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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TRANSLATED FROM THE GERMAN,

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EIGHTH SECTION.

ZWINGLI IN HIS PRIVATE LIFE.

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“Let the heart of them rejoice that seek the Lord.”

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1. Zwingli’s Character; Wise employment of Time for the Dispatch of Multifarious Business; His Domestic Life.

Having considered the salutary work of the Reformation of the Church, as Zwingli in the strength of God accomplished it, as also the manifold conflicts which this true servant of the Lord had to endure in the cause of truth, we shall now turn our regards to his private life, and we shall bring before the mind of the reader some more cheerful images from this quarter, ere we con­template his last sphere of usefulness, and the bloody event which put a close to his useful life.

If we enter his house, we shall find the Reformer simply dressed in the wide canon’s coat, with the priest’s hat, or “Barette,” on his head, his countenance beaming with a cheerfulness disclosing the open soul and manly courage of the Christian hero, ever affable to all who had a request to make of him, sometimes bursting out into indignation, if his straightforward soul lighted on hypocrisy, obstinacy, or unreasonableness. But the clouds of anger are soon dispersed by the ray of heavenly truth penetrating them with the recollection, “We all err in many respects.” As to his fare he is simple, preferring above everything else the milk-diet, to which, in his youth, he had been accustomed in his native mountains. The society of his wife, the education of his children, conversation and intellectual intercourse with his friends, and last of all, music, in which he exercises himself with all the passion and application of an artist; these are his pleasures. Upon this man, so simple in his domestic relations, so robust in health, both of body and mind, there rests a load of labours and business under which everyone else must have succumbed, but of which, by his extraordinary talents, and a wise division of time, he ever discharges himself in a cheerful spirit. The early hours of morning he devotes specially to prayer and the study of the Scriptures, till the hour arrives which summons him into the church to preach, or to give “The Prophesying,” or into the Professorial-Hall, to deliver an exegesis from the Old and New Testaments alternately. At eleven he dines. After dinner, he converses with his family, receives visits, or goes a-walking till two. The afternoon is often devoted to the study of the noble works of Grecian or Roman literature, and not till after supper does he again grant himself a short respite from labour, either in the circle of his family or of his friends. Some­times he sups in those mediaeval society-houses, or guild-rooms, as they still exist in many of the Swiss towns, in the com­pany of his colleagues, the members of the Council, and other respectable and enlightened friends of evangelical truth. The later hours of evening, and even a part of the night itself, he employs in writing his many letters. If business is pressing, he can dispense with his night's rest, (during the Disputation at Baden, for six weeks together) but otherwise he could take the necessary quantum of sleep, as Bullinger faithfully informs us.[[1]](#footnote-1) It was only by such a careful distribution and economy of his time, that with all his fine gifts of intellect, and with the advantage of an iron constitution, he was able to master the overwhelming amount of business which the Reformation laid upon him, and to accomplish his great work. It was often, indeed, a subject of lamentation to him that, owing to the pres­sure of business, he was unable to bestow upon the works he published the requisite elaboration and polish. This regret we learn particularly from one of his letters which he wrote to Vadian, one of the friends of his youth, upon his handing him a copy of the well-known work, “The Shepherd,” when he says, “I must apologise for ‘The Shepherd’s’ being much less filed and polished than I had wished. The unlooked-for storms with which the world of the present day is vexed, prevented me from duly elaborating and filing not only this writing, but all my earlier productions, even where the original design might have been successful. Thus all my writings are much more the creations of circumstances than regular publications, and so much has this been the case, that I never was in a position to finish a single work, before the bookseller had begun the printing of it. Hence repetitions are more frequent than they ought to be, and omissions likewise, as I frequently imagined I had inserted what I had only written to a friend. Now our attention is engrossed by friends, now by enemies; here a bookseller jogs us for the approaching book fair, there a brother begs us for advice and help, who has been ill-used by an unjust bishop. Hence in answering the one, we have forgotten to write what ought to have stood here in our book. But in all this we see the hand of divine Providence, implanting within us the desire, that all explanations and treatises whatever, but more especially our own, may pass speedily into oblivion, as soon as we shall have achieved the getting the Holy Scriptures into general use and perusal. God has so ordered it with us, that we have only written *for the occasion.* Of the immense number of letters which we have written, we have not been able to take a copy of a single one. We have thus been obliged immediately to publish whatever came first to the mouth, or flowed first to the pen; and it has been justly said of our letters and writings, that they have been much more *talked than written.*” At another time, he complains: “No man is more unfortunately situated than I for writing books. It is owing to the evil nature of the times. For it drags me out, who would rather keep silence and lie concealed, and compels me to write, while it obstinately refuses me leisure to do the work, and the years requisite for the employment of the file. Hence all my works ought rather to be called *sketches* than *books.* Yet I thank God for it, who teaches me by this hint to suppress the hankering after glory, and to do all with simple fidelity, that my writings may be the more effective to the advance­ment of the glory of God, the more they want artificial ornament and glitter, and that it may be obvious to all, that the arms I employ are not mighty through the flesh, but through the Spirit.’’

The heavy load of cares and troubles which our Reformer had to bear, was to a certain extent lightened to him by the kind sympathy and tender regards of a noble-minded spouse. But few historical traits, indeed, have been preserved to us, to reflect the character and disposition of this faithful companion of his cares and troubles, that modesty and simplicity of nature which belonged to her, and which is the highest ornament of the female character, developing itself entirely in the seclusion and privacy of domestic life; but these few traits show us that she was worthy of the faithful affection of her great husband. The like Christian spirit which he unfolded in his great and far-reaching sphere of labours, she manifested in the smaller sphere of household activity. Thus after her marriage with Zwingli she wore no silk dress, nor gold rings, nor jewels, but was always simply attired like an ordinary burgher’s or tradesman’s wife. The same order and economy which he showed in the employment of his time, she displayed in the conduct of the household affairs, and the applica­tion of the scanty income at her disposal. In this manner, not­withstanding her limited means, she succeeded in exercising an open-hearted hospitality, and in ministering to the physical wants of the poor and sick. Capito’s wish, which he pronounced to Zwingli at the wedding, was fulfilled; she could with justice be called “a fellow-servant in the Word, a help-meet of an apostle.”

When Zwingli came into the family circle, he had left the gown of the man of learning and the thinker behind him; he had also laid aside the rough garment of Christ’s warrior. Wherever Zwingli was, there he was all and undivided. His intellectual intercourse with his wife did not consist in a talk upon the learned or scientific questions of the day, or the great conflicts in which the Reformer was engaged; their topics of con­versation were, the Christian ordering of the household economy, and especially the Christian education of their children; and it was in the happy attainment of such objects that they set the joys of their domestic life. The letter is characteristic which Zwingli wrote to his wife from Berne, when he attended the Disputation in that town, upon his hearing that she had been delivered of a girl: “Grace and peace from God, dearest wife. I praise God that He hath given you a happy delivery. He will grant us grace to bring up our little daughter according to His will. Send me, for my niece, one or two coifs, such as you wear yourself. She is of good family, but not a nun; her age is about forty. I commend you to God. Pray to God for me, and for us all. Greet for me all your children. Especially comfort Margaretha in my name.”[[2]](#footnote-2) Thus his heart beat warmly both for spouse and children. What a serious view he took of the work of education, appears from his treatise on the subject, which he got printed for his step-son, Gerold Meyer. We shall extract from his writings some of his principles upon this subject, and here insert them: “The human mind is like a garden, which, if not cultivated, is soon overgrown with weeds. From youth up, therefore, it must be trained and cultivated. If this be done, a precious treasure is harvested; but where it is not done, neither hand, eye, nor tongue are placed under control, and the man is an ill-regulated being. Can good fruit be obtained from a garden full of weeds? This is the cause that orphans and bastards mostly turn out ill; they have no parent to train and educate them.” “Satan desires to nestle in the hearts of the young, and to defile and destroy these as yet pure vessels. Wherefore the greatest care is requisite that they be trained in the nurture and fear of the Lord, and that these new vessels be filled with good habits and principles. Many busy themselves in hanging their likeness everywhere, that their names may be made famous, and their family become illustrious, while they neglect and despise at once God’s image and the true living images of themselves. The peasant takes care, in fixed order, to plant in one place trees, in another vines, here willows, there vegetables, and yonder corn, that his grounds may be planted with fruits of all sorts. If parents and teachers bestowed the same care upon the training of the youthful mind, we should see it in a better state at the present day. It is not enough that children be taught to read and to write, they must also be trained to principles of morality, and to regulate their whole life. The vine, like every other training plant, lays hold of everything that comes in its way, without distinction, fastens to it, and winds itself about it, as, for example, round a stake or pole. For children, the father is the tree or natural prop. Parents ought therefore to bestow great care on the right education of their children.”

The Reformer knew, in a very ingenious manner, to awaken and to draw to himself the tender germs of intellectual develop­ment, as they manifested themselves in the young hearts of his children. This man, who investigated with such penetration and zeal the sacred depths in which truth conceals itself from the unconsecrated eye, who wrought in the vineyard of the Lord with the lofty ardour of an apostle—this man we often find, in his hours of recreation, at the cradle of his little one, singing children’s songs to the accompaniment of the lute or some other instrument which he knew. “Music, which I have diligently cultivated from boyhood,”[[3]](#footnote-3) he writes to Faber, who reproached him with it, “often renders me good service with the children, in putting them in good humour or sending them to sleep.” Often at such moments, as he sang one of those mountain airs which so wonderfully affect the Swiss heart, and recalled to his memory the image of the happy days of his youth, he may have sighed to escape the conflicts and troubles of life, and give him­self up to the pleasures of a sense delighting with child-like simplicity in God. Indeed he often confesses in his writings, that were he to follow the flesh, he would willingly retire into seclusion, and give up the contest; but Christ impels him to this work, and he will follow his Lord and not his own personal inclinations.

Zwingli had, by Anna Reinhard, four children, two sons and two daughters. The eldest daughter, Regula, bore a strong like­ness to her mother. She married, in 1541, Ralph Gwalther, Zwingli’s second successor, as Antistes in the Zurich Church, and died of the plague, in 1565; the youngest daughter, Anna, died early. William, the eldest son, died in 1541, as student of theo­logy at Strasburg; Huldreich, the younger, born in 1528, became afterwards deacon at the Great Minster, and professor of theology at Zurich. With him the male line of the Reformer became extinct. The family of the name of Zwingli that still flourishes in the Canton of Zurich, is descended from one of his brothers, who purchased the right of citizenship in Elly, canton of Zurich.

2. Zwingli among his Friends.

The circle that surrounded the Reformer in his simple home was not confined to the members of his family, but was very materially increased by the visits of his numerous friends and admirers, who often came from a considerable distance, seeking instruction, counsel, or assistance from him. For the friends and supporters of evangelical truth who lived in Zurich, Zwingli's house was a general rendezvous, as well for social amusement as for serious discussion, and the free interchange of thought in the cause of truth. Here the heads of the State often assembled; the two heroic Roists, the father and the son, who, one after the other, filled with distinction the highest official dignity; the council­lors, Ulrich Funk, who accompanied Zwingli to Marburg, a Thumeisen, Werdmueller, Peier, and the still young Gerold Meyer of Knonan, who had begun to devote to the service of the State the great talents and acquirements which he had cultivated under Zwingli’s direction, and which gave the brightest promise of future distinction. There were the men of the Church and of science, the little, loveable, but again so courageous Leo Jud, whom Zwingli often jocularly called “his little lion;” the learned and noble-minded pastor, Engelhard, of the Frauen-muenster, who despised the learned title of “Doctor,” preferring rather to be called a disciple of Christ; pastor Megander, and the canons and professors, Uttinger, Ceporin, Myconius, Ammann, Pellican, the scholar and friend, Reuchlius Brennwald, and Wer­ner Steiner, who was forced to leave his native canton Zug, and who found here a new home among friends that were dear to him. Nor could the noble-minded Diebold von Geroldseck longer resist the impulse of his heart. This excellent man left Einsiedeln in order to live in the vicinity of Zwingli, although once his spirit was filled with a sad foreboding, when he saw the friends of evangelical truth betaking themselves, one after another, to Zurich. A select circle of friends of vocal and instrumental music, placed themselves under the skilful leader­ship of Zwingli, for the organisation of musical parties at each others’ houses. Out of these highly agreeable musical entertain­ments there sprang, as citizens and peasants readily took their domestic habits at this great period from their venerated pastor, the fine quartet for sacred music,—which became general in the cottages of reformed Switzerland, and which was afterwards transplanted into the Church. Zwingli and his friends may therefore, on good grounds, be regarded as the founders, as well of those evening musical entertainments, still, at least in winter, so common in reformed Switzerland, and which are attended with such beneficial effects, as of the fine quartet in sacred music.[[4]](#footnote-4)

At their meetings the assembled friends discussed the great concerns of the gospel. A principal subject of deliberation was the mode in which it was to be carried to victory in church and state, and the free preaching of the Word secured against the assaults of an insolent and powerful enemy. The ministers and the men of learning communicated the results of their investiga­tions to one another, ever developing new views in the depart­ments of Christian doctrine and science; their discussions, however, were always conducted in a spirit of pure love to the truth, and free from all personal considerations. “Whoever finds me wrong,” writes Zwingli, “let him, with Christian love, tell me I am wrong, as often as he finds me in error. Nay, if he thinks fit, let him bring the truth to light, for the common good, without any regard to me at all, because our friends are accustomed to listen to the suggestions of the brethren. How often, for exam­ple, has it occurred, that I have changed my opinion, after hear­ing the observations of my colleagues, Pellican and Leo Jud, and they on hearing mine. In my opinion, truth is to the human soul, what the sun is to the world. Wherever he rises we hail him with joy, and gird ourselves cheerfully to our work. In the same manner the soul rejoices in the light of truth when­ever it beams upon her; she looks joyfully up and congratulates herself that the darkness of ignorance has been chased away by its radiance. As nothing can be more welcome to the world than the sun, so nothing can be more lovely, more precious, more sublime, in the estimation of the soul, than truth.” In another place, he says: “Whoever brings the truth to light, be it even through a calumny of myself, becomes thereby my friend; he enriches, rejoices my soul, and leads her to higher heights of accomplishment. Let my enemies, then, lose no time in dissi­pating from my mind the mists of error; let them blacken my name and reputation to their heart’s content; if I am illuminated I am content, and already begin to be here, that which I one day hope to be by God in heaven.”

But from the far distance the friends of evangelical truth were to be seen, like pilgrims be taking themselves to some sanctuary, journeying to Zurich and to Zwingli, there seeking increase in knowledge, or protection against oppression, or help in outward trouble. To all, how various soever their situation or necessities might be, the Reformer’s house stood open, and while they par­took at his table of a frank hospitality, their minds were instructed by his conversation, and confirmed in the truth; they had higher aims pointed out to them, and they were led on to nobler endeavours. What a piebald host of men from the various countries of Europe, have received liberal supplies for the soul and the body, in the simple house of the parish priest at the Great Minster. Ulrich Duke of Wirtemberg, expelled from his country, and sojourning for a time in Zurich, was one of Zwingli’s regular hearers, and a guest at his board. Under the Reformer’s wholesome influence, the worldling gradually freed himself from the snares of youthful levity to which he owed his misfortunes and his banishment, and ripening into a more serious and manly character, became worthier of the better fortunes which his reformation afterwards gained for him. Hither, too, must his bitterest enemy, Ulrich von Hutten, direct his flight, who had effected by the power of his writings the Duke’s fall, to find from Zwingli, as already mentioned, the most magnanimous support and aid in his hour of trial, so that his soul lived again with the best hopes for the friends of truth. Hither, too, the young Polish noble, John von Lasky, arrayed in the rich and picturesque costume of the nobles of his country, directed his foot­steps, while the barefoot monk, Lambert of Avignon, was to be seen travelling the same road, in the grey gown of his order. Here the cool-headed Dutchmen, Rhodius and Sagan, met the fiery Italians, who, from love to the truth, were prepared to exchange their beautiful fatherland for a new home under a raw northern sky. Here Anemundus Coctus, the nobleman, glowing with the love of evangelical truth from Dauphiny, sought counsel as to how the truth might be rendered triumphant in France. Hither, too, the poor witness of the truth, Hans Raebmann, who was blinded in both eyes by the orders of the Earl of Sulz, in Klettgau, was led to Zwingli, the friend of all the afflicted, for consolation and aid.[[5]](#footnote-5) By Zwingli’s influence, the cruelly mal­treated minister of the gospel was elected pastor of Lufingen, where, for thirty years, he laboured with blessing, and was after­wards appointed pastor in the hospital of Zurich.

But although Zwingli’s house was thus an asylum of safety and consolation to the hard-pressed sons of affliction, his large heart was by no means closed against manly joy; grieving with the grieved, he could also rejoice with the glad. We find him sometimes taking a part in those civil and popular festivities, which have ever been common in Switzerland, like a real man of the people, that equally shares the joys and sorrows of his fellow-citizens. In August 1526, the following festivity took place: The friend of his youth, Burgomaster Vadian of St. Gall, came with about thirty sharp-shooters to Zurich to a shooting-match. In honour of these esteemed guests, who shortly before had engaged to stand by Zurich with their all, and to the last drop of their blood, a grand festive banquet was got up by all the guilds. To this banquet eight hundred persons marched in procession through the town, trumpets, pipes, and drums playing. Zwingli, too, and his colleagues, were in the number of the guests. In his opinion, participation in public festivals was sanctioned in Scripture, and hallowed by the example of our Saviour. Let us fancy to ourselves the Reformer, seated next his friend Vadian, formerly Rector of the High School of Vienna, surrounded by illustrious warriors and statesmen, begirt by a circle of like-minded friends and colleagues, and flanked by a crowd of enthusiastic youths, ripening into years of manhood—all animated with the resolution of daring everything in the cause of evangelical truth, and the glory of their native country; and we have one of those genuine Swiss popular demonstrations in which the glory of a free Christian State finely displays itself.

With his friends at a distance our Reformer carried on an animated correspondence, a monument of which exists in his numerous letters still preserved to us, although the collection is far from being complete. These afford us a striking testimony to his steady friendship, and the deep interest he took in the weal and woe of individual fellow-labourers in the vineyard of the Lord, as well as of the Reformed Church generally. They also present us, and all the more that they are the spontaneous effusions of the moment, with a faithful image of his great soul, pure at once and lofty. We see it divesting itself of all that is essentially low and common, which will be found still to adhere to many even of the best of his contemporaries. We see it unweariedly soaring into higher regions of intellectual and moral development.

3. Zwingli’s Search after Truth, or his Intellectual Con­verse with the Holy and the Great Men of Antiquity.

If the Reformer stood in the closest relations to the present by the activity of his very practical mind, by the manifold friendly relations he cultivated, both personally and by letter, as also by the hot conflicts he waged with his adversaries, he kept up, in his ardent inquiries after truth, an intercourse scarcely less familiar with those great and holy men of the past, whom God animated with His Spirit to proclaim His truth to the world. Whoever will rightly understand the Scriptures, must make him­self acquainted with the languages in which they were originally written, and with the various relations which characterised, and the ideas current at the time of their composition, in order that he may be able to distinguish the kernel of divine truth from the human hull in which it was of necessity wrapped, in order that it might be made intelligible and comprehensible to the human mind. Accordingly, Zwingli, after he had proposed to himself the pure and unadulterated preaching of the Word of God, directed his efforts unweariedly to obtain a nearer acquaintance with the sacred oracles. We have already seen with what zeal he studied the writings of the New Testament in the original language in which they were written. We have seen that he copied out all the letters of Paul in Greek characters, that he might have them ever by him, and learn them by heart. From this time forward he read and studied the Old Testament, not in the often erroneous and incorrect Latin translation known as the Vulgate, the only one in use, and authorised by the Romish Church, but in the more correct Greek Septuagint. But even this in the sequel was not enough for the man who would draw truth alone from the fountain-head. The Reformer, in the zenith of his fame, and in the midst of his manifold reforming labours, formed the resolution to learn Hebrew. A certain Andrew Boeschenstein came to Zurich, and offered to give instructions in it. Zwingli was his first, and probably his most enthusiastic scholar. Impelled by his zeal, and favoured by his great talent for lan­guages, he was soon in a position to read the most difficult books of the Old Testament with ease, and to explain them in his own perspicuous and fundamental manner.

Upon the importance of the study of the Hebrew language Zwingli observes, in his comprehensive preface to his “Explana­tion of Isaiah:” “The ignorance of Hebrew forms of expression has led to an erroneous interpretation of many passages of Scrip­ture, not only by those unlearned and reckless individuals, who pass sweeping judgments, with the more arrogance the greater their ignorance is, on all the subjects of antiquity, but even by truly pious and learned men themselves. Now certain figures of speech are so peculiar and native to the Hebrew, that it is impossible to render them into any other language. Translators and commentators, however, have given us the Hebrew forms of expression without breaking down and reducing the figures they contain, which are untranslatable into any foreign language whatever, so as to present us with their real signification and sense. They have not changed these images into correspondent terms and figures in another language. Thus we have transla­tions in which the words indeed are counted, but the thoughts carelessly and dubiously expressed. Hence obscurity, ignorance, uncertainty what to make of the meaning. The still worse conse­quences follow of dissension, impudent declamations, upon things which one does not at all understand, and violent invectives against the opponent. For the words being understood accord­ing to the rudiments of grammar, but the thoughts not being at all comprehended, the interpreter of the sense, partly out of the shame of confessing his ignorance, partly out of self-love, which makes us more confident than we ought to be, and attempt more than we can accomplish, gives way to assumptions, and to the fabrication of foolish allegories, while he ought to have turned his attention to the investigation of antiquity, and made himself thoroughly conversant with the customs and modes of thinking of each particular age in which the authors may have lived and written. Then it would have been seen that although indeed a skill in composition, such as the Greeks and Romans display in the arrangement of the parts, may be missed, (although many passages are to be met with to which the most finished art can add nothing,) an incomparable light and warmth is discoverable in the words and thoughts; then we should have penetrated into the knowledge of the ideas and tropes, the images and the figures of speech which meet us at every turn in the books of Scripture, so that there is scarcely a single sentence in the Bible that can be opened by any other keys but such as these; then we should have clearly known *the thoughts of inspiration,* and not rashly substituted our own for the thoughts of Scripture; then long ago all uncertainty would have disappeared. I do not say this in a boastful spirit, as if in my interpretation 1 had completely opened up the sense, but because I find that my predecessors in interpretation have nowhere been more successful in the work than where they had these resources at hand.” The knowledge of Hebrew is also requisite, in Zwingli’s opinion, to the right understanding of the Greek writings of the New Testament; “for,” says he, “the Lord Jesus and the writers of the New Testament were Hebrews, and they transferred the peculiarities of their mother tongue into the Greek, just as we find Latin written after the German idiom, and German after the Latin idiom, by those who are not thoroughly conversant with both languages.” The writings of Greece and Rome, too, which give us so clear an insight into the relations and the modes of think­ing which prevailed in ancient times, were held by our Reformer to be helps towards obtaining the true sense of Scripture, although independently of this consideration, he by no means undervalued these writings as models of eloquence, nor shut his eyes to the manifold beauties they contain. In the light of a faith kindled in his soul at the writings of the prophets and apostles, the artistic beauties of the Greek and Roman classics shone only in higher lustre before his mind’s eye. We observe this espe­cially in the preface with which he accompanied an edition of Pindar, edited by Ceporin, from which we extract the following- passage : “If it can be said of any one, it may be said of Pindar, he had an uncorrupted intellect, that was ever striving after the true, the holy, the pure. The stream of his poetry flows on undulating in the clearest waves. All in them is learned, taste­ful, pure, fitting, of antique cast, wise, noble, captivating, com­prehensive, finished. Sublimely he speaks—of the gods, indeed, not, however, of that crowd of gods, but, under their names, of the *one* divine and heavenly Being. It would take up too much time to illustrate by examples all that I have said in praise of Pindar’s language and imagery. I would simply kindle a light for the curious reader, that he may hasten immediately and dig these treasures for himself. In my opinion there is no Greek author so well-fitted to throw light on Scripture as Pindar, espe­cially on the most difficult of the Hebrew songs and hymns, as for example, the Psalms and Job. For we have songs from these men of God that not only surpass all others in depth of thought and piety of feeling, but which are second to none, not even to Pindar’s poems, in art, dignity, and grace. But neglect­ing, as we do, the study of the ancients, (for we are more con­cerned our own works be read than others’,) we forcibly express from the Hebrew poets a sense quite foreign to them. That we may get rid of these lamentable results, at once of ignorance and presumption, let us repair to this poet, that he may lend us of the gold, the silver, and the splendid dresses in which he is so rich, that with his expressions we may be able to designate the truth, or if it should be denied us to become acquainted with herself, that we may at least make a nearer approach to it, by contemplating more closely her shining vesture. I don’t con­cern myself with those repulsive grovellers to whom purity itself is impure, and who deem it the greatest crime to read a heathen poet. I am not recommending every poet, but him from the perusal of whose works we cannot possibly sustain loss, but may draw infinite profit and advantage, and who, in the investigation of the Hebrew writings, will be of more service to us than all the other Greek and Roman poets put together. The age of antiquity, like every other age, has its own peculiarities, which can alone be laid hold of by a familiar intercourse with the ancients. Pindar, however, has not only in his language, but in his spirit and innermost being, resemblance with this sacred age. May God grant that we learn from the heathen poet to understand the truth promulgated by the Hebrews, and to set her gracefully before the minds of men.” With the same rapid glance by which Paul saw the altar to “the unknown God” at Athens pointing to the alone true God, and read in the sentence of a heathen poet (Acts xvii. 23-28.) the evidence of man’s affinity to his Creator, Zwingli, while studying the Greek and Roman authors as helps to the right understanding of Scripture, perceived in them the traces of a divine revelation, made by God’s grace even to the heathens. “Religion,” says he, “has not been confined within the boundaries of Palestine, since God did not alone create Palestine; He created the whole world. The animat­ing and enlightening power of His Spirit shows itself everywhere operative. All is divine which is true, holy, genuine; for God is truth. Whoever speaks truth, speaks from God, and God has enlightened him. I venture even to call that divine, which is borrowed from the heathens, in so far as it is holy, tends to piety, and is undeniably true. For this must come from God, no matter through what channels it arrives at us. When I quote profane testimony, I am not to be deterred from doing so, by the animadversions of those who have not learned that a writing deserves only then to be called holy, when it proclaims the mind and will of the holy, pure, eternal, and infallible One Spirit. If you find then in Plato, or Pythagoras, something you recognise as deriving its origin from the source of truth, you are not to despise it because a mortal has penned it; it is much more your duty to seek thereby a more familiar converse with the Deity, that you may with a clearer eye contemplate the truth, inasmuch as you see that those who did not dare openly to con­fess their faith in one God, yet had it within them. Wherever this faith discovers itself, it is from God, let a man dwell among the beasts. We quote the words of Seneca and of Plato, because they are derived from the source of divine truth. For we who regard not *who* writes, but *what* is written, willingly accept truth, even from the hands of the heathens, knowing that all truth is of God, by whomsoever it be revealed.”

Although Zwingli saw with the same clear and unjaundiced eye with which Paul read the law, written in the hearts of the Gentiles, (Rom. ii. 14.) as an eternal divine revelation, the traces of revealed truth as they discovered themselves in the writings of Greece and Koine, hailed them with joy, and found himself thereby confirmed in his enthusiasm for these master pieces of antiquity, he did not close his eyes to the perversity of moral vision apparent even in the best of them. Tt was this very corruption of the moral sense which afforded him the clearest evidence of the native depravity of the heart of man, as taught in Scripture, and more particularly, in the Epistle of Paul to the Romans. “When Cicero,” Zwingli writes, “asserts in his speech for the poet Archias, that man does all from the desire of glory, he so closely agrees with the statement of Paul, ‘ I know that in me, (that is in my flesh) dwelleth no good thing/ Rom. vii. 18, that his assertion appears rather the result of divine inspiration, than the reflection of the ambitious and vain-glorious Cicero. For how else could he so far betray himself, as to maintain here, that a desire of glory is the moving spring of all our actions, when in other places, he would have us to understand that it is a love to virtue and the common good? His words are, ‘Pure virtue desires no other reward for her labours and dangers, than that of honour and of glory. Withdraw from us, judges, this reward, and what remains for us to toil for in this present so short and fleeting life ? Without doubt, the soul, had she no presentiment of futurity, nor anything on which to fix her gaze beyond the boundaries of the present life, would never drudge with so many labours, so many cares, so many vigils, nor would she place life so often at stake. But now we see a certain power within us, and the better the man is, the stronger is this power which spurs us on, and encourages us day and night by the attractions of glory, not to let the memory of our name perish with our exist­ence, but to hand it down to latest posterity, &c. &c. Mark how Cicero here discloses to us the heart of man. He tells us there dwells in the mind of the best, a power or faculty that spurs it on unweariedly in the pursuit of glory, and that directs to this object all its thoughts, schemes, and undertakings. What, how­ever, he calls a power or faculty, is, as we believers know', nothing but *spiritual death, and sin, and the lamentable condition of fallen man,* who ever loves himself, and seeks his own. If you find among believers, men who deny that all human actions have their ground in glory, or selfishness, you may esteem it as certain that such are not believers at all, but carnal and slaves of sin. For so long as we defend ourselves, it is certain that the light of the Spirit fails us, which shows and discovers the man to him­self. A heathen writer must here indeed instruct us, and teach us that all our plans are based in selfishness. In my opinion, there is none untouched by the desire of glory, even then, when he is zealously maintaining we must despise all glory. This is often observable in Plato. Whenever he introduces Socrates as phil­osophising, it is remarkable he does this with such a pomp of language, and so many circumlocutory speeches, that he evidently appears most of all to have striven after glory there, where he represents Socrates in the character of the greatest despiser of glory. I mention these things, if possible, to open the eyes of those who hang on philosophy, that they may know what is in man.” In this unprejudiced and serious spirit, Zwingli read the works of the Greek and Roman authors. The central point with him was divine truth, as revealed in the Word of God, by the standard of which also he measured and estimated the traces of a divine revelation in pagan writings.

But the reflections of his active mind extended themselves over other departments of knowledge. General history, especially that of his native country, was next to that of the Church of Christ, a field in which he loved to expatiate. Having trained and sharpened his natural turn for history under such great masters as Thucydides, Livy, and Sallust, he was prepared to enter with success the dark ground of story and tradition, in which historical facts are, in the earlier periods of a nation, for the most part enveloped and obscured. He resolved to draw his information alone from authentic sources, the course he had pursued in his search after religious truth; and directing his inquiries on this principle, he amassed a rich treasure of correct historical knowledge, at the extent of which, we, at the present day, cannot but feel surprised. Natural philosophy also attracted his attention. He was led to this study by the desire to under­stand more clearly the relation of natural phenomena to God the Creator of the universe. “Whoever,” he observes, “rises by his understanding, from visible nature to the contemplation of the invisible Godhead, does, and not without the illumination of God himself, what is worthy of God and of himself, and extremely wholesome.” Thus reflection and investigation in him went out from God, and found in God again their object and end, as the mountains of his native country are in the morning touched by the rosy tinge of God’s sun, and when the shades of evening descend on the earth still retain his splendours.

4. Zwingli’s Communion with God; the Lofty Reach and Unshaken Constancy of his Faith.

Zwingli s soul, indeed, found itself elevated and strengthened by familiar intercourse and talk with like-minded friends, as well as by the study of Holy Scripture, and the masterly works of Greece and Rome, by which the holy and great men who com­posed them were brought nearer to him, and, so to say, brought into the circle of his friends; but highest to him of all was spi­ritual intercourse with God in prayer. “He strongly recom­mended prayer,” says Bullinger, “and he himself prayed much daily.” “If we become,” says Zwingli himself, “more learned and better by conversation and familiar intercourse with a learned and good man, how much more when we hold familiar converse with God. This light enlightens all; no one nears it who does not retire from it a nobler and a better man. Whoever, there­fore, has accustomed himself to hold frequent converse with God, and to seek help from Him, feels himself ever strengthened and encouraged after prayer. In the hour of danger, he says: “O Lord! thus it has pleased Thee. But I doubt not Thou wilt so order matters in Thy great goodness, that, with the temptation, Thou wilt also show a way of escape. I know that Thou wilt advance Thy glory, justice, and truth, however the adversaries may storm and rage. I know Thou wilt stretch to Thy servant the hand of help. And although, in the meantime, I may come into peril of my life, and fall, yet I doubt not Thou wilt, after my death, accomplish Thy work, and ride forth everywhere in Thy glory triumphantly.” In regard to the right mode of praying, he thus expresses himself: “When Christ says, ‘And when ye pray, use not many words, as the heathens do,’ He does not mean to deter us from prayer, but He means to instruct us in prayer, which does not consist in the multitude of words, but in *fervour of faith.* Prayer requires only few words; but, on the other hand, *great devotion, deep feeling.* Prayer is the elevation and ascent of the soul to God; let it be therefore sober, fervent, pure, and simple, without the pomp of words. Many arrows let off at once have a slower flight, being hindered by their feathers; one sent alone flies swifter to the mark.” By prayer, he felt his soul become daily freer from earthly bonds, daily more light from above beam­ing into his soul. “It is with us,” says he, “as with those who go to sea. To them the land appears of much greater extent than the sea; but the farther they stretch out to sea the more they dis­cover what a small proportion the land bears to the sea. Then their eyes behold many sea-monsters, and they are filled with wonder at the immeasurable ocean which surrounds them. So it is with us; so long as we cleave to the dust, and the things of earth, *i.e.,* to our own understanding, we know nothing of the works and ways of God, but when we direct our regards from the earthly to the Divine, then we become acquainted with what fills us with astonishment indeed. But what is the sea of which I speak but the divine providence and economy of all things, the infinite and inexhaustible power and operation of God? Come, then, let us put out to sea, and let us begin the contemplation of the works of God, and we shall discover glorious things. Let us con­sider the wondrous works of God, ever exercising our minds to the contemplation of greater and still greater. Let us get rid to­day of this fault, tomorrow of that, and so gradually advance till we arrive at the perfect man. We dare not stand still, for we are upon our journey, and indeed we tread a very dirty and slip­pery path, and have not yet reached the goal.”

With such a penetrating intellect, consecrated by the prayer of faith, Zwingli strove to pierce deeper and deeper into the counsel of God, which filled him with the loftiest admiration, and which moved him to an intense adoration of the Divine wisdom and goodness. In the following passage, he very happily and beautifully expresses these feelings: “All that happens, we may call it accidental or predetermined, happens through the omnipresent foresight of God, be it in reference to things without life, or to living beings, and to beings endowed with reason and understanding, although we may not plainly recognise it, being sunk through our gross corporeal nature in the deep darkness of ignorance. But when it is given to one to contemplate these events from a higher point of view, O God, what joy he has in the discovery everywhere of the wisdom and goodness of God. Nay, the contemplation of the whole universe, all beautiful though it be, is but weariness, in comparison of the rapture which fills his soul when he ascends upwards to God, and adores Him as the artificer of the whole. With what admiration, for example, of the providence of God, is not a pious soul filled, when it con­siders the case of Jeroboam, how he was ordained of God to divide Israel into two kingdoms, but who was soon faithless to Him who had raised him, setting up golden calves as idols, and thereby bringing ruin, first on Israel, afterwards on Judah. For it was a monstrous act of impiety to seduce the people from the true God to idolatry. The divine counsel, therefore, had been very unwise, to set a man upon the throne, who, in the end, was to be apostate from God, if God had not beforehand resolved himself as to what should happen, and determined to make use of the treachery of Jeroboam. I say when the pious mind considers the consequences here, it is so far from cavilling with God, that it rather admires and praises His decrees. Supreme goodness had determined to turn itself for a season from the Jewish people, and on the other hand, to choose idolaters. Therefore it prepared the event it would bring upon Israel through Jeroboam. For from this time Israel began to sink, till at length it fell under the Babylonian and Roman captivities. The heathen nations who came into its place, triumphed, then, in the knowledge of God. Is not faith, when it sees this, caught with a wondrous joy? Good is ever evolved from that which God operates, even although the matter may have begun with some great crime. Jacob plains over his son Joseph that wild beasts have torn him, while his brothers had perpetrated a fratricidal crime upon him. But what a glad result crowned the whole? The father weened he would die of grief; but that became life and salvation to him­self and his children, and to vast numbers besides, which was begun in crime and blood. Nor is God either unjust or capricious when he visits the father with sorrow, the son with hardship. Or who reproaches a peasant with letting part of his wood stand till the trees become tall and suitable for beams, deals and laths to build a house therefrom, while he consumes another part as firewood? Is not the application of the one part as well as the other advantageous and useful, nay, necessary for the proprietor, so that the part that is burned is actually more useful than that out of which the house is built? Just as little can the misfor­tunes, which befell these righteous persons, Jacob and Joseph, establish an act of violence or of cruelty on the part of God: partly because all things in a truer sense belong to God than the wood does to the peasant, partly because all His works take a happy result, not at the time indeed *when* we wish it, but when it is most fitting, which He alone knows. Herod perpetrated an inhuman act, when he ordered the murdering of the tender helpless babes; and yet two advantages sprang from this cruel deed: one is, that we see Christ escaping, through the guiding hand of God, the wicked design against his life, and that it is vain to strive against God; the other is, that an example is given us how impotent fury, cruelty and fear of losing the kingdom, rage in vain. O! might princes oftener take this to heart in our own days! From the providence of God there arises predestination, or, which is the same, preordination and election. Election is the free resolution, or spontaneous decision of the divine will as to who shall he saved. ‘I will be gracious to whom I will be gracious; and will show mercy on whom I will show mercy,’ Exod. xxxiii. 19, saith the Lord. What is this else but, in a pure sense of sovereignty, saying: ‘I distribute mercy according to my good pleasure, not moved by the prayers or by the misery of those who implore me, but as a free grace-gift of election. For the wicked also cry for help?’ This view becomes clearer and more intelligible when we weigh the words which the Lord spake to Moses to put courage in him: ‘And I will harden Pharaoh’s heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you,’ Exod. vii. 3. From the case of Pharaoh we see that God, by such examples of rashness and obstinacy, will manifest to the world His *power* as well as His *justice.* For when He hardens men so that they strive against Him, there is not the slightest doubt that He does this solely to exhibit to the world in them an example of His justice. The reverse follows, when He makes Moses a leader of the people, and David a king; when He has mercy on the thief dying on the cross; and on Peter, who, in the hour of danger, abandoned him, and shamefacedly denied him; on them He took compassion that He might show examples of His goodness. Paul manifestly alludes to this, when he says, ‘Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth,’ Rom. ix. 18. What else does he mean here but that election and rejection are both acts of God’s free will? The merit of our works is thus undermined. For either election and free grace must fall to the ground, or our merits. For if salvation is acquired by works, it is no longer a free gift. But if it is a free gift, it is no more a reward of our works, as Paul proves in the clearest manner, Rom. xi. But how comes it that deliverance from sin, and that eternal salvation are in so many passages of Holy Scripture, ascribed to faith? Let us see *to whom* faith, this free gift of God, is given.

Faith is given to those who are chosen and appointed to everlasting life; but so that election goes before, while faith follows as a pledge or sign. For thus Paul writes: ‘For whom he did foreknow, he also did predestinate; moreover, whom he did predestinate, them he also called: and whom he called, them he also justified; and whom he justified, them he also glorified,’ Rom. viii. 29. This state­ment very clearly explains our view. Paul intends to show that the predestination and choice of God are the grounds and reasons of our investiture with eternal glory. Is this predestination and election resolved upon, then the man is called by God, not only in the general call, which consists in the outward preaching of the Word, but so that the Spirit opens the ear of the elect to hear, and leads them to attend to that which God commands or pro­mises. Those whom God calls, He pronounces righteous, *i.e.,* He makes them free from sin. Can there thus be any other justifi­cation except that by faith? The whole doctrine of Christ and the apostles goes to prove there is no other acquittance or justi­fication but that by faith. They, however, who have faith are heirs of eternal felicity. And from all this, we recognise that faith is given to them who are chosen. Not as though faith were a work to which the forgiveness of sins necessarily attaches, but because they who have faith in God know beyond all doubt that God is reconciled to them through His Son, and that the debt of sin is cancelled. These, however, are so elected, that their election is not only known to God, but also to them, the elect themselves. Another testimony, to the effect that faith is vouch­safed to the elect alone, we have in Acts xiii. 48: ‘And as many as were ordained to eternal life believed.’ Mark, it was they who were predestined to eternal life that believed. It is thus manifest that they who believe know that they are elected, and that they who are elected believe. When, then, the prize of everlasting life is ascribed to faith, that is attributed to the later act, which serves as the sealing, which properly belongs to the earlier as the means. Faith is the sign of that election by which truly we are saved. If the blossom of election had not preceded it, the fruit of faith would never have shown itself. It follows also, on the other hand, that they who hear the ground of faith, but who comprehend it not, are predestinated and ordained to everlasting punishment. For whoever believed the apostle’s preaching, was chosen to eternal life. And in regard to the reverse case, Christ himself says: ‘He that believeth not the gospel,’ preached and heard, for the words precede ‘preach the gospel to every creature’ is already damned. Unfaith is thus as certain a sign of damnation as faith is of salvation. Accord­ingly we observe, in passing, that those passages of Scripture are to be cautiously taken, in which it is said, believers alone are saved; for this statement has reference only to those who have *heard* and believed. The same holds good with respect to the condemnation of unbelievers. Reference is only made to those who have heard, and yet have not believed. Of the others we cannot judge, no man’s election being known to us. We cannot judge, partly because Paul writes: ‘If the Gentile fulfil the law, he is thereby a Jew,’ showing the law of God written in his heart; partly because Abraham, Isaac, Jacob, the mother of the Saviour, Peter, Paul, were chosen of God already, as children, nay, before the creation of the world, and when they had not faith. It does not hold good, then, in general: ‘Whosoever has not faith is damned,’ but ‘ Whosoever has heard the doctrine of faith proclaimed, and yet *continues and dies* in unbelief, him we can *perhaps* count among the lost.’ For many do not believe when they hear; then only, when they have been apprehended and drawn by the Spirit like Paul. Wherefore this judg­ment can only be pronounced on those who continue in unbelief till death. In this manner the two passages are reconcilable: ‘Whosoever believes not is condemned,’ and, ‘If the Gentile live according to the law, it becomes to him the foreskin of circumcision.’ ‘For if the Gentiles, who have not the law, do by nature the things contained in the law, they who have not the law are a law to them­selves.’ For there stands in the way nothing against God’s electing from the Gentiles such as honour, obey, and, after death, unite themselves to Him. *For His power of election is free.* If the choice stood open to me, I might rather choose the lot of a Socrates, or a Seneca, who not only recognised one God over all, but also endeavoured to please Him, by keeping a pure heart to­wards Him, to that of the Roman pope, who would fain give himself out for a god, or of any of the kings or princes who pro­tect such idolatry. Who is there who admires not the faith of the pious Seneca, who, in the eighty-third year of his age, could write thus to his friend Lucilius: ‘We must live in all respects as if we were conscious of living under the eyes of someone who could penetrate into the innermost of our hearts. And there is One who can do it. For of what use is it to keep things secret from man? Nothing is hid from God. He is near our souls, and comes between us when we are in the midst of our own thoughts.’ Thus far Seneca. Now, who inscribed such a faith as this in his heart? Wherever a man is anxious to do that which pleases God, in that man is religion and faith. And Jethro also proves this, who was filled to such a degree with heavenly wisdom that he even rendered aid to Moses in his legis­lation, the man who spoke immediately with God. The centurion Cornelius is a proof of it likewise, whose alms and prayers were acceptable to God even before the gospel had come to him. God can immediately infuse faith into the hearts of the heathen, which faith they give evidence of, and manifest by their works, as I think, not without good reason, was the case with Socrates, Seneca, and many others. Let none suppose that in what I say my intention is to depreciate or derogate from the glory of Christ, as some falsely attribute to me; on the contrary, what I say glori­fies His name. For whoever will come to God must come to Him *through Christ.* And although the outward gospel has not been preached to those, God can save them through Him. For whoever is saved, is saved through Christ, *i.e.,* through the mercy of God manifested to the world in Christ. For, when Supreme Wisdom saw that man would suffer shipwreck through the fault of a tree, it cast to him a piece of wood (the cross,) to save him, and resolved to pull him ashore, giving him the promise that One, born of a woman, should bruise the head of the common foe; else through his cunning wiles the transgressors had been lost. But this had not been an upright promise on the part of God, if the fruit of this victory had not availed Adam. Adam, however, recognised that this promised seed would not only be for salva­tion to his posterity but also to himself, and the confiding hope he set in it did not deceive him. Now, Adam’s guilt so affected his posterity that only what is corrupt comes into the world; yet Christ’s righteousness has the virtue of rendering this corruption noxious to us. If the question, however, be put, Did Christ restore the whole human family, or only the church of believers? I might shortly answer; Christ has brought, by His salvation, as much good into the world as Adam, by his sinning, brought evil; or, Adam infected the whole mass with original sin, conse­quently Christ has again restored the whole mass. ‘For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.’ (Rom. v. 15.) In short, God’s free election, and the law written in the hearts of all men, are true; notwithstanding those who are elected, and those who do the work of the law according to the law written in their hearts, come to God alone through Christ. For He is the Son for whom the Father has prepared the wedding-feast, and called the guests.”

Penetrated with such a conviction of the grace of God, and adoring the wisdom, justice, mercy, and all-sovereignty of the Highest, our Reformer looked upon himself as an instrument in the hand of Providence, selected for His great work. “Whoever,” says he, “is filled with the Spirit of God, is ever on the alert to do something for the benefit of his neighbour, is unwearied in every good work, and rather is fearful that he may do less than he ought. God’s Spirit is always active in the holy; they are like a windmill on the top of a hill put in motion by the pres­sure of the wind. Let us bear in mind that we are instruments of the divine purposes, which God employs for the execution of His will. We must therefore be active and fervent in the work, not sleepy and slothful, we must not withdraw from the divine work, nor take holiday, but be ever on the alert, and ready to bear a hand to the work. A right recognition of God’s provi­dence is for the holy and God-fearing one of the best remedies against the dangers which threaten them from prosperity and adversity. Are this world’s goods our portion, beauty, health, children, posts of honour? and do we recognise these as gifts of Providence? What a comfort, and what zeal in God’s service does this feeling engender in our souls! Comfort and refresh­ment from seeing that what concerns even the body is the gift of God, and that thus we may enjoy it; zeal and diligence to reci­procate, in no niggardly spirit, what is freely given. From the one feeling gratitude arises, from the other watchfulness over one’s self, and a holy walk. On the other hand, are we afflicted by want, shame, or sorrow, abandonment of friends, contempt, want of success, and do we trace these to Providence? how much are we comforted and reassured in the greatest misfortunes? With what greatness of soul can such a one raise himself above the world, and esteem at a low price all as it lies beneath him. For while he says: ‘This bitter cup is handed to me by Providence, I must drink it, and with unshaken faith overcome by patience; thou art God’s instrument, He will use thee up by using thee, not by leaving thee idle. O happy one whom He calls to His work;’ while he so speaks to himself, he is preparing to give up his life, perceiving the whole world can promise him nothing but all sorts of calamities and troubles. Will not such a saint resign willingly the whole world if it were in his hands? For who would not give up an estate that yielded him nothing but fruit­less pains? And to this very point the believer’s recognition of Providence leads. For, seeing that fortune’s so-called goods are mutable and fleeting, so that they have nowhere a firm footing, shall we not (if we act as reasonable creatures) give all diligence to render our own footing at least firm, and that we do not allow ourselves to be cast hither and thither with them, just as a ship, to escape the storm, steers behind some headland, where it casts anchor? But what else can make us strong against the waves of fate but the contemplation of Providence. This it is that whispers to the manly soul: ‘Do not fancy that this happens by chance; it is done at my command; it must be so; it cannot but be so. If you bear it nobly you celebrate a glorious triumph, not by those who hail the vicious knave who but perpetrates some bloody deed, but by that assembly of the blessed, in which of all the righteous, the heroic, the wise, the learned, the holy, who have lived since the foundation of the world, none fails; where rashness no more passes for courage, hypocrisy for piety, readiness of tongue for learning, nor glibness of tongue for wis­dom. There a Judge decides whom none can deceive, and who also himself deceives none.’ If, however, out of indolence or despair, you flee from toil and exertion, eternal disgrace will be your portion; for the Captain to whom you have been faithless cannot be deceived, for His eye pierces into the most secret recesses of the human heart. Your fault, then, cannot be denied or concealed; for He sees written on our foreheads what we have done, and sees also the sins of others. Although to men you may give your sin another name, you cannot to God.”

Against the dangers, too, which threatened him in the preach­ing of the gospel, Zwingli derived, from the assurance that he was an instrument in the hands of Providence, the most exalted courage. “Would you think to deter me,” he intrepidly exclaims, “from the proclamation and advocacy of truth, by telling me that all who ever undertook it have lost their lives by it; verily, by this argument you make little impression upon me. For I am not ashamed of Christ that He may not be ashamed of me before His Father and the holy angels. Nor did He only die for the truth, but He who was the truth itself died. Why shall I hold up to you the apostles, since countless numbers of Christians, even of philosophers and Pagans had courage to die in the cause of the truth? The doctrine they taught, and for which they died, did not thereby cease to be true; but this is the last resource of the enemy, when he cannot bear the truth nor overcome it; he arms himself to violence, sharpens the sword, throws all into uproar. ’Tis long since I have learned that a saint is not to be terrified thereby, and that blessed is he who is evil spoken of in this world. For the more we suffer shame for the name of Christ here, the greater will be our glory hereafter. I pray the Lord that He may strengthen me, for few were those who endured to the end.”

This lofty courage both to do and to suffer, sprang up in the Reformer’s heart from his familiar intercourse with God in prayer, and from his believing contemplation of the course of God’s providence, and His fatherly guidance of those who put their trust in Him. Let us see how this faith manifested itself, and inspired him in the last conflicts he had to wage here below in the service of his Master.

1. These details are taken from accounts, thoroughly consistent with them­selves, of several of his friends and acquaintances, Myconius, Bullinger, and Bernhard Weiss. Myconius says, in addition, that he always studied and worked *standing.* [↑](#footnote-ref-1)
2. This short letter, as well as the request sent from Basle to the intimate friend of his family, that he might please enlighten his wife upon the object of his journey to Marburg, give us a pretty clear view of the relation in which Zwingli stood to his wife. The education of his children lay chiefly at his heart; for this he besought the grace of God for himself and for her. From his spouse he farther desires that she should take a part, through her prayers, in the struggles for the weal of the Church. The stories, however, about his read­ing satirical verses and polemical writings to her, are to be set down as fables, having their origin in rather an unhappy imitation of Luther’s relation to his Kate. When she sat by Luther at the study-table, and the idle housewife asked, “Doctor, is the Chancellor of Prussia the brother of the Margrave ? “(they were, as is well known, one and the same person,) or when, on the occasion of a quarrel between Luther and Erasmus, she was led to exclaim, “What a nasty toad that Erasmus is,” her position is rather ridiculous than worthy of imitation. [↑](#footnote-ref-2)
3. Zwingli could play all the musical instruments then known, according to the concurring testimony of his contemporaries. [↑](#footnote-ref-3)
4. For this opinion, here, as far as I know, for the first time, expressed, I could advance many historical proofs. As, however, this is not the proper place for these, I confine myself to expressing the wish that those who are interested in the history of our church-music may not overlook the hint here given. [↑](#footnote-ref-4)
5. Hans Raebmann was a native of Thurgau, but brought up in Waldshut, and appointed pastor at Klettgau. Becoming suspected to the nobility of the place as a friend of the Reformation, he had his two eyes burned out by a spoon­like instrument, made red-hot, at the command of Count Rudolf, of Sulz, in the castle of Kuessenberg, after the suppression of the peasant-insurrection, and in this state he was sent, along with two others, who had their fingers cut off, to Waldshut. On the taking of this town he was marched out of the gate to the sound of drums, and pipes, as an object of general mockery. Thus he came to Zurich. In Lusingen his memory still lives in the name of a bridge, which was built under his direction over the Toess, and which is called, “The Blindman’s Bridge.” [↑](#footnote-ref-5)