingli from the first took up, after he had convinced himself that the heads of the Church, so far from advancing the work of Reformation, would combat it to the utmost of their power. By this sagacious measure it became possible for him to save the Reformation from the horrors of revolution, and in a free state, too, where much less power is lodged in the hands of the supreme authority than in a monarchy. Again, by the operation of this measure, the refining and sanctifying influence of the gospel was made to pervade the whole of civil life, because the magistracy were compelled to adapt their resolutions and ordinations to God's Word, and to regulate their lives and conversation by its rules; the clergy were guardians and protectors of the Divine rights, and the whole Christian community meanwhile exercised a strict and faithful supervision over the measures of the government, and over the morals of its members. The Christian state, or the Christian magistracy, as the representative of God on earth, thus became a reality, without the Church and her servants being trammelled in the duties which they owed to the gospel.

After lengthened deliberation, the Great Council resolved, on the Saturday following the Circumcision of Christ, the 3d January 1523, to accede to the desire of Zwingli, and to appoint the Conference on matters of religion to be held on the 29th January. The circular calling the clergy is highly characteristic of the new position in which the Council found itself placed. "We, Burgomasters, Little and Great Councils, to all the clergy in our district, salutations, and the expression of our favourable dispositions. Disunion has manifested itself among us, and dissension exists among our preachers. Some preachers believe that they have faithfully proclaimed the gospel;

whereas others maintain that these promulgate error, mislead the people, and, in fact, are heretics, although they are willing to maintain and defend, by proofs from Holy Scripture, the doctrine which they teach. Therefore, animated with the best intentions, and above all, to maintain the honour of God, peace, and Christian unity, we declare it to be our pleasure that ye, parsons, priests, and preachers, jointly and severally, or other priests, who are willing to speak, to reprove, or instruct the other part, do present yourselves at our Town-hall at the early hour of business on the first day after the Emperor Charles' day; and it is likewise our pleasure, if it do then and there come to a disputation, that this be carried on in the German tongue and language, and with proofs drawn from Holy Scripture. With all diligence, and with the assistance of some learned men, we shall give attention, in the event of its appearing good to us so to do, and according as the same shall be found to be agreeable to the Word of God and truth, *to send each and all of you home with the order either to continue or to desist from this kind of preaching, that from henceforth each may not preach from the pulpit what seems good to himself and without foundation.* We shall also intimate the same to our gracious lord the Bishop of Constance, that his Grace, or his representatives, if they choose, may be present. But if any be contrarious, and bring not to his argument the true and genuine Word of God, we shall take such measures with him as we might rather avoid. Finally, we trust that God will illuminate our own souls with the light of His truth, that we may walk as children of the light." In the meanwhile, the magistracy, as the new depositary of episcopal power, was induced by Zwingli to adopt proceedings which plainly displayed the beneficial tendencies of the new order of things. The public-houses were better looked after, riotous behaviour on the part of the youth and students was restrained, women of ill fame were ordered to leave the town, and four members of the Little Council, living in open adultery, were excluded for half-a-year from the sederunts. Zwingli himself prepared for the Religious Conference, and wrote down sixty-seven propositions as theses to be disputed upon, which he had printed. He concluded his little work with the words: "In this disputation, let none contend with the arms of subtle disquisition or sophistical cavilling, but let him come with Holy Scripture, which is the alone standard for the judges, that we may find the truth, and having found it, as I hope we shall, may keep it"

Zwingli, when he heard that Faber was coming to the debate, wrote to Ecolompadius in these words: "The Lord grant that he be not hindered from coming, that neither Rome nor Constance may be disappointed of their wonted jubilee."

2. THE FIRST RELIGIOUS CONFERENCE IN ZURICH, HELD ON THE 29TH JANUARY 1523.

On the 29th January, a Thursday, there assembled, at an early hour of the morning, about six hundred persons, in the Great Council's Hall at Zurich. There appeared in the Assembly, as representatives of the Bishop, Knight James von Anwyl, High Steward, John Faber, General Vicar, Dr. Martin Blansch, of Tuebingen. Other men of rank and learning also gave their attendance. The Diet of the Confederacy, which had met at Baden a short time before, had been invited to send deputies, but had not condescended to reply. From Berne there came uninvited Dr. Sebastian Meyer, from Schaffhausen, Sebastian Hofmeister, from Zurich itself, the canons, clergy, and men of learning, as well as a vast number of citizens and country people; "for with many," writes Bullinger, "there was a great wonderment what would come out of this affair." In the centre of a vacant circle sat Zwingli alone at a table, on which were spread out open Bibles, in the Latin, Greek, and Hebrew languages. All eyes were turned upon the Reformer. The burgomaster arose, Marx Roist, a hoary-headed warrior, who had fought with Zwingli in the battle of Marignano, and addressed the Assembly as follows: "Venerable and learned lords,—In Zurich, for sometime past, considerable dissension has been created on account of the doctrine of our predicant Magister Huldreich Zwingli; by some he has been termed a corrupter of the people, by others a heretic. Among clergy and laity the discontent increases, and almost daily we have complaints upon this subject. From the pulpit Magister Zwingli has offered to give an account of his doctrine if a public disputation before clergy and laity were granted him. We have conceded to him the liberty to hold the same before the Great Council, and have summoned all the priests and curates of our district, and have also invited our venerable lord and prince, the Bishop of Constance. We have, in an especial manner, to express our thanks that he has been pleased to send to us his highly esteemed deputies. Whoever, then, is dissatisfied or doubtful in regard to that which Magister Huldreich has taught from the pulpit, and whosoever can show that his sermons and doctrines have been seditious or heretical, let him now, at this opportunity given, prove to him, with God's help, his error, that my lords of the Council may be spared in future the complaints of disunion and contention daily made both by clergy and laity, of which my lords are thoroughly tired."

The steward of the Bishop then rose and said: "My gracious master well knows that in his bishopric dissensions and strife have arisen, by reason of certain doctrines or preachings, although he has ever had it at heart to promote peace; and for this end has sent his delegates hither. We are to hear the causes of such disunion, and advise the best which may advantage an honourable Council in Zurich, and a reverend clergy. Therefore we shall, for the

sake of peace and unity, seek to allay the fermentation and dissension, until my lord, with his men of learning and prelates, has considered and resolved farther upon it.” Zwingli now addressed the assembly: “From time immemorial,” said he, “God has revealed his will to the human race. His Word tells us this. Pure and clear is this word in itself; but, by the additions and doctrines of men, it has been in years gone by, and still is in our days, so darkened and defaced, that the greater part of those who call themselves Christians are wholly ignorant of the Divine will, and know nothing but a worship invented by man, and a pretended sanctity resting solely on external observances. To such delusions they have been misled by those who ought to have been their guides to the fountain of truth in the word of Christ, as contained in His gospel and the writings of His apostles. Now that some begin to point to this source, lo! they are esteemed to be not Christians at all, but are scouted as corrupters of the Church, nay, as heretics. For such a one I am regarded; and although I now, in my fifth year in this town, proclaim nothing but Christ’s saving message to man, yet this has not served to justify me as my lords here of the Council well know. For this cause, and I thank them for it, they have granted me this public disputation. I have drawn up propositions which contain the sum of that which I have hitherto taught. That these propositions are agreeable to the gospel, I hope to make clear to every one, and also to our gracious lord the Bishop of Constance, or his representatives. The Spirit of God hath compelled me to speak; He knows too why He hath chosen me, all unworthy as I am, as His herald. Go on, then, in God’s name. Here I am to answer you.” Upon this, the General-Vicar Faber said: “My esteemed brother Zwingli assures us that he has always preached the gospel in Zurich. Truly I do not doubt that: for what preacher called of God would not preach the gospel. He means to vindicate his doctrine; I could have wished he had come to Constance, where I would have testified my friendship for him. I am not here to contend against evangelic or apostolic doctrine, but to listen, in event of dispute to decide, and, in a word, to do all that makes for peace, and, if possible, to prevent any public disturbance; for this Paul and the gospel enjoin on us. But if one will here lay his hand upon venerable rites and long established usages, I declare here, as the ambassador of my lord the Bishop of Constance, that I have orders in that case not to interfere at all. Such affairs belong wholly to general councils of nations, and of their bishops, for it would be highly injurious to pass some resolution here, which might not be accepted somewhere else. Schisms would thus arise in the Church. I therefore advise to forbear from constitutions which are a hundred years old, or which are of Papal or ecclesiastical appointment; and the more so, as my lord the Bishop is informed, that the States of the empire have resolved to call a

general council to meet at Nurnberg¹ within a year's time. Besides, who in such disputations is to be the judge? It is only at the high schools of learning, such as Paris, Cologne or Louvaine² that men of the requisite capacity for such an office are to be found."

"And why," said Zwingli, jeeringly, "not at Erfurt or Wittenberg?³ Dear brethren, my lord Vicar employs against your simplicity much art, and deals in the flowers of rhetoric to turn you from your purpose. We do not inquire how long anything has been *the custom*; we speak of *truth* as it is presented to us in the Divine law. Use and wont must yield to this. Does one speak of a Christian assembly? then I think there is one here in this room: for the Lord himself hath said, 'Where two or three are gathered together in my name, there am I in the midst of them.' Bishops, too, are amongst us, not powerful mighty princes as we have them at the present day, but overseers and teachers of the Christian flock, called bishops by the apostle. And wherefore do we require judges? we who have here the Holy Scriptures in the Hebrew, Greek, and Latin tongues, and learned men who understand these languages as well as those in the so-called high schools. And even if this were not the case, there are yet among us so many Christian spirits, that, with God's assistance, it may readily be made clear to us which party rightly, which party wrongly, interprets Scripture. But, finally, as to what concerns the Nurnberg business, I tell you, dear friends, that of late I have received from thence three letters, which I could now lay before you, none of which contains a single word in regard to any resolution being passed to call a Council; popes, bishops, and prelates are represented, on the contrary, as most of all against it. Let not the speech you have just heard cause you any alarm. And ye of Zurich ought to look upon it as a distinguished favour, and a special call of God to do His work, that such an assembly as this can take place among you"

A lengthened pause succeeded Zwingli's words, which was broken by the Burgomaster's challenge: "If there be any one present who has anything to object to Zwingli and his doctrine, let him now do so." All remained silent. Zwingli then said: "In Christian love I entreat each and every man who holds the doctrine I preach to be false or erroneous, to express his dissent without hesitation. I know there are several here who have accused me of heresy; I do not wish to be forced to call upon them by name." The Abbot of Kappel, Wolfgang Joner, who held evangelical opinions, said: "Where are the men

¹ To prevent the Diet, which had then met at Nurnberg, from adopting measures of vigour in matters of religion, the prospect of the speedy calling of a general council was held out by the papal ambassadors.

² Three schools, particularly averse to the Reformation, and which had condemned Luther's Theses.

³ Luther had studied at Erfurt, and was now teaching at Wittenberg.

who would burn us, and who have already provided wood for the purpose? Let them come forward; there stands the man who is ready to give you answer.” None entering the lists against Zwingli, James Wagner, parson at Neftenbach, said: “Our gracious lord of Constance has, within the last year, issued a mandate, in which he commands that the traditions and doctrines of men be held and observed until they shall be altered or abrogated by a General Council. But as none comes forward now to speak against Zwingli’s articles, which are diametrically opposed to that which the Bishop commands us to observe, I hope that from henceforward we shall be no longer bound by the said mandate, but be free to preach the Word of God fully and purely, and to let human traditions alone. We know, too, that parson Urban Weiss of Fislisbach, has been, in accordance with the said mandate, imprisoned, and brought as a common malefactor to Constance. If, however, we teach and preach according to the mandate, the articles of Zwingli cannot be defended, and they must be false. Nevertheless, as none here will adventure to attack the same, and to prove their fallacy, it is much to be feared that injustice has been done to the parson of Fislisbach. This much I felt myself compelled, in my simplicity, to say, as Urban Weiss is our brother, and I might willingly know how we are to hold ourselves in respect of said mandate.”

The General-Vicar could not remain longer silent “As this speech concerns my gracious master, and in part also me, his vicar (although I was out of the country when the said mandate was issued), I declare that my gracious lord must have seen the necessity for it, there being in his diocese so many foolish and ill-instructed parsons, who utter great nonsense. The parson of Fislisbach is an illiterate, unreasonable man, who gives utterance to such indecent speeches, that one feels ashamed anywhere to repeat them. I have, out of compassion to him, conversed with him in regard to prayer and petition to the blessed saints, and convinced him of his error, proving to him, out of the first and second books of Moses, out of Ezekiel and Baruch, that before the birth of Christ the blessed saints were worshipped and invoked, that they might intercede for others, and I succeeded in inducing him to acknowledge his errors. He is now willing to recant all he has taught in respect of the Mother of God and the blessed saints, so that I hope he will express his great obligations to me for the trouble I have taken, and will shortly receive his liberty.” Zwingli hastily struck in at these words: “God has, without doubt, disposed it that the General-Vicar has touched upon the adoration of the saints, for it is made to me the matter of greatest reproach that I do not teach the duty of prayer to the saints, and that I show that Jesus Christ is the only Saviour and Intercessor between us and His heavenly Father, as Holy Scripture clearly teaches us. My lord vicar having now publicly boasted that he has converted the parson of Fislisbach from his error by certain passages of Scripture, to which he directed his attention, I shall ask nothing more of him

but that he kindly communicate to us the passages referred to.” The General-Vicar replied: “I see, dear sirs, that the tables are turned against me. ‘The fool is easily caught in his words,’ says the proverb. I have my foolishness to blame for it that I allowed myself to speak, having expressly said I should not dispute. There have arisen, many hundred years ago, heretics who rejected the adoration of the saints, purgatory, &c. The Fathers, however, have condemned them in the Councils. Even in recent times, the Bohemians and Picardians,⁴ misled by Wickliff⁵ and Huss,⁶ have brought in again heretical doctrines, and there are those at the present day who would lead the people from ancient usages which have lasted twelve centuries. If all that the Holy Fathers have done is to go for nothing, we are come to a poor pass. Has then Christendom been in error fourteen hundred years? The adoration of the saints has lasted ever since the time of Gregory (elected Pope A.D. 716).” Zwingli replied: “My lord vicar, such digressions are out of place. Show us, I pray you, the passages of Holy Scripture with which you have convinced the parson of Fislisbach of his error. Answer in simple distinct language, Here and here it is so written; we shall then examine the passages, and illuminate the matter farther. Fathers and Councils are no authority to us, except when they prove what they say by Scripture. Every body knows that the Councils contradict each other. What is set up in the one is thrown down in the other; for proof of this I remind you of the question of the marriage of priests. It is well known that the Litany existed before the time of Gregory; and that there certainly were Christians before the introduction of the Litany. We too have enough in Christ, and can dispense with human ordinances.” At the mention of the marriage of the priests, the Vicar conceived he had an opportunity to escape from the demands of his opponent, and he plunged into a historical disquisition upon this subject. Zwingli did not allow himself to be duped by this artifice, but, interrupting him, said: “And although you were to maintain and prove that the prohibition of marriage to the priests has existed since the times of the apostles, yet such a prohibition is nowhere to be found in God’s Word, which, on the contrary, allows it, as I have already proved. But what we desire from you now is, that you show us the passages of Holy Scripture in which adoration of the saints is permitted and enjoined,

⁴ The Waldenses were called Picardians, from Picardy, a department in France, where they were to be found in great numbers. Faber said, on his return to Constance, “I believed myself in Picardy, it so swarmed with heretics at Zurich.”

⁵ John Wickliff (born 1324), Professor of Divinity at Oxford, belongs to the forerunners of the Reformation, inasmuch as he boldly attacked the corruptions in the Church, and laid down the doctrine that “in matters of faith Scripture alone must decide.”

⁶ John Huss (born 1373, as martyr to the faith burned at Constance 1415), is also a forerunner of the Reformers. He was brought to the knowledge of the truth chiefly by reading Wickliff’s writings.

for this is the point.” The Vicar was at length obliged to take up the unpleasant subject. “We have in the Christian Church,” said he, “the custom, of long-standing, observed by the whole of Christendom, and confirmed by the Litany and Mass-canon, to call on the Mother of God and the blessed saints to intercede for us. The Mother of God herself gives us instruction on this point, as in Luke she says, ‘from henceforth all generations shall call me blessed;’ and again, ‘blessed art thou among women;’ and the woman in the gospel, ‘blessed is the womb that bare thee.’” *Zwingli*: “All these places of Holy Scripture prove the glory and excellence of Mary, with regard to which there is no dispute, and which is not the matter in hand. You must prove to us the adoration by Holy Scripture; all else is sheer trifling.” *Faber*: “If then my words be frivolous and idle talk, I shall willingly keep silence.” Dr. Martin Blansch spoke next, whom *Zwingli* answered, and then Sebastian Hofmeister and Dr. Sebastian Meyer, the two honorary guests, who exhorted the Zurichers to hold to the Word of God, and to advance on the path which they had entered upon. The Burgomaster, after calling on any who had the wish to speak, or to make objections, and none appearing, dismissed the assembly to dinner, with the remark, “The sword that wounded the parson of Fislisbach will not leave its scabbard today.” The Council remained sitting, and passed the following resolution, which in the afternoon was published to the assembly:—“Magister Huldreich *Zwingli*, canon and predicant in the Great Minster at Zurich, having been oftentimes secretly calumniated, and publicly accused on account of his doctrine, and having published the articles of his faith, and called on any to disprove them on the ground of Holy Scripture, and none having appeared with that intent, although the said Magister *Zwingli* has more than once challenged those to do so who have applied to him the opprobrious name of heretic—We, the Burgomaster, the Little and Great Councils of the town of Zurich, to put an end to disturbance and dissension, after due deliberation, have resolved, and it is our opinion, that the said Magister Huldreich *Zwingli* continue, as hitherto, to preach Holy Scripture, according as the Spirit of God may enable him. We also command all other Leut-priests, curates, and predicants in town and country to teach and preach from the pulpit nothing else but that which can be proved by the Gospel and the recognized Holy Scriptures. Nor shall they for the future apply to each other abusive names, as heretic and the like.”

Upon this resolution being published, *Zwingli* said, greatly rejoiced: “God be praised, who will have His Holy Word rule in heaven and on earth. He, the Almighty Everlasting God, will, as I doubt not, my lords, grant you strength on other occasions also to forward the cause of His Word and Holy Gospel, and to protect the preaching of the same within your bounds. Doubt not, my lords, the Omnipotent Eternal God will in another way recompense and reward you. Amen.” The General-Vicar sought to save his honour by

maintaining that the propositions of Zwingli were erroneous and heretical, but he did not attempt to prove his assertion. Zwingli, animated with the feeling of victory no longer spared him, especially as the Vicar declared he no longer spoke in an official capacity, but only as Johannes. Faber forgot himself so far as to say: "Not all that is wrong or against Christ stands in the gospel. For where do we find, for example, that a man shall not take his own or his sister's daughter to wife? One can be friendly, peaceable, virtuous without the gospel." Zwingli replied: "Nor does it stand anywhere in the gospel that a cardinal should have thirty livings. But in the third book of Moses, chap. xviii., you find farther removed degrees of blood-relationship forbidden than that which you have named, from whence it is clear that nearer cannot be allowed, although they are not specified. For the rest, I pity you that you make to the inhabitants of Zurich such foolish and sterile speeches, which are nothing but an insult to the understandings of the people. You had better held your peace than to have thus defended yourself." At these words all present stood up, indignant at the disgraceful conduct of the Vicar, and his idle unmeaning harangues, and went home. Thus ended the first Conference.

As a remarkable circumstance, highly characteristic of the economics of the times, it deserves to be mentioned, in connection with the Conference, that the parson of Schlieren, upon Zwingli's exhortation that every parson should read and study the Holy Scriptures, especially the New Testament, objected in these words: "How can one who has a small living buy a Testament? I have such a poor living, and therefore I must here put in my word." Zwingli said: "There is, by God's grace, no priest so poor that he cannot, if he go seriously about it, buy a Testament. He will find some pious citizen⁷ who will buy him one, or advance him the money."

⁷ Burgomaster Diethelm Roist, son and successor of Marx, took, along with others, this hint of Zwingli's, and presented the parson of Kirchberg, Rudolph Muetz, with a New Testament, expressing his wish, "that you may read the Divine Word with all diligence and zeal, and put more faith in the Creator of all things than in the poor weak creature man." Henry Werthmueller, a friend of Zwingli's, and a member of the Great Council, distributed several New Testaments among the poor.