
Ulric Zumsteg

LIVES THAT SPEAK.

ULRIC ZWINGLE.

BY

ROBERT WILKES GOSSE, B.A.

RECTOR OF BRATTON ST. MAUR, SOMERSET.

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CHAPTER I.

ZWINGLE'S BIRTH AND EARLY LIFE.

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;—

"Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again."—LONGFELLOW.

STANDING upon an elevated spot at dusk overlooking a city or town we see specks of light appearing here and there in the darkening streets below, as the lamplighters go their rounds, illuminating scenes which would otherwise be enveloped in darkness. A spectacle somewhat resembling this presents itself to the mind's eye as we look back in thought at that period of deep interest to every devout student of the history of the Christian Church, the Reformation

period. There is terrible widespread spiritual darkness overshadowing all—the darkness of superstition, idolatry, error, which takes possession of the human soul whenever it puts man in the place of God. That darkness, which has been gathering for centuries, is almost unrelieved by a single ray, till at length we observe one brilliant light appearing in our own island home, burning with a clear and steady blaze, its rays extending throughout the length and breadth of the land. Bishops, Monks, Friars, and Priests—yea, and Popes also—endeavour in vain to extinguish it. That light is the candle kindled by the great "Evangelic" or "Gospel Doctor" of the fourteenth century, John Wycliffe. Standing alone, until his labours began to tell in the conversion of others, he faithfully taught the truth, sacrificing everything to the Gospel, and laying all his talents, every power that he possessed, upon God's altar, to be used by him in His most blessed and honoured service, and for the enlightenment of his fellow-countrymen by means of the Word of God, which he disseminated.

This is followed by another period of darkness, and then we see a number of similar lights springing quickly into existence, one after another, in various parts of Europe, making the spiritual outlook

(so to speak), which was formerly so dark and gloomy, begin to appear quite bright and cheerful. The principal luminaries in this galaxy (as it were) are Martin Luther in Germany, Ulric Zwingle in Switzerland, William Tyndale, Cranmer, Ridley, and Latimer in England, and John Knox in Scotland. We have indeed reason to thank God most heartily for dissipating that overspreading darkness, through the instrumentality of these great men. Let us beware of allowing it to steal over us again, notwithstanding our boasted enlightenment in this nineteenth century, and let us pray that truth may *speedily* prevail, as we know it must *ultimately.*

The subject of this volume is Ulric Zwingle, or Huldreich Zwingli, the Reformer of Switzerland. He was born in the village of Wildhaus (or, the Wild-house), in the valley of the Toggenburg, on the first day of January 1484, about seven weeks after his great German brother Reformer, Martin Luther. His father was the leading man of the village. He followed the calling of shepherd; but he held the influential office of amman, or bailiff of the parish.

The family was an ancient and highly respectable one, and Ulric had relations occupying positions of prominence in the Church. Bartholomew, an uncle on his father's side, was from the year 1487 Dean

of Wesen, and was a man of some eminence in the country; whilst John, an uncle on his mother's side, was Abbot of the convent of Fischingin in Thurgovia. The family at Wildhaus was a numerous one, Ulric having seven brothers, three of whom were older than himself, and one sister.

The village stood some 2010 feet above the level of the Lake of Zurich, and sprang up around its church, which had been erected through the instrumentality of two hermit settlers, the first inhabitants of the valley, who built their cells beside one of the springs that there bubble out of the earth, and form the source of the river Thur. The house in which the Zwingles lived, about a quarter of a league from the church, is said to be still standing, and is thus described by D'Aubigné: "Everything seems to indicate that it was built in the most remote times. The walls are thin, the windows are composed of small round panes of glass; the roof is formed of shingles, loaded with stones to prevent their being carried away by the wind. Before the house gushes forth a limpid stream." The Zwingles, with the other inhabitants of their village, spent their summers upon the beautiful healthful mountain heights minding their flocks, and their winters in the quiet seclusion of their own home.

Ulric's father was not a man who lived apart from his neighbours. He was of sociable habits, and in the long winter evenings he delighted to welcome at his fireside the elders of the village. At such times they would discuss various subjects of general interest relating to the past and the present, whilst the children sat around listening, as children delight to do, to the conversation of their elders, drinking in, and depositing in the various little chambers of their memory, every stirring story that was narrated of the experiences of their ancestors in days gone by, and of events at that time passing around them. They heard of the battles—bloody indeed, but glorious—that had been fought by the brave inhabitants of the valleys, for their own independence; and, as they listened, they felt their young hearts glow with family and national pride. Thus was the spirit of independence, which animated the fathers, fostered in their children, the fathers and mothers of the ensuing generation. Amongst those interested listeners was little Ulric, and by these winter-evening conversations he was no doubt being trained for the great work that lay before him, in the not far distant future, to which in the providence of God he was in due time to be called.

The amman was not slow to observe (what father

is?) the promising disposition, the developing talents, of his fourth son, and he destined him, according to the custom of the times, for the holy calling of the priesthood. A special characteristic of the boy, which shone out brightly in the man, was a natural strong love of truth, and a hatred of everything that was false. "Lying," he was wont to say, "should be punished with greater severity than stealing; for truth is the parent of all virtues." Thus, even from his earliest years, he was a lover of, and seeker after truth, and, guided by the Spirit of Truth, he at length became possessor of that great and inestimable treasure, compared with which all the things of this world sink into absolute insignificance, and was enabled also—and this is the great all-absorbing desire of every noble spirit—to impart it to others.

His good grandmother, and his uncle the Dean of Wesen, took a special interest in the promising lad. The former, following the example set by Lois the grandmother of Timothy, taught him all she was able of the Sacred Scriptures. She was a Roman Catholic, and therefore did not know very much of the Bible; but she valued the holy book, and believed that it contained the revelation of God to man, and that it was able to make its readers wise unto salvation, and so, what she did know she communicated to her

grandson, thus helping to lay the foundation upon which was afterwards to rise the superstructure of a reformed faith. His uncle, Bartholomew, received him, whilst he was still a child, into his own house, with a view to his being trained for holy orders; and very soon he began to love him as a son.

We may imagine how great was the change which young Ulric experienced when he left the quiet mountain village of his birth, and took up his abode in the city of Wesen; and still more so when he proceeded, as he did not long afterwards for educational purposes, to the celebrated city of Basle. Here was a university which had been established in 1460 by Pope Pius II. The city boasted various printing-presses, which were then employed for the reproduction of various ancient masterpieces of art, and which effected a general revival of learning far and wide. Here resided the celebrated Erasmus, and other distinguished scholars and men of learning. In this city, about sixty years before the arrival of Zwingle, a great Council had been held (1431), under the presidency of Cardinal Julian Cæsarini, acting as the representative of Eugenius IV., the then reigning Pontiff, at which the points proposed for deliberation were the union of the Greek and Latin Churches, and the reformation of the Universal Church in its head

and its members, the whole head being sick, and the whole heart faint.

At Basle the promising young mountaineer pursued his studies under one Gregory Binzli, at a seminary known as St. Theodore's School. This man, happily for young Zwingle, did not resemble the majority of the schoolmasters of that age, being gentle, kind, and warm-hearted. Ulric made rapid progress, and displayed great ability in disputation, even at that early age, and he often engaged in wordy contests with champions from amongst the pupils of other schools, and invariably carried off the palm. Such progress did he make in his studies that before long it was found necessary to remove him to a school still more advanced, and to place him under the charge of a preceptor whose capabilities were greater than those of the amiable and affectionate Binzli.

He was now sent by his father and uncle to a school at Bern. At that time classical studies were little engaged in; but at Bern there resided a distinguished classical teacher and poet, known as Lupullus, whose proper name was Henry Woelflin. By him Ulric Zwingle was introduced to the dead languages, and their stores of interesting literature. In these studies he found great delight, and he derived great benefit from them. They helped to expand his mind and form his style;

and they also developed a latent taste and talent for poetry. Music was also amongst his many gifts, and this did not remain uncultivated. He possessed a voice of great beauty, and his singing was consequently much admired. This, with his many other gifts and acquirements, inspired the Dominican monks, at that time bitter rivals of the Franciscans, with a strong desire to initiate him into their order. They endeavoured to persuade him to enter their monastery, and remain there until he was old enough to become a monk. Fortunately, however, his father became acquainted with what was passing at Bern, and hastily removed him from a place so fraught with danger for a talented and inexperienced youth.

He now went to Vienna, and entered at the University there for a two years' course in philosophy. Here he met with other youths of the same nationality as himself, amongst whom were three who very speedily became his companions alike in study and recreation. These three were—Joachim Vadian of St. Gall, who promised to become both a scholar and a statesman; Henry Loreti, also called Glarean of Mollis in the canton of Glaris; and John Heigerlin, a Suabian known by the cognomen Faber, derived from the fact that his father plied the trade of blacksmith. All three became eminent men, but none attained to such emi-

nence as awaited the spirited boy from the Toggenburg, who was now about sixteen years of age.

In 1502, leaving the Austrian capital, he again returned to his native village of Wildhaus. How changed everything seemed to be! It was no longer the delight to him that it had been in the past to climb those mountain peaks, to listen to the babbling stream, and the voices of the mountain flocks. Not that the beautiful valleys had changed, or the eternal hills that towered above them; nor had his affection for the paternal home cooled, or his love to those that dwelt therein diminished; nor had he lost that spirit of patriotism which had been engendered in his child-breast by the stories of the heroism of his ancestors told by that familiar fireside, that had so impressed him during his childish years. No, these things were unaltered; but he had changed—changed in a very marked degree and decided manner. He was the same, yet not the same. It was not that he had grown older merely, that he had increased in stature, that his mental and physical faculties had developed. Had he remained at home during those years of absence instead of visiting other places, as he had, there would not have been this change. He was no longer the simple-minded mountain lad that he was when he left his home. He was now

a scholar, he had dwelt in cities, he had mingled with men of thought; and high ambitions and noble aims had taken shape within his breast, and others were in process of formation. He loved the scholar's life; he had learnt to love the busy city life, and the quiet valley of the Toggenburg had little attraction for him now as a place of permanent abode, and he did not stay there long.

He directed his steps again towards Basle; and he now became independent of his father. Whilst prosecuting his theological studies in this city, he earned his own living by teaching in a school dedicated to St. Martin. During his residence in Basle he graduated as Master of Arts in its University. He had many friends, for he was of a sociable and amiable disposition, and his talents were such as would attract many to him. His musical talents would be especially attractive to persons of cultivation and taste, for, in addition to other instruments, he played the lute, harp, violin, flute, dulcimer, and hunting-horn, and he delighted to lay aside the deep and abstruse subjects which mostly occupied his thoughts, and take up one of these instruments to wile away, with its sweet and soul-stirring melodies, an hour or two of harmless and healthful recreation. His special companions were two Alsatian young men, Leo Juda

and Capito. The former of these was about two years, and the latter nine years his senior.

He now applied himself to the study of the scholastic divinity. This consisted very little, if at all, in the study of Scripture, which must ever be the fountain from which all true theology must be more or less directly drawn. It was rather the study of the school authors, or scholastic doctors, and they took as their pattern the great founder of philosophical reasoning, Aristotle, and making use of his logical and metaphysical principles, applied them to the illustration and explanation of Christian doctrines, and endeavoured thereby to remove the difficulties with which the true theologian is constantly brought in contact, the solution of many of which he must leave till the dawning of a clearer and a brighter day. These reasonings led the "Doctors," and Theologians, and those who studied their works, into labyrinths from which they were unable to extricate themselves, absurdities to which they persistently closed their eyes, and contradictions which they resolutely maintained against all comers.

Zwingle does not appear to have studied for any lengthened period the philosophy and divinity of the schools. He studied it sufficiently to gain an insight into its character and its aims, and, in after times, to

expose its sophistry and its errors; but personally he found it unsatisfying. His heart craved something more solid, something that would satisfy his soul, his inner man, his spiritual personality. He was as a child asking for bread, his Church offered him husks. The Heavenly Father would not give him a stone. Food was about to be placed within his reach.

In November 1505 a new light came to Basle. His name was Thomas Wittembach, "a teacher," says Hardwick, "justly held in very high repute." He was from Bienne, his father being a burgomaster of that place. He was no slavish follower of Rome, and was by no means enamoured of the scholastic divinity. His advent at Basle produced a great change in the current of the religious life of the young student from the Toggenburg valley. It was from him, as Zwingle himself informs us, that he learned the precious truth that the death of Christ is alone available for the remission of sins. Wittembach had studied and taught in the high school at Tubingin, where he had enjoyed the advantage of attending the prelections of Reuchlin, the great scholar and Hebraist. He was a student of Holy Scripture, and was able to study the sacred books in their original languages. In his lectures at Basle he foretold the not

far distant abandonment of the theology of the schools, and the revival of the ancient doctrines of the Church, which were consistent with the Word of God. These utterances made a deep impression upon Ulric Zwingle, for they expressed, in definite words, feelings which he had already entertained, though in an undefined, indistinct manner. He was not alone in this. He was not the only one struck and impressed by the earnest words and spiritual teaching of Wittembach. Others accompanied him as he began to peer through the gap (so to speak) in the mighty wall of their spiritual prison, pointed out to them by the new professor. Amongst these was his friend Leo Juda, a young man of powerful mind and cultivated intellect, of fearless and resolute spirit, but weak and sickly frame.

CHAPTER II.

ZWINGLE'S CONVERSION.

"As long as life doth last I hymns will sing,
With cheerful voice, to the eternal King;
As long as I have being, I will praise
The works of God, and all His wondrous ways.
I know that He my words will not despise,
Thanksgiving is to Him a sacrifice.
But as for sinners, they shall be destroy'd
From off the earth, their places shall be void.
Let all His works praise Him with one accord;
O praise the Lord, my soul; praise ye the Lord."

—LORD BACON.

How quickly does the flight of time, that fleet chariot that speeds us ever onward, pausing not for an instant at the call of any, bear away the careless student days, and bring forward in their place those of life in earnest! The university, the theological seminary, must be left, no matter with what regrets, and the business of life, whatever may be its character, must be entered upon. In 1506, at the early age of twenty-two, young Zwingle left Basle, and entered upon the office of the pastor. In those days preferment was bestowed in a way that now—at

least in this country—would not for a moment be tolerated. Benefices were held by individuals who were not only personally unfit for the cure of souls, but who were not even in holy orders; and one such man would often be possessed of a number of livings. A vacancy occurred at Glaris, and the vacant cure was bestowed, according to the custom of the times, upon a favourite of the Pope's, who was already possessed of several similar offices. He held the post of Pope's equerry at Rome, and his name was Henri Goldi. The people, however, refused to receive this papal courtier for their pastor. They desired that Ulric Zwingle, whose fame was spreading abroad, and who was better known to them as a son of the respected Amman of Wildhaus, and nephew to the Dean of Wesen, might become their priest. The appointment was accordingly made. Zwingle accepted the offer, and his ordination followed soon afterwards at Constance. At Wildhaus on St. Michael's Day, in the presence of his relatives and family friends, he had the satisfaction of celebrating mass for the first time; and his first sermon was preached at Rapperswyl. Towards the close of the year he entered upon his official duties at Glaris.

The sphere was a quiet and secluded one, a great change after the city of Basle. The priests of that

day were not a learned class—on the contrary, they were frequently very ignorant; but he, unlike the majority of his brethren, was passionately fond of literary pursuits. Especially did he take delight in those studies which were then (as it were) just rising from the dead, the ancient classics. In this respect he differed from his great contemporary Martin Luther, who, though himself also an advanced scholar, undervalued these writings of ancient poets and philosophers. Zwingle delighted in them, and his love almost amounted to veneration.

But there was another branch of study which the youthful priest was beginning to see the importance of, which he now found even more engrossing than those wonderful productions of the ancients, and it was certainly more enlightening. This was the study of the Bible, the inspired word of truth. Without that a pastor cannot hope to be able efficiently to perform the duties of his office, which consist in guiding the steps of those committed to his charge along the path of holiness, up to the golden gates of the celestial city, and into the Father's house of many mansions. His classical studies had been a preparation for the study of the Word of God, and now he applied himself to this, devoting himself, as Myconius tells us, with his

whole soul to the search after divine truth, under a deep sense of the necessity of such knowledge in him to whom the flock of Christ is entrusted. He did not, however, wholly forsake his former friends, the classical authors and poets. He still studied them, but first applied himself to the Word of God. He was a scholar, and he aspired to be an orator as well; and therefore, as a help to him in the pursuit of eloquence, he still engaged in classical studies, and especially applied himself to the works of those ancient masters of the art of rhetoric, Demosthenes and Cicero.

At present, though a priest, he was not a converted man; and though he avoided all those grosser sins in which the clergy of those days too often indulged, yet his life was not as sober and exemplary as that of a Christian minister ought to be. His musical ability, and his talents generally, together with his genial disposition, brought him a good deal into society, and led, perhaps, to his being sometimes betrayed into habits of dissipation. He was not, however, anything like an idle priest. His parish was a large one, and he applied himself as well as he could to the performance of his duties as its spiritual pastor. In various ways he endeavoured to improve the condition of his people, and he realised the importance

of giving the youth of his parish opportunities of education. He therefore established a Latin school, which he superintended personally, and in that way he inspired with some of his own literary ardour the young people connected with the principal families of Glaris. When his pupils were sufficiently advanced in scholarship he sent them to one of the neighbouring universities. The result of his labours was the refinement of the people, which led them to abandon those habits of licentiousness by which the men of Glaris had previously been characterised. Their past experiences, in which wars against usurpers and oppressors had played a conspicuous part, had produced a demoralising effect upon them, and Zwingle set himself, with some degree of success, to counteract the baneful influences of the past.

Whether wisely or otherwise, he did not keep himself aloof from the political struggles of the time. He took an active part in them, conscientiously believing it to be his duty to do so; and the cause which he embraced, probably in consequence of his early training and inherited disposition, was that of republicanism. He even went so far as to take the field with his people against the King of France on the side of the warlike Pope Julius II.

The Bishop of the diocese in which Zwingle's lot

was cast, Matthew Schinner of Sion, was one who had risen by his own industry and good fortune from a position of obscurity to one of great power and influence. He had begun life as a poor boy singing from street to street as a means of support, and whilst thus engaged ambition was unexpectedly fired within him by a prophecy uttered by an aged man, to the effect that he would one day be a Bishop and a Prince. From that time the youth determined that he would do his utmost to bring about the fulfilment of the strange and apparently unlikely prediction. He studied at Zurich and Como, and made astonishing progress. He was ordained, and rose rapidly, and obtained the appointment of Bishop of Sion. He was a man of boundless ambition, and cared far more for earthly greatness than for spiritual attainment. The Bishopric did not satisfy him; he aspired now to the Cardinal's hat. In this also he was successful. The King of France and the Roman Pontiff being at war, Schinner offered his services first to Louis, probably thinking that his ambitious schemes would be best furthered by his connecting himself with that powerful monarch, and, by embracing his cause, making him appreciate his services, and value his assistance. He named, however, so large a sum as the price of his interest that Louis declined to give it him. He

therefore went to the Pope, obtained from him the coveted honour of a cardinalate, and promised to aid "the Holy Father" by every means in his power in his contest with France. He then proceeded to win over to the papal side the sympathies of the Swiss Confederacy. In this he succeeded, and, clad in a coat of mail, with a sword of tempered steel girded at his side, he rode as a prince at the head of the Confederate troops, accompanied by the young priest of Glaris, also armed for the battle. The French king now saw that he had acted foolishly in slighting the offer of the Bishop of Sion and rejecting his services. He had not merely lost the aid of one man, but of a whole people, and that a people of valour and fortitude. The Swiss fought with the utmost bravery and determination, and the French were beaten at every point. The Pope, in acknowledgment of the service thus rendered by the Swiss, conferred on the intrepid little army the title of "Defenders of the Liberty of the Church."

What was the effect of this expedition upon Ulric Zwingle? He had gained an insight into Roman policy, which did not tend to elevate the Church in his estimation. Distrust of the Roman Church began to awaken within him, and to loosen the links that bound him to her. He determined to look to a deeper

fountain of Divine knowledge for teaching than that to which he had hitherto looked by the direction of his Church. Scripture being necessarily the fountain-head of Divine truth, he would apply himself more zealously to the study of the Bible, and seek the truth in its sacred pages. In pursuing this study he was not content with merely using the Latin version of the Scriptures which lay at hand, he would study the New Testament in the original Greek. Now, therefore, the excitement of battle over, the sword being restored to its scabbard and the pennon furled, the student-priest returned to his literary pursuits with a new purpose. No longer should the accumulation of classical lore or the acquirement of oratorical skill be his aim, but he would seek to gain knowledge of spiritual things, and ascertain from the sacred writings themselves what really was the truth of God.

He opened the Bible under a deep consciousness that it was not to be regarded as any other book, and that, therefore, it should be studied in an altogether different spirit. He realised that he was about to peruse a book infinitely superior to the noblest of the old classical productions of Greece and Rome; and that, however much he might be impressed with the thought that the heathen poet and philosopher was

the subject of a certain kind of inspiration, the writers of this book were inspired in a wholly different and superior sense. He believed that in reading this book he was reading the words of God Himself, and was, indeed, in the presence of infallibility. Approaching the sacred volume with such reflections as these, he studied it with deep reverence and the humble teachableness of a child, and found it to be a lamp unto his feet and a light unto his path to heaven. He studied the Word, as he himself declared, not for glory, but for the love of sacred learning.

He did not eschew such help as the ancient fathers were able to give him. He studied S.S. Origen, Ambrose, Jerome, Augustine, and Chrysostom, preferring especially the commentaries of St. Jerome. These, however, he used only as helps, not following them in any slavish spirit, but exercising his own judgment as to the correctness of their interpretations. He expressed himself as desirous that the day might not be far distant when Christians would value nothing but the Holy Scriptures. He studied God's Word in the spirit of earnest prayer for Divine teaching. He did not only rely upon his own personal abilities, though these were of such an exceptionally high order. In seeking to understand the Scriptures, he relied

upon the teaching of the Holy Ghost. Some eight years afterwards, referring to the time when he first began really to study God's Word, he said that his experience was that philosophy and scholastic divinity were ever raising objections and suggesting difficulties which he found himself unable to meet. He was thus led to turn from these blind leaders of the blind, and to look for the Divine will in God's Word alone. He then began earnestly to entreat the Lord to illuminate him with His light. The result was that the holy Book became clearer to him by the mere study of the Word, than could have been the case had he perused all the productions of the various commentators, and that notwithstanding an unaccountable feeling of indolence that oppressed him during his reading.

At this time Luther was labouring at Wittemberg as Professor in Divinity. He also was studying the Word of God, and by its leading was making his way out of the darkness of error into the light of God's truth; and, by his sermons to the people, and his lectures to the students, he was endeavouring to inculcate the truth, and draw others into the light. He had not as yet, however, become famous as a Reformer, nor had he risen in open opposition (as he afterwards did) to Rome. The two fires were burning side by side,

the one in Switzerland in the breast of Ulric Zwingle, and the other in Germany with Martin Luther, having no connection with one another, save that they had been kindled and were being fanned into flame by the mighty operation of the same ineffable influence, the third Person of the ever-adorable Trinity, the Spirit of Wisdom, Truth, and Grace. At this period the two great Reformers of the Continent appear to have known nothing of each other. Zwingle had not then heard of Luther, nor had Luther heard of Zwingle. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit," said our Lord to the wondering Nicodemus (John iii. 8). Each of these two men was impressed with one great evangelical principle, which acted as a beacon light to guide him out of the errors and superstitions of the Church of Rome, in which he had been brought up, and enabling him to step forth into "the glorious liberty of the children of God." In the case of the German monk this great principle was *justification by faith:* in that of the Swiss pastor it was *the sole authority of the Word of God.* Though guided by the same Scriptures, the two men followed a somewhat different course from the force of circumstances, and the peculiar bent of their indivi-

dual minds. "Luther . . . . was forced into collision with the Church-authorities by an internal pressure of the conscience, a profound and overwhelming impulse of his moral sensibilities." "Zwingle, on the contrary, had no such reverence for the Church, and no such bond of union with antiquity. . . . . He rose at length to controvert established usages and dogmas of the Church, because he had not found them in his careful study of the Greek Testament" (Hardwick).

CHAPTER III.

GREAT MEN OF BASLE—REMOVAL TO EINSIEDELN.

"Who is the honest man?
He that doth still and strongly good pursue;
To God, his neighbour, and himself most true;
Whom neither force nor fawning can
Unpin, or wrench from giving all their due.

. . . . . .

"Whom none can work or woo
To use in anything a trick or sleight,
For above all things he abhors deceit;
His words, and works, and fashions too,
All of a piece, and all are clear and straight."

—GEORGE HERBERT.

AT this time there resided at Basle the well-known scholar, Erasmus. He was engaged in translating the New Testament out of the original Greek into Latin. This work he published in 1516 with a dedication to Pope Leo X., who had succeeded Julius II. in "the chair of St. Peter," and whose family had long been famous for their encouragement of learning. For this scholar of Basle Zwingle had a very high regard, and he set a very high value upon his works, securing them for his own almost as soon as they

issued from the press. Erasmus also was attracted to Zwingle, and many communications passed between them, and in one of his letters Erasmus congratulated the Swiss on having Zwingle labouring amongst them, seeking to refine and civilise them by his studies and morals. He also praised his talents as being of a very high order. The younger scholar naturally felt a strong desire to make a more personal acquaintance with this man of learning for whom he felt so high a regard, and, with this object in view, he determined at length to take a journey to Basle and pay him a visit. He accordingly went, and had an interview with Erasmus, and wrote afterwards, "There is nothing of which I am prouder than to have seen Erasmus."

One result of this visit to Basle was that Zwingle became acquainted with one whose friendship he afterwards valued very highly, Oswald Geisshüssler, or Myconius, at that time Rector of St. Theodore's School, and afterwards of St. Peter's, in the city of Basle. He was, as Dr. Wylie remarks, "one of the sweetest spirits and most accomplished minds of that age." He was a native of Lucerne, and was about twenty-seven years old. He first studied at Rothwyl, where he had a companion of the same age, named Berthold Haller. Having left Rothwyl, he went to

Berne, and thence to Basle. In 1516 he left Basle, and was appointed Rector of the Cathedral School at Zurich. Myconius was not content with teaching the ordinary school subjects; he sought also to infuse into his scholars a veneration for the Holy Scriptures, and to impart to them a knowledge of the same. He had been badly treated by ruffian soldiers, who, during his absence, broke into his school, terrified his gentle young wife, smashed everything they were able to find, and afterwards, when he endeavoured to avenge the injury, attacked him personally and inflicted upon him serious wounds. A lasting friendship sprang up between the two young men, thus drawn together by similarity of taste and unity of purpose. They were of one mind, not only in literary pursuit and acquirement, but also in religious views and love of the sacred Word.

There was also at Basle another great man, a preacher, named John Hausschein, or Œcolampadius (*light of the house*). He was an intimate friend of Erasmus, and was by him introduced to Zwingle. He was born at Weinsberg, in Franconia, in 1482, of a wealthy family formerly belonging to Basle, and was a particularly precocious boy, being able at twelve years old to compose admirable verses. At Bologna and Heidelberg he studied jurisprudence, and obtained

the appointment of tutor in the family of Philip, the Elector Palatine. After commencing his work as a preacher he was drawn to the study of Greek and Hebrew, as keys to the treasure-house of Divine wisdom, almost indispensable to a teacher of Divine truth. He sought, for this purpose, instruction from Reuchlin at Stuttgart, and in the following year, through the influence of his friend Capito with the Bishop of Basle, he was appointed to the preachership which he held at the time of Zwingle's visit. He preached the simple gospel of the Bible with such eloquence and power that he speedily drew around him large and admiring congregations. He bore a great affection to Erasmus, who presented him with a copy of the early chapters of his translation of the Gospel by St. John. He still used the crucifix in prayer, and, that he might always remember Erasmus at the throne of grace when he presented his petitions before God, he hung the volume upon it.

We may well imagine that his sojourn, brief as it was, amongst such congenial spirits must have been both interesting, helpful, and cheering to the young priest of Glaris. He was obliged to tear himself away from Basle and its attractions, and return to his flock; as he travelled home he carried back

with him a deeper impression than he had ever yet felt of the importance of applying himself with still greater diligence to the study of Holy Scripture, and of making Christ the great centre of his personal life, and the sum and substance of his preaching and teaching. Not only were the eyes of his own flock at Glaris fixed upon him, but the expectation of all Switzerland was to a certain extent directed towards him. His people expected much from this young scholar and preacher, and much they were to receive.

The parochial labours and Biblical researches of the Priest of Glaris were again interrupted, soon after his return from Basle, by a summons to the battle-field. The services of "The Defenders of the Liberty of the Church" were again required by the papal chief to enable him to withstand another assault from France. Though Pope Julius was dead and Leo had succeeded him, and Francis I. was reigning at the Louvre instead of Louis XII., the old war which had brought so much dishonour upon the arms of France was revived by the new potentates, Francis hoping thereby to retrieve the tarnished honour of his country. The Cardinal Bishop of Sion again laid aside his mitre and pastoral staff, and took up instead his helmet and his sword; stepped down from his

episcopal throne, and mounted his charger; exchanged the chanting of psalms for the shout of war, the missal for the warrior's lance, the cope and chasuble for the coat of mail. Then at the head of the Helvetian troops he marched forth for the scene of war, again accompanied by Ulric Zwingle.

The confederate host was not so united a body as it had been on the previous occasion of Ulric's taking the field. By successful intrigues the French infused into the troops of Schinner party-spirit and dissatisfaction, and it required all the fiery eloquence of Ulric, and the episcopal authority of Schinner, to keep the army together at all. The Cardinal and the Priest did not agree in the counsel they gave to the commanding officers, and this increased the confusion. The Cardinal's advice was followed and proved terribly disastrous. The expedition terminated in the battle of Marignon, in which the French gained a great victory over the confederates, who suffered severe losses. Then, as is so often the case, when it was too late, they began to see the mistake they had made, and to regret that they had listened to the advice of Schinner rather than to that of Zwingle, which they now perceived would have been the wiser course. But how vain are such regrets! The past cannot be recalled: let the experience of the past

teach lessons for the present and the future. Zwingle learned by this adventure still more to distrust Rome. He gained greater insight into the spirit and character of the Papacy. He saw the error—nay, the *sin*—that had been committed in leading "the flower of the Helvetian youth" over the Alpine heights to perish in the defence of Papal honour, and the support of the Papal throne, and he determined to use his influence, which had in fact been augmented by the experiences of the late campaign, to prevent the repetition of such warlike excursions in the future. He would now lay himself out, with greater devotion than ever, to the acquirement of Scriptural knowledge, and the spreading abroad of the Gospel of Christ.

A circumstance happened about this time by which the eyes of Zwingle were opened to the fact, that the Church of Rome was wrong in refusing the cup to the laity at the Eucharist. This he did not learn from Holy Scripture, but from an ancient liturgy, some 200 years old, which he found accidentally. He and three of his friends, who were also priests, were together at the house of one of them when the discovery was made. In this liturgy they found the rubric, "After the child is baptized, let the Sacrament of the Eucharist be administered, and likewise the cup of the blood." From this Zwingle inferred

that, at the time this liturgy was in use, the Holy Communion was administered in both kinds. This added a fresh doubt as to the infallibility of the Church, a tenet which Rome imposes upon all her children.

In 1516 Zwingle was removed from Glaris to another sphere of labour. By Theobald, Baron of Gherolds-Eck, he was offered the chaplaincy of a convent in the neighbourhood of the lakes of Zurich and Wallenstadt, dedicated to the Virgin as "Our Lady of the Hermits." This establishment, on the annual festival of the "Consecration of the Angels," was visited by great numbers of pilgrims. At the head of this house was a gentleman-abbot named Conrad de Rechenberg, who, so far from believing all the superstitious teaching, and adhering to all the religious practices of his Church, entertained strong doubts upon the subject of the Mass, and its great central doctrine of transubstantiation. Personally he declined to celebrate Mass at all, reasoning that if Jesus Christ were really present in the Host, he were unworthy to offer Him in sacrifice to the Father; and if, on the other hand, it were not indeed the truth that Jesus Christ was present in the Host, by celebrating Mass he would lead the worshippers to adore mere bread in the place of God, which

would be a still more unhappy contemplation for him.

There was a curious legend connected with this Convent of Einsiedeln. It was said that during the ninth century Meinrad, a monk of Hohenzollern in Germany, built a cell upon this spot, and settled down to the lonely life of a hermit. He was slain by some godless ruffians, and for about a century the cell remained neglected and disused. A convent was then erected to the Virgin upon its site, having a church attached to it. A day was fixed for the consecration of this sacred edifice, and the Bishop and his clergy repaired to Einsiedeln for the purpose. On the eve of the intended ceremony they were kneeling at prayer in the church when they suddenly heard beautiful strains of heavenly music proceeding from some unseen source. On the following day the Bishop was preparing to perform, with the usual ceremonies, the office of consecration, when he was again suddenly disturbed in the same unaccountable manner. The voice of an invisible speaker cried three times, "Stop! stop! brother, God has consecrated this chapel." The Virgin herself, in robes of celestial glory, had descended during the night, accompanied by her Son, and an attendant company of angels, glorified saints, and apostles, and,

standing over the altar, had consecrated the building, so that it needed not the episcopal benediction. This story was confirmed, and required to be believed by all faithful Catholics, by a bull issued for the purpose by Pope Leo VIII. To this lonely convent Ulric Zwingle was now invited to go and take up his abode.

The removal of a Christian minister from one place to another is a time of much solemn thought. There is the looking back over the past ministry, which produces feelings of dissatisfaction, springing from a consciousness of past failure, and regret for past unfaithfulness. There is the looking forward to the untried future, and the sphere at present practically unknown to which he is invited to remove, together with the uncertainty as to what is the right course for him to take—whether to remain amongst his present flock or to remove to the untried sphere opening before him. No doubt such feelings as these passed through the mind of the young priest of Glaris, when he received this offer from the Baron Theobald. He decided to accept it. Several considerations led him to decide to go to Einsiedeln. Amongst these were the following: His influence at Glaris was greatly impaired by the intrigues of the French, and hence he felt that a change was desirable. Einsie-

deln was the resort of many pilgrims, being the most famous shrine in all Switzerland, and amongst these he might hope to sow the seeds of truth, and to instil into their minds a veneration for God's Word. What they thus learnt would be borne by them to the four winds when they returned to their homes, and be as seed scattered far and wide, producing fruit in various parts of the world. Moreover, at the quiet mountain convent he would have greater opportunities of meditation and study than in the larger and busier sphere at Glaris.

The visits of the pilgrims to this celebrated shrine had hitherto been but loss of time and money. Many had come thither in search of bodily healing; for the image of the Virgin there was supposed to possess the power of imparting this: they had usually gone away disappointed. Many more had come probably in the hope of obtaining healing for their sin-sick souls and rest for their troubled spirits. They had travelled far perhaps, and had carefully performed at Einsiedeln everything that the Church directed should be done there; but they bore away with them, notwithstanding, the same heavy hearts which had accompanied them thither. Now, however, things were about to be changed. The light of truth was about to shine forth from the pulpit of that little chapel, the way of

life and health of soul was to be pointed out, and a panacea for every human sorrow and distress was to be offered for the acceptance of every visitor at that quiet little sanctuary and noted shrine. Now, if they would listen to the earnest words spoken in their hearing by the new chaplain in that little mountain church, they would find the pearl of great price which the Lord Jesus came to bestow upon the poor in spirit, they would receive of the Bread of Life which alone can satisfy those who hunger and thirst after righteousness. Faithfully did Zwingle preach the Gospel, which alone can satisfy the soul; faithfully he expounded the Word of God, and pointed the suffering multitude to Christ crucified.

The people of Glaris were very reluctant to part with their priest, having learnt, during his ten years' ministry amongst them, to love him and to value his work. They sought to dissuade him from his purpose, but in vain. He had made up his mind after much prayer and thought, and therefore he could not be persuaded that he was acting wrongly. He had decided that it was right for him to leave, that the call to Einsiedeln was of God, and so he could not be detained. Hence the people had to bid their pastor farewell, but they still clung to the hope that he might return to them again; and it was arranged

by their wish that he should still bear the title of Priest of Glaris, should receive annually part of the stipend attached to the incumbency, and should be at liberty to come back to them whenever he chose to do so.

Zwingle speedily won the affection of his patron at Einsiedeln, the Baron of Gherolds-Eck, and he quickly awakened within him an interest in the Scriptures. He then sought so to guide his studies that "the truth as it is in Jesus" might be the more clearly and definitely presented to his mind. The hearts also of several of the inmates of the convent were won by the attractive manner, the intellectual force, and the spiritual power of their new chaplain, whose preaching was so different from that of any other priest they had ever known, and whose words went home to their hearts, impressed their consciences, and comforted their spirits, as the words of preachers seldom did.

Whilst Zwingle was doing good in this remote spot, he was also gaining intellectually and spiritually himself. He proved the truth of the Scripture statement, "He that watereth shall be watered also himself" (Prov. xi. 25). The study of the Bible proved an inestimable blessing to him, as it does to all who, in the spirit of faith and prayer, in humble dependence upon God, engage in it. The Word

of God became increasingly precious to him, and he gained a growing power in the exposition of it. Being anxious to have a copy of St. Paul's Epistles, which he could carry upon his person, and so have continually at hand, he applied himself to the transcription of them. He also committed them to memory. Thus he increased in the knowledge of the Word of God, and at the same time he was gaining insight into the superstitions of the Church of Rome, and the deceptions practised by the priesthood upon the people. No place could have been more favourable for this than the position he now occupied at this famous shrine, where he came in contact with so many people of all sorts and conditions, especially at the great festival of the "Consecration of the Angels." One result of his preaching was a marked diminution in the number of pilgrims resorting to the shrine, and, though this led to a loss of fees to himself, it was a matter of little regret to him, when he contemplated that it was an indication of good done by the dissemination of Gospel truth. In 1518 the convent was visited, amongst others, by a learned man from Basle, a Doctor in Divinity, named Gaspard Hedio, who describes the impression made upon him by the earnest, powerful, fiery eloquence of Ulric Zwingle. He mentions especially the effect of a

sermon on the text, "The Son of Man hath power on earth to forgive sins." He remembered it long, and frequently spoke of it with great admiration. He admired the depth of thought which Zwingle's preaching exhibited, the solemn earnestness of the preacher, the easy copious flow of language which he had at his command, the penetrating power of his utterances, and — last, but not least—the clearness with which he expounded evangelical truth, and set forth the glorious Gospel of the grace of God. He felt irresistibly drawn to the eloquent preacher, and greatly desired to hold conversation with him, but lacked the opportunity. In the hope of meeting Zwingle he hovered about the precincts of the monastery, being deterred from entering by an unaccountable shrinking. At length he mounted his horse, without meeting Zwingle, and thoughtfully departed to his home; ever and anon, as he rode slowly away, turning his head, and looking regretfully back at the receding walls of the mountain retreat which contained a treasure of such great interest.

Zwingle's influence in the Swiss Confederation, and the position he had taken as a defender of the Papal interests in the war with the French, prevented his being visited by the Papal authorities with the punishment which would no doubt have been meted out

to him under other circumstances. He was visited at Einsiedeln by his Bishop, Cardinal Schinner, and by the Papal legates Ennius and Pucci. Before these powerful personages the humble chaplain did not tremble, nor did he in the least retreat from his position as a Gospel teacher; but he spoke to them plainly and boldly. He urged the need of reformation in the Church, and resolutely declined to alter the tenor of his teaching in the slightest degree, unless they could prove to him that his doctrines were scripturally wrong. He would preach the Gospel with the help of God, and sooner or later that preaching would make Rome totter unless she conformed herself to it. He had received a pension from the Pope, and this he would continue to hold only on the understanding that he should still be at liberty to preach what he believed to be the truth. This was conceded, and additional honours were bestowed upon him, and through Cardinal Pucci's interest the sinecure of *acolyte to the Pope* was conferred upon him.

CHAPTER IV.

ZWINGLE AT ZURICH—HE OPPOSES SAMSON.

"Who is she that says in pride,
'As a queen I sit and reign—
To me who speaks of widowhood,
Of poverty and grief and pain?'
She it is, the harlot-bride
Of the world's Christ-hating King—
She it is who speaks, in pride
Of her vain imagining;
She the true chaste spouse who mocks—
Bride of Christ, elect of God,
Who the heavenly Bridegroom loathes;
Scorns, yet dreads His iron rod.
Decked in scarlet, gems, and gold,
Can she be a widow—she
Who the mystic sceptre sways,
To whom millions bow the knee?"—H. BONAR.

Two short years have barely rolled away since Zwingle went to Einsiedeln, and now, at the close of the year 1518, we find him again on the move. He has been elected by vote to a preachership in the collegiate church at Zurich. This, being a position of greater prominence, would necessarily give him greater opportunities of usefulness, and would be a more suitable sphere for the employment of his oratorical

powers in the proclamation of evangelical truth. Hardwick observes, "His efforts had at this period a threefold tendency — to vindicate the absolute supremacy of Holy Scripture, and establish what he deemed a juster method of interpretation; to purify the morals of the citizens; and to recall the Swiss Confederation to those principles of independence on which it had been founded." The College into which Zwingle was now introduced consisted of eighteen canons, founded by Charlemagne some seven centuries previously, "to serve God with praise and prayer, to furnish the Christians in hill and vale with the means of public worship, and finally to preside over their Cathedral school."

His election was due to his friend Oswald Myconius, who was now residing in Zurich as Principal of the Cathedral school. The canons of Zurich were not a very hard-working class of individuals. Toil was not at all to their taste; in fact, they liked to take life easy, amusing themselves with hunting and falconry, preferring such pastimes to the more arduous duties imposed upon them by Charlemagne's deed of foundation. The duties of the Cathedral, however, must be attended to, and therefore, as they did not like to do it themselves, they obtained the appointment of canon for a priest who was willing to work,

and was of sufficient ability for the due performance of the required offices. They gave him amongst them a small additional stipend, and he became a sort of curate (as it would be called amongst us) to his brother canons, and, so far as he was able, performed their duties for them. This post became vacant, and Myconius thought of his friend the Chaplain of Einsiedeln, and conceiving that the advantage to Zurich as a city and to himself as an individual would be great if he could procure the appointment for Zwingle, he mentioned his name to the Provost of the Chapter, who had already heard of the talents and accomplishments of the young priest. The whole city was moved at the prospect of the now famous preacher and scholar coming to reside in their midst. The result was that Ulric was elected to the vacant post. He visited Zurich, and talked the matter over with his friend Oswald, and decided to accept the offer.

Zwingle, however, was not elected to this post without opposition. A man of his views and principles was quite certain to have many enemies in a cathedral city like Zurich, and these enemies were not prepared to admit the reforming priest into the pulpit of their Cathedral without making an effort to keep him out. Other candidates were, therefore, put forward, in the hope of excluding Zwingle. One of

these, a Swabian, named Laurence Fable, gained access to the Cathedral pulpit and preached a sermon, which led to the circulation of a report that he had been elected. This reached the ears of Zwingle, who was still at Einsiedeln, and he wrote to his friend the schoolmaster inquiring as to its accuracy, and was informed in reply that Fable would always remain a fable, information having been received by those in authority that he was the father of six boys, and held already more than one benefice. Ulric's opponents then proceeded to circulate reports derogatory to his character as an ecclesiastic, some of which (as he confessed with shame and anguish to Oswald) were not wholly without foundation, as regarded the earlier years of his ministry previous to his conversion. He was, however, as he declared, in no sense guilty of the viler faults imputed, and, as regarded his life at the time of his election to Zurich Cathedral, was innocent of them all. In due time the suspense in which all parties interested had been kept was brought to a termination. On December 11th the election took place. There were in all twenty-four electors, and of these a majority of seventeen voted for Zwingle, so that there was no question as to the validity of his election. In this may be traced the hand of Providence. God was arranging the Reformation in Swit-

zerland, and at the right time He brought His chosen instrument from his quiet mountain retreat into the midst of the great city, which was the chief town of the Swiss Confederation. From the Cathedral pulpit of that city Zwingle would be able not only to speak to the people of Zurich, but to the whole of Switzerland, the influence of the chief city being felt throughout the land.

On Saturday, January 5th, 1519, his thirty-fifth birthday, Zwingle for the first time mounted the pulpit of Zurich Cathedral. An expectant crowd, gathered from various parts of the city, drawn together by his fame as a scholar and preacher, was ranged before him. He at once boldly opened the New Testament, and commenced a series of expositions of St. Matthew's Gospel, which he continued until he had finished the book, thus laying before his hearers the life-history of the Saviour consecutively, as it is presented in that Gospel. He endeavoured especially to enforce the two great principles with which he was himself so strongly impressed—viz. *the infallibility of the Word of God, and the completeness of the satisfaction made for the sins of man by the death of Christ.*

It was with much distress that the inmates of the Convent of Our Lady of the Hermits heard of the intended departure from amongst them of their talented

chaplain, though they, at the same time, rejoiced that he, for whom they felt such esteem and affection, was being promoted to a sphere of greater prominence and influence. Those who had adopted Reformation principles could not but congratulate him on his having increased opportunities of proclaiming Gospel truth. They requested him to mention the name of a man who would be a suitable successor—one from whom they need not fear a reintroduction of those superstitions and errors which had been expelled by the faithful and fearless preaching of their present priest. Zwingle replied to the mourning and anxious Baron Theobald of Gherolds-Eck, with whom the appointment rested, that he had a little lion for him, a simple-minded and prudent man, deeply taught in the mysteries of Scripture, and mentioned the name of his former friend, a companion of his student days at Basle, Leo Juda, who was accordingly appointed to the vacant charge. Zwingle then, as says Merle D'Aubigné, "embraced his friends, quitted the solitude of Einsiedeln, and arrived at that delightful spot where rises the cheerful and animated city of Zurich, with its amphitheatre of hills, covered with vineyards or adorned with pastures and orchards, and crowned with forests, above which appear the highest summits of the Albis."

On his arrival at Zurich he was received by the

Cathedral Chapter, the Provost presiding. He was duly informed respecting his duties, the greatest stress being laid upon the due collection of the ecclesiastical revenues. Zwingle, whilst prudently guarding himself against needlessly exciting the fears of the Chapter, candidly told them that he intended to preach the Gospel fully and faithfully, and to expound the Scriptures, and that he should commence by going through the Gospel by St. Matthew, supporting and justifying this plan by the ancient practice of St. Chrysostom and St. Augustine. He now definitely resigned the benefice of Glaris, that he might apply himself without any distraction to the duties of his sphere, so replete with glorious prospects of usefulness. His preaching—so earnest and faithful, so scriptural and evangelical, so suited to the needs of erring mortals—attracted great crowds of people of all sorts. Many who had given up attending the services of the church altogether, having been disgusted by the avarice, selfishness, and sinful lives of the clergy, and finding that they gained nothing from their sermons, now returned to the house of God to listen to Zwingle's Gospel. Things were greatly altered now, and many went away from the Cathedral glorifying God for sending such a man into their midst, and for having permitted them to listen to such blessed tidings of peace and salvation.

He met with much opposition from the clergy, both regular and secular, monks and priests, because it was not to their interest that the people should be fed with anything more than the husks of the Gospel, the mere skimmings of the surface of the truth, abundantly mingled with an unwholesome, poisonous concoction of superstition, idolatry, and falsehood, that their souls might continue lean and starved, whilst the bodies of their spiritual guides grew fatter, fed by the credulity of their ill-taught flocks. There was little prospect of the faithful preaching of the Gospel bringing in revenues for an idle, dissolute, and ignorant priesthood. There was little likelihood that the exposition of the Word of God would elevate, in the eyes of the multitude, the Pope and the authority of the Church. Rather they might expect that it would result in the curtailing of the power, authority, and revenues of the ecclesiastical body, and therefore the papal party, who fed themselves and fed not the flock, were filled with alarm when they observed the growing influence of the bold and intrepid preacher, who had the almost exclusive monopoly of their Cathedral pulpit.

Though thus busily engaged in the performance of his duties in the large Cathedral city, he did not neglect the cultivation of his mind, and the exercise of those talents which were not brought actively into

play in the prosecution of his official labours. He continued to apply himself diligently to those studies which he had pursued in the comparative quiet of his country sphere. He made the most of the early hours of the day. At daybreak he was in his study reading, writing, and translating, studying especially the sacred tongue of the Old Testament Scriptures. This he continued until ten o'clock, when he turned to other pursuits till two. He was as devoted to music as ever he had been, and when he was able to turn from more serious occupations he delighted to apply himself to its cultivation, so that he gained the nick-name of the "evangelical lute-player and fifer." When Faber once reproved him for his fondness for his lute, he justified himself by reminding him that David was "cunning in playing" the harp, and by means thereof drove out the evil spirit that afflicted Saul, and observing that if he were able to appreciate the notes of the heavenly lute, the evil spirit of ambition and greed of gain would speedily, in like manner, depart from him. Nor was the lute altogether a mere source of pleasure to him. His skill in playing was brought into requisition in gaining influence with the younger members of his flock and winning their affection, and he set to music some of his own sacred songs, and sang them from time to time for their edification.

Ulric Zwingle was not one of those mean-spirited trucklers to the rich and powerful, so often found amongst the professors of Christianity, who bring so much reproach upon their profession. He treated all, whether rich or poor, with the same consideration, honouring true nobility wherever he found it, whether in the cottage or the mansion, and realising that *all* souls, with whatever outward condition they might be clothed, were equally precious in the sight of God, and were, therefore, to be equally the care of the minister of Christ. Now he would sit at a feast in the house of the great, the wealthy, the powerful; and then he would be found equally at home, equally agreeable, equally anxious to please and to edify, at the frugal board in the humble dwelling of the poor. Thus Zwingle in Switzerland, as Luther in Germany, laboured earnestly for the spread of the truth, and, whilst himself increasing in spiritual knowledge and evangelical light, he sought to infuse into the minds and hearts of all whom he could influence, whether noble, student, merchant, mechanic, or peasant, the Gospel of the grace of God, which offers pardon, salvation, and peace, as the free gift of God. He laboured to inculcate the great truth which St. Paul enunciates in Rom. vi. 23, "*The wages of sin is death;* but THE GIFT OF GOD IS ETERNAL LIFE, IN JESUS CHRIST

OUR LORD;" that there is only one way of salvation, and that is through the great and all-sufficient sacrifice of "the Lamb of God that taketh away the sin of the world."

In 1517 the people of Rome were terrified by what appeared to their superstitious minds as a prodigy threatening what they are pleased to term the "Holy Chair" with some impending disaster. The "Holy Father" (so called) was seated in state, performing a very important function, that, namely, of presiding at the election of thirty-one new cardinals, when suddenly a terrible storm broke over the City of the Seven Hills, the scene (according to a very doubtful tradition) of the espiscopate of St. Peter. Loud peals of thunder stunned and electrified the Pope and his minions, and fearful flashes of lightning illuminated the awe-struck faces that looked silently one upon another. The marble figure of an angel standing upon the top of the Castle of St. Angelo was struck and thrown to the ground, whilst another bolt, penetrating the roof of one of the churches of the "holy city," struck a statue of the Virgin and babe, shivering to atoms the infant Jesus. A third bolt, striking the image of the Apostle Peter, wrenched the keys from its hands. There was that going on in Germany and Switzerland at that very moment, which might well make him who resided at

the Vatican, and his Cardinals, Bishops, and Priests, tremble for the safety of their erring Church. Men were studying the Bible, they were presuming to think for themselves, they were consequently becoming enlightened, and they were diffusing Gospel light about them. This was the rising storm that threatened Rome; threatened to cast down her images, destroy her ornate, idolatrous ritual, shake the triple crown from the head of the Sovereign Pontiff, and lay the whole fabric of lies and errors in ruins, so that one stone might not be left upon another. Some of this work of demolition has been accomplished by the spread of the truth; but much remains yet to be done. It shall be done ultimately—if it be not accomplished before, it shall be destroyed with the brightness of Christ's coming.

The form of error that first brought Luther into open antagonism with the Church of Rome, the sale of indulgences, had also to be met and combated by Ulric Zwingle. A pardon-monger, like the vile Tetzel in Germany, travelled through the Swiss cantons hawking those abominations of Rome. The name of this seller of pardons was Cordelier Bernardin Samson, a Franciscan friar, guardian of the convent at Milan. He was a very successful merchant in these spiritual commodities, and had had considerable experience in

the trade in times past. He knew how to get at the pockets of the rich, and how to induce the poor also to part with some of their hardly-earned wages. The promise of pardon of any sins, not only past but future, for a small payment, was too great a temptation to be resisted; and rich and poor, courtiers, knights, merchants, tradesmen, artisans, labourers, and beggars, flocked to the churches to swell the congregations and increase the wealth of the Franciscan pardon-monger. How awful is this doctrine of indulgences! What can we think of a Church that sanctions such proceedings as this, and makes profits by working upon the credulity and ignorance of the people?

Samson, after travelling far and meeting almost everywhere with success, with a heavy purse, and growing effrontery, at length drew near to Zurich. He expected no doubt to meet with the same reception there as he had experienced elsewhere. He expected that the people would flock about him led by their priests, and little thought that a man of power and unflinching courage was preparing for a resolute opposition. Zwingle, at the time of his arrival, was paying a visit to his former flock at Einsiedeln, and on being informed of the intended visit of Samson to Zurich, he hastened back to the capital eager to confront this agent of the devil's.

In leaving Baden Samson did not depart in quite the exultant fashion in which he had bidden farewell to some of the other towns he had visited. Contempt for the indulgence traffic had been manifested there by one individual. During the first few days all was success, and large profits were made. He then determined to walk in state around the Cathedral churchyard chanting the burial service. Whilst thus engaged he suddenly paused, as though his attention were arrested by something startling that he beheld, and pretending to see the spirits of the dead passing quickly from purgatory to glory, he pointed upwards shouting, "Ecce volant! — Behold how they fly!" This he repeated several times, and, on the last occasion, as he was rapturously gazing upwards pretending to see the flying spirits, imagine his amazement and chagrin when from the top of the Cathedral steeple there floated down upon him and his followers a cloud of feathers, and a man appeared above waving an empty bag and shouting, "Ecce volant! ecce volant!" Enraged at this indignity, Samson threatened the man with death by burning; but the citizens defended him, saying that his mind was deranged. After this the pardon-monger thought it prudent to leave Baden without delay. His indulgences having been thus turned to ridicule, he did

not know how far this spirit of independence exhibited by one man, and exciting laughter in others, might prove infectious, and therefore he thought it prudent to retire.

From Baden he made his way to Zurich, touching *en route* at Bremgarten, and selling pardons to the country folk as he passed along. A priest of the name of Bullinger, father of the Reformer of the same name, Dean of Bremgarten, was one of those independent and resolute spirits who ventured to oppose the sale of indulgences. He would not have his people gulled and robbed by a wandering monk, just because he carried in his wallet bulls from the Pope authorising him to do what no man could possibly have the power of doing, viz., bestow pardon for past offences, and licences for future sins. When, therefore, Samson demanded an opportunity of offering his merchandise to the people from the pulpit of his church, Bullinger refused to allow it, and, though threatened and denounced by the enraged monk, who pronounced upon him (as he professed to be empowered to do upon those who opposed him) the greater excommunication, he stood his ground, refusing to have anything to do with papal bulls which had not been legalised by the Bishop of the diocese. Samson, therefore, was forced to swallow his passion

as best he could, and to leave the place without gaining access to the pulpit of the parish church. At Zurich he had to meet a mightier champion of the reformed principles than Bullinger of Bremgarten, and he was determined to oppose him to the utmost. All Zwingle's eloquence and influence should be employed in humbling this haughty pardon-selling monk, and prevent his entering the city. Samson was informed during his journey thither that he might expect a strenuous opposition from Zwingle, but he only laughed, and scorned the idea of his doing him any harm. He would speedily, he said, close his lips. But he underrated Zwingle's power, as he was shortly to discover to his discomfiture.

A man possessed of the gift of eloquence, coupled with prudence in its use, a fearless, determined, and unfettered spirit, great influence with the people, supporting a cause which has thoroughly captivated his spirit, and of the rectitude of which he has no doubt, and having at his command the use of the principal pulpit of a great city, is not one whose power an opponent can afford to despise. Such a man was Zwingle. He was fully conscious of the power he possessed in Zurich, he felt that power to be a great responsibility, and he determined to make the most of the time that remained to him ere the man who was

carrying on that abominable traffic in indulgences should arrive, in preparing to give him such a reception as the character of his mission appeared to him to demand. He mounted the Cathedral pulpit, boldly and plainly he warned the people against the seller of indulgences who was approaching the gates of their city, telling them that man had no power or authority to forgive the sins of his fellow-men, that prerogative belonging to God only. He compared the pardon-monger to Simon the sorcerer and Balaam the false prophet, dubbing him an ambassador from the king of darkness, and remarking that the indulgences led rather to hell than to heaven. He directed the people to Christ as the one who was able to pardon, and as willing as He is able. There, he told them, he had himself obtained pardon, and whenever he felt burdened on account of his sins he fled to Him for deliverance. "Buy the indulgences if you will," cried he, "but be sure of this, that you are not absolved thereby." Bullinger also arrived at Zurich from Bremgarten complaining of the treatment he had received from Samson; and the Council of State, influenced, on the one hand, by the rhetoric of Zwingle, and, on the other, by the complaints of Bullinger, decided to oppose his entrance into their city. Hence, as Samson was preparing to make his usual pompous

and stately entrance into Zurich, he was met at its gate by a deputation from the Council, offering him the cup of wine which it was usual to present to those who passed the city gates on any mission from the Pope, and informing him that his presence within the gates of the city was not desired. He was not, however, to be put off so easily. He pretended to have some matter of importance to communicate to the Council, in fact that he was entrusted with a message from "His Holiness," and on this plea he was admitted to their presence. He had not, however, anything important to say, and was therefore speedily dismissed, having first, by order of the Council, very reluctantly, removed the ban which he had laid upon Bullinger. Then, in a high state of dudgeon, he passed on his way, with his waggon-full of coin, which he had accumulated during a journey of some eight months by the sale of his paper pardons.

CHAPTER V.

THE "GREAT DEATH" AT ZURICH.

"Mortals! around your destined heads
Thick fly the shafts of Death,
And lo! the savage spoiler spreads
A thousand toils beneath.
. . . . . .
"Since then in vain we strive to guard
Our frailty from the foe,
Lord, let me live not unprepared
To meet the fatal blow!"—COWPER.

VERY terrible is the onward march of any great plague. It spreads from place to place, carrying with it everywhere fear, suffering, sorrow, and death. All hope that they may escape; but, as the foe comes nearer and ever nearer, that hope becomes more and more forlorn, and the cheek of the gayest becomes pallid, the stoutest heart quails, as the news goes from mouth to mouth that the fell disease has actually assailed the town or city in which they live. What can they do to stem its progress, to ward off the impending evil? Nothing but cry to the God of heaven. Many a voice is then raised in suppli-

cation to which prayer has been an unwonted exercise, and their thoughts are turned upon death who have never thought seriously upon it before.

The plague known as *the Great Death* visited Switzerland soon after Samson's departure, and the people of Zurich were not spared the visitation. The plague broke out in August 1519, on St. Lawrence's Day, and continued until Candlemas, 2500 souls being borne by it into eternity.

At the time of the outbreak Zwingle was absent from his sphere of labour. His arduous toils had told upon his bodily strength, and the physicians had ordered him away for a time of relaxation at the baths of Pfeffers, and in obedience to this advice he had torn himself away from his attached parishioners and pupils in search of health. Here, amongst the invalids who had resorted to this place, he came in contact with Philip Ingentinus, a professor at Friburg, whose sympathies he enlisted on the side of the Reformation, and who thenceforward became a supporter of that great movement. Thus he ever had the great cause of truth at heart, and laboured continually for its promotion. Whilst he was at Pfeffers he was informed of the outbreak of the Great Death at Zurich. Had he been a man of less courageous and devoted spirit he would probably have

congratulated himself on his absence from the city at such a time, and would perhaps have thanked God that he was at a safe distance from so terrible a form of plague; but this was not his disposition. He was not as the hireling caretaker, who deserts the flock in the season of trouble; but rather as the faithful shepherd whom the cry of trouble or need brings quickly to the side of any sufferer within the fold, that he may administer such help as may lie within his power. He returned without delay to Zurich, and day by day and night after night attended the suffering and dying, taking Christ with him to the bedsides, and administering comfort by leading them to the Great Physician of souls.

These self-denying labours were, however, before long brought suddenly to a stop. He himself took the malady, and was soon laid prostrate, and brought to the verge of the grave. He had known little of sickness in his own person, his constitution being particularly robust, but this attack was a very severe one, and he now needed himself the consolations which he had administered to others. These he found unspeakably precious to his soul. Christ was present in His servant's chamber of sickness, and the consciousnesss of that Divine presence strengthened and confirmed his faith, and rejoiced his heart. He

expressed the confidence that he felt in God in some simple verses, which have been thus translated into English :—

"Lo ! at the door I hear death's knock !
Shield me, O Lord, my strength and rock.

"The hand once nailed upon the tree,
Jesus, uplift—and shelter me !

"Willest Thou, then, death conquer me
In my noon-day ? . . . So let it be !

"Oh ! may I die, since I am Thine ;
Thy home is made for faith like mine."

His malady grew more severe, his strength became feebler, and his friends despaired of his life. His mind still turned to Christ, and he found His consolations abound ; and he continued :—

"My pains increase : Lord, stand Thou near,
Body and soul dissolve with fear.

"Now death is near, my tongue is dumb ;
Fight for me, Lord, mine hour is come !

"See Satan's net is o'er me tost—
I feel his hand . . . Must I be lost ?

"His shafts, his voice, alarm no more,
For here I lie Thy cross before."

Many prayers rose to heaven on his behalf from those who loved him, and to whom he had so faithfully ministered the Word, many of whom he had been

instrumental in leading to faith in Christ. A report that he was dead spread throughout Switzerland and Germany, and caused much grief in many places. His brothers at the Toggenburg receiving no news from him, wrote in great anxiety begging him to let them know how he did. God still had work for him to do in His great vineyard, and "man is immortal till his work is done." Hence the prayers were heard, and Zwingle, instead of going down to the grave, was called back again to the world, and after the crisis was passed began to revive and get better. Then he tuned his lyre to a more joyful song of thanksgiving and praise, and sang—

"My God, my Sire, heal'd by Thy hand,
Upon the earth once more I stand.

"From guilt and sin may I be free!
My mouth shall sing alone of Thee!

"The uncertain hour for me will come . . .
O'erwhelm'd perchance with deeper gloom.

"It matters not! With joy I'll bear
My yoke until I reach heaven's sphere."

The sickness proved a blessing to Zwingle. He felt himself drawn closer to the Saviour, and when health returned he went forth again into the Lord's vineyard to labour with equal zeal, and to render a still more refined and disinterested service, to hold up

before the people a Saviour who had grown, by His revelation of Himself to him in the furnace of affliction, still more precious to his own soul, to tell of deeper experiences of His love and faithfulness, and to speak more feelingly of the comforts of His grace. We may well imagine how intensely solemn, both to the preacher who had so lately been down to the very portals of the grave, and to the people who had watched by the sickbed of many a beloved friend who had been struck down and carried into eternity by that awful visitation, must have been the first gathering in the Cathedral after the plague had been removed. In the following year another trial was sent him from the loving Father's hand. His younger brother, Andrew, died at the Toggenburg of the plague, and this caused his loving spirit great grief, the brothers having been much attached to one another, and having for a time shared the same roof at Zurich, as well as having spent their childhood together in their native home. He also lost about the same time the valued companionship of Oswald Myconius, who through the interest of Xyloctect, a Canon of Lucerne, was appointed Head Master of the Collegiate School in that his native city. Here he quietly and patiently, but amidst much opposition, made known the Gospel that Zwingle was teaching at

Zurich. At length, however, in 1522, he was compelled to leave Lucerne, and return again to Zurich, turning away, in the spirit of St. Paul, from the city that refused the Gospel and ill-treated its messengers.

Zwingle's spirit was cheered amidst these depressing circumstances by a visit which he paid to Basle, in the beginning of 1520, in company with Bunzli, his former tutor at Basle, and now Dean of Wesen, thus renewing the acquaintances of former years in that seat of learning. Their former friends were rejoiced to see them again in their midst, and Zwingle was the means of encouraging and strengthening them in the truth. He also visited Baden, and engaged the Curate, Stäheli, an enlightened and earnest man labouring under a worthless priest, to go to Zurich and assist him in his work there, offering him residence in his own house. He had also another helper named Luti, and the three dwelt together, and laboured for the Gospel with great success and blessing.

Thus reformation truth advanced steadily in Zurich under the preaching of Zwingle, and from Zurich and its Cathedral pulpit the light extended far and wide in various directions, dispelling the darkness, the ignorance, the superstition, which it is the interest of Rome to foster, and which therefore ever dogs the footsteps of the Papacy. The religion of the Roman

Church is one that suits the worldly mind: it offers no food to the soul. God was now breaking to the people of Europe the Bread of Life. The preaching of Christ was beginning to infuse life into many souls.

CHAPTER VI.

ZWINGLE MEETS WITH OPPOSITION— HIS MARRIAGE.

"Be true to God; forsake not Him, and you
In all your griefs forsake He never will;
The true of heart have found Him ever true;
And this I say, who having known much ill,
Do now affirm Him faithful to fulfil
All promises—and boldly say that He
In all my griefs hath not forsaken me."
—TRENCH.

IN 1521 war broke out again between the Emperor and the King of France; and the Pope, after making overtures to both monarchs, at length formed an alliance with Charles, and called upon the people of Zurich to support him in the conflict. Against this Zwingle resolutely raised his voice. The other Swiss cantons had decided to aid the French, and if the people of Zurich sided with Leo, the result would be a split in the confederation, and brother would have to take the field against brother. The Bishop of Sion, Cardinal Schinner, was commissioned by the Pope to secure the allegiance of Zurich, and hence Zwingle, the humble chaplain of Zurich Cathedral, found himself

in unequal conflict with the proud military Bishop at whose side he had ridden forth to the battlefield on a former occasion. Each exerted himself to the utmost to influence the citizens of this important town, the one for Leo, and the other against taking any part in the projected campaign.

The agent of the Roman Pontiff was successful, and an army of Zurichers, numbering 2700 men, marched forth to fight for the proud Prelate whose yoke Zwingle was endeavouring to lift off the necks of his countrymen. He was cast down indeed, but did not allow himself to brood over his troubles. God still continued to bless his efforts, and he felt that, though he had not yet succeeded in preventing the arms of Zurich being borne under the imperial banner, God was still owning his labours, and would bring good out of apparent evil. His preaching became more earnest and powerful than ever. "Never will I desist," said he, "labouring to restore the ancient unity of the Christian Church."

For four years Zwingle had been preaching the Gospel in Zurich Cathedral, and he believed that the people were now sufficiently schooled to receive changes in their mode of worship. He therefore commenced preaching more distinctly reformation doctrines, applying himself first to the subject of tradition, by means

of which so many things contrary to the Word of God were taught. The subject of fasting, and of eating meat on prohibited days, came to the front in consequence of certain of the people of Zurich having abandoned the Church's custom, and adopted the habit of eating meat on all days alike. The Romish party, always averse to independent thought and action, were alarmed at finding that the people were thus neglecting fasting without having purchased the usual indulgence from the "Holy Father." The irregularity was due to words spoken by Zwingle during the course of an exposition of the First Epistle to Timothy. A representation was made to the Bishop of Constance respecting "the evils" resulting from Zwingle's preaching, in which he was spoken of as the destroyer rather than the keeper of the Lord's fold.

The Bishop lost no time in acting upon the information thus received, and he sent at once his suffragan, or coadjutor Bishop, Melchior Bottli, with two other deputies, Dr. Brendi and John Vanner, to institute an inquiry, and to endeavour to settle the matter under dispute. As it was growing dark on the evening of April 7th, 1522, Zwingle's studies were suddenly, and somewhat unceremoniously, interrupted by the hasty entrance of his colleague Luti, with the startling intelligence that the Commissioners of the

Bishop of Constance had arrived in Zurich, that a great blow was preparing, and that all the supporters of the ancient customs were astir, the priests having all received a summons to attend a meeting in the Cathedral Chapter-Hall early on the following day.

The meeting took place as arranged, and Zwingle defended himself in the presence of the Bishop's Commissioners, speaking with boldness, power, and effect, and thereby silencing his adversaries. On the 9th an assembly of the Great Council of two hundred Senators of Zurich took place. Here again, in the presence of this august gathering, Zwingle boldly upheld the doctrines he had taught. He did not deny that to some fasting might be beneficial, that if any chose to fast, not only during the forty days of Lent, and at other prescribed seasons, but all the year round, they had a perfect right to do so; but he claimed that noue should be *compelled* to fast, nor should any be put out of communion because they refrained from doing so. He expounded his views of *the Church*, therein differing from the deputy Bishop, as comprising all believers in Jesus Christ, the Rock, from whom St. Peter received his name on account of his faithful confession of Him. His triumph was complete, his opponents having nothing to answer, and John Vanner, one of the Bishop's deputies, was

convinced by Zwingle's reasoning that he was right, and became a convert to his views. The people exulted in his triumph, and from Germany there came a greeting of commendation to the bold Reformer of Switzerland, dubbing him "The Glory of Reviving Theology." The Council decided that the question of fasting should be left in abeyance until some authoritative exposition of the doctrine should be forthcoming, which they requested the Bishop of Constance to obtain from the Pope. Meantime the faithful were instructed that the Lenten fast should still be observed, and that meat should not be partaken of on prohibited days. On the 16th of the same month Zwingle published a dissertation on *the free use of meats.*

The enemies of Gospel truth did not rest here. They did not lay down the cudgels at the first hard blow from their adversary. Error is always persistent, and has great vitality. There was continual plotting against Zwingle. The Papists, after their first repulse, only advanced with greater caution, avoiding as much as possible exposing themselves to the strong blows of the Reformer's powerful reasoning. One day a letter from an unknown friend was placed in his hand containing an earnest warning of the snares that beset him on every side. He was urged never

to eat food out of his own house, or prepared by any but his own cook, as poisons of a deadly nature were being prepared for his destruction by men within the walls of Zurich who were plotting against his life. The letter closed with a declaration of friendship, and an assurance that at some future time his correspondent's identity would be known. On the day following, his colleague Stäheli was stopped by a clergyman as he entered a church, who addressed him with these mysterious words, "Leave Zwingle's house forthwith; a catastrophe is at hand!" The Reformer had no fear. He trusted in God, and He delivered him, and kept him in perfect peace. "Let them come on," cried he; "I have no more fear of them than the lofty cliff has of the waves that roar at its feet." This was no empty boast, it was no mere bravado: it was the real expression of the feeling of his heart.

Soon afterwards he was attacked at a meeting of the Cathedral Chapter by an aged Canon named Hoffman in a somewhat lengthy paper not written in the kindest spirit. The allegations were speedily and effectually met by Zwingle, who in a few words silenced his accuser, giving him, as he said to Myconius, "a shaking such as an ox does when it tosses a heap of straw into the air upon its horns." The

Bishops of Constance and Lausanne issued pastorals to the clergy of their respective dioceses speaking in the severest terms of those who were sowing heresies amongst the people, and who were disparaging the holy rites and customs of the Church. These Zwingle (having no fear of their august authors) undertook to answer in a pamphlet entitled "Archeteles," the meaning of which is "the beginning of the end." This answer was very complete. His references to the Bishops were respectful, and the spirit in which the pamphlet was written was such as became a Christian minister contending for the truth.

So far Zwingle's opponents had very little reason to congratulate themselves on the result of their efforts to put down the Reformation, and to close the lips of its powerful advocate. They were fighting against God, and therefore could not succeed. But they knew not what they did. As St. Paul verily thought in himself that he ought to do many things contrary to the name of Jesus of Nazareth, so many of Zwingle's opponents were thoroughly conscientious in their opposition, and believed that they were indeed doing God service by their defence of the Papacy and the doctrines and practices of the Church of Rome. This was not the case with all. Some opposed the Reformation, and endeavoured to silence its advocate,

because it was their own personal interest to do so. Hence, some impelled by zeal for God, which, however misdirected, we cannot but respect, and others urged on by private aims, Zwingle's enemies did not desist from their endeavours. At a meeting of the Diet, the Supreme Council of the Helvetic Confederacy, sitting at Baden, commissaries of the Bishop presented themselves, and laid complaints before them to the effect that erroneous doctrines and innovations in practice had been introduced by certain persons under the jurisdiction of the national assembly, and that the authority of the Bishop had been treated with contempt. From the Diet the Papists had reason to hope for some satisfaction, for not long before an order had been issued (the first of its kind) that "priests whose sermons produced dissension and disorder among the people should desist from such preaching."

This edict they now proceeded to put into force. A preacher of Protestant truth, upon whom their eye happened to fall, and who lived at Fislispach, not far from Baden, named Urban Weiss, was taken and imprisoned, though afterwards released on bail. It was not long before the news of this arrest by order of the Diet reached Zurich. All eyes were turned on the man against whom, everybody knew, Rome was

launching her bolts, though she was doing it, with her usual subtilty, by a round-about way, not daring to make a direct attack. What would Zwingle do now? Would he desist from his preaching, would he turn aside from the truth, would he be alarmed at the storm that was brewing and draw up his bark upon the shore of the temporising policy upon which the adversary so often took refuge, or would he launch more boldly forth trusting in the great Ruler of all storms, and committing his frail bark to Him, confident that He, who had commenced the good work, would in due time perfect it, no matter who might oppose? Those who really knew the Reformer could have no doubt as to which course he would pursue, and those who were in doubt soon saw that he feared nothing. To an injunction of the Council of Zurich that nothing should be preached that would endanger the public peace, Zwingle boldly answered that he felt himself unable to comply with it; that he was determined to preach the Gospel at all costs. It was thereupon decided by the Council, in defiance of the clamours of the regular clergy and other Popish partisans, that the "doctors should be laid aside, and nothing be preached but the Gospel."

In June of the same year Zwingle retired to Einsiedeln, and gathered around him as many of the friends of

the Gospel as he was able, for mutual encouragement, prayer, and consultation upon the prospects of the great cause they all had at heart, and the best ways of advancing the Reformation, and spreading abroad the truth. Two petitions were signed by the members of this Protestant assembly—one addressed to the Bishop of the Diocese and the other to the members of the Diet. These petitions set forth briefly the leading tenets of the Reformers, and prayed that the preaching of the Gospel might not be interfered with, and that the marriage of priests might be authorised. They begged also that the national assembly would consider whether the promulgation of doctrines so pure, so scriptural, so devout, could do otherwise than improve the lives and morals of the people, and remove those evils which were so prevalent in their midst. The petitions signed by this devoted band of Christians made little impression upon those to whom they were addressed, save that it roused them to renewed persecution, and led to the expulsion from Lucerne of the poor Protestant schoolmaster, Oswald Myconius. The petitions, however, must not be considered to have been, by any means, waste paper. It is something to have a clear definition of doctrines. It is something to make a decided protest against error. It is something to be banded together in

support of a common cause. This was a source of strength to the Reformers. Each one knew that he was not standing alone in his opposition to Rome. The protest also did much in influencing the humbler classes, both amongst the clergy and laity, to begin to think for themselves, and to study Scripture by the light of their own reason, looking to God for the teaching of His Spirit, instead of pinning their faith to that which they were taught by their priests on the authority of the Church's infallibility. As a result of this conference the Reformers became a united body, linked together by a bond of brotherhood, instead of being as straggling individuals contending single-handed for the faith.

Zwingle also preached about the same time in the nunnery of Œtenbach, where ladies belonging to families of the higher classes of Zurich immured themselves by taking the veil. These poor recluses knew nothing of Gospel truth, for hitherto only Dominican Friars had been permitted to preach in the pulpit of their chapel. Zwingle preached there by command of the Great Council of the City, his subject being *the clearness and certainty of the Word of God.* The poor benighted inmates of the nunnery listened to these Gospel truths, which were so new to them, and eagerly drank them in, to the refreshment of their thirsty souls.

The Reformer also had a dispute with a French monk of Avignon, named Francis Lambert, who, during a visit to Zurich, preached, at Zwingle's invitation, in the Church of Our Lady. He was, in the main, an enlightened man; but, during the course of his sermon, he showed that he was still in error upon the subject of the invocation of the Virgin Mary. Zwingle openly in the church expressed his disagreement with Lambert upon this point, whereupon the monk challenged the chaplain to a public discussion in the Conference Hall of the Chapter. Having accepted the challenge, Zwingle opened the discussion, speaking from ten o'clock till two, and enforcing his views with arguments drawn from the Old and New Testaments. Then his opponent, instead of defending the invocation of Mary, as all expected him to do, simply arose, and, with hands clasped and eyes upraised to heaven, fervently tendered his thanks to God for having thus brought him to a clear knowledge of the truth; and he declared his determination henceforth in all his tribulations to call only upon God, and to cast aside his beads. Then, mounting his ass, he rode away from Zurich, intending to visit Erasmus at Basle and Luther at Wittemberg, with a view to his further establishment in the faith.

More and more as Zwingle looked at the teaching

of the Church of Rome in the light of Scripture, he detected its errors. Amongst others, he saw that the doctrine of the celibacy of the clergy was unscriptural. He saw that, according to the Bible, *all* may marry if they will, and that St. Paul, in describing what a bishop ought to be, in his First Epistle to Timothy, mentions particularly that he should be "*the husband of one wife.*" He looked round upon the state of the Church, and thought of the many scandals which resulted from the compulsory celibacy of the Roman priesthood, as well as the grossly impure lives that some of the clergy lived, and their unchaste intercourse with many of their female "penitents" and parishioners. He knew that some of the more enlightened priests who desired to avoid immorality, and to put temptation away from them, had become married men in defiance of the laws and doctrines of their Church, and he determined to follow their example. He was acquainted with a lady of Zurich of high respectability and great beauty, and of unblemished character, named Anna Reinhardt. She was a widow of great piety and enlightenment, and he had many opportunities of observing her life. He believed she would be a real helper to him, and he determined to invite her to become a sharer of his fortunes. His offer was accepted, and Anna became

his bride. But Zwingle, strong in so many other ways, manifested some weakness in this affair. He kept his marriage strictly a secret, fearing that the minds of weaker brethren might be scandalised if it were generally known that he had so far deviated from Roman custom as to enter the married state. The Protestant churches have happily broken through this long-established custom, and bind no such heavy burden as celibacy upon the necks of their ministers. Compulsory celibacy, and vows of perpetual virginity, are wholly without scriptural warrant; though, if any man or woman choose voluntarily to live unmarried that they may devote themselves without distraction to the Lord's work, such a course is quite consistent with the Word of God.

CHAPTER VII.

THE SIXTY-SEVEN ARTICLES—RELIGIOUS COMMOTIONS.

"I saw the expectant nations stand,
To catch the coming flame in turn;—
I saw, from ready hand to hand,
The clear, though struggling, glory burn.

"And oh, their joy, as it came near,
'Twas in itself a joy to see;—
While Fancy whispered in my ear,
'That torch they pass is Liberty!'

"And each, as she received the flame,
Lighted her altar with its ray;
Then, smiling to the next who came,
Speeded it on its sparkling way."—MOORE.

IN the early part of 1523 some commotion was caused in St. Peter's Church at Zurich by Zwingle's old friend and college companion at Basle, Leo Juda, who late in the previous year had come to Zurich from Einsiedeln as Curate of St. Peter's Parish, Oswald Myconius having taken his place as chaplain at Einsiedeln. Entering the church one day, Leo Juda was surprised to find the pulpit occupied by an Augustinian monk, who in his sermon was informing the

people that man was able of himself to satisfy the requirements of Divine justice. Leo felt unable to keep silence. He could not let these poor people go to their homes from the church in which he was accustomed to officiate with this erroneous doctrine still sounding in their ears. He arose and addressed them in calm and earnest tones. "Reverend father," he said, "hear me for an instant; and you, good people, remain in your seats, whilst I speak to you in a way that befits a Christian." Then in a few brief words he proved to them from the Holy Scriptures how false was the teaching they had just listened to, and that man is utterly impotent to save himself, and must be saved *by Christ*, through His atonement on the cross. The little congregation was at once divided. Some endeavoured to chastise the unorthodox priest, whilst others defended him. They were immediately summoned before the Lesser Council of the city, hastily assembled for the purpose of settling this dispute and quelling the little disturbance. Zwingle stepped forward and stood beside his friend, and requested permission to hold a public disputation to discuss the question at issue between the two parties. To this the Council agreed, and the 29th of January was appointed as the day on which the conference should take place. The news that a disputation was to be

held spread rapidly through the country, and the clergy came together from all parts. The greatest interest was aroused. It was a conference between the two great parties, the Reformers and the Papists, in the presence of the Great Council of Two Hundred.

Zwingle prepared an exposition of Gospel truth in sixty-seven articles or theses. The Bishop of Constance was invited to be present, and he sent as deputies the Chevalier James D'Anwyl, grand-master of the Episcopal Court, Faber the vicar-general, who had once been favourable to the Reformation, but was now a decided advocate of mediæval doctrines and practices, together with various doctors of theology. God's Word was to be the ultimate court of appeal, and the German language was to be used. Bullinger remarks, "There was much wondering what would come out of it."

The day arrived, and at six o'clock in the morning six hundred persons, comprising citizens, visitors at Zurich, nobles, clergy, and scholars, were gathered together in the Town Hall of the city, full of excitement and expectancy. A burgomaster, named Marx Roist (or Roust), an aged military commander, side by side with whom Zwingle had fought at Marignano, presided. He was a strong supporter of the Reformation, though a son of his was an officer of the Papal

body-guard. A table was placed in the centre of the Hall upon which lay open Bibles in Latin, Greek, and Hebrew. Beside the table sat one who was an especial object of notice to all who entered, the great Gospel champion, Ulric Zwingle. He was quite calm; because, though he realised his own personal weakness and insufficiency, he rested in Christ the strong one, with whose help, he knew, he was able to do all things, and by whose teaching he expected to gain the victory that day.

The President, rising, opened the discussion with a brief address, stating the object of the gathering, and he invited any who had anything to say against the doctrine of Zwingle to speak at once. D'Anwyl then stood up, and stated that as deputies of the Bishop of the Diocese they were present not to dispute, but to gain information as to the nature of the divisions by which Zurich was troubled, and to endeavour, if possible, to remove their differences, and make peace between the dissentients. Zwingle then said that he had been preaching the Gospel in Zurich for over four years, and that during that time Christ had been his only theme. He laid his theses before the assembly and challenged his enemies to come forward, and show in what respect his doctrines were erroneous. He was prepared to answer, and to maintain the scripturalness

of his teaching. Faber then suggested that a General Council being about to meet at no very distant date at Nuremberg, they might then hope that their differences would be settled. Zwingle thereupon gave a powerful and impressive address in defence of the Gospel, showing by scriptural references that the doctrines he taught were capable of being proved by God's Word, and were, in fact, drawn therefrom.

Then followed a long silence, interrupted only by a voice from a distant part of the Hall which asked significantly, "Where are now those valiant fellows, who talk so loudly in the street? Come on, step forward, your man is here!" Sebastian Hoffman, a Reformer of Schaffhausen, next stepped forward, and observed that he had been driven from his city for preaching against saint-worship, and he challenged Faber to prove from the Scriptures that the invocation of departed saints is of God, and not an invention of man's. To this solemn adjuration the vicar-general deigned no reply, having no doubt none to offer. Leo Juda also appealed to him, earnestly begging him to set him right if he were wrong in preaching Christ as the only Mediator, and in pointing sinners to the cross as the only way of salvation, giving proofs from the Word of God.

Thereupon Faber rose; but did not appeal much to

Scripture. The Bible would not serve his end. "The sword of the Spirit" was a weapon which he had little skill in wielding. It is a weapon of which Rome is not fond. He therefore made small use of it, merely taking it up, and giving (so to speak) one or two useless thrusts into the air. His reasoning, if such it might be called, was drawn from the fathers, and the service-books of the Church, and carried but little weight. The morning conference was at length brought to a close by exhortations addressed to the citizens of Zurich by Hoffman of Schaffhausen and his brother Reformer from Bern, Sebastian Meyer, to remain steadfast in the Apostle's doctrine, and to continue in the path which they had so happily begun to tread. The triumph of Zwingle at this conference was, in the estimation of those present, very complete. He had silenced all opponents. It now remained to hear the decision of the Great Council, which was to be given in the afternoon.

After dinner accordingly another meeting was held, and the decree of the Council was read. It was to the effect that Zwingle, not having been proved to be in error in his teaching, should not be prevented from preaching the Gospel, and that in other parts of the Canton the same, having been proved to be agreeable to the Word of God, should be preached from the

various pulpits. After the reading of this decree Faber stood up and said that, had he been previously informed of the contents of the theses, he would have been able completely to refute them in every point from church authority, and also from Scripture. He would do so even then, he declared, only the discussion must be held at Cologne, Friburg, or Paris. Zwingle expressed himself as quite willing to meet him anywhere, on condition he were furnished with a safe-conduct, and were given the same opportunities of speaking as had been accorded to Faber and his colleagues at Zurich. The vicar-general concluded by observing that if there had not been any Gospel at all men might live in peace, love, and holiness. This so disgusted the audience that they at once rose and left the building. The conference was ended and Zwingle was triumphant.

But the armoury of the Papacy was not yet exhausted. It still had weapons by which it might hope to reduce the obstinate priest, and bring him to terms. It had dazzling prizes to offer which many would do almost anything to obtain. These were now offered to Zwingle. The Burgomaster's son, with Einsius the papal legate, came to Zurich shortly after the disputation with offers of promotion. He might have almost anything he chose short of the Papal chair.

What a bribe was this! But Zwingle was not to be corrupted. For him the Cardinal's hat had no attraction, and the Bishop's mitre would have pressed heavily upon his head. His one desire was that "the law of truth" should be "written upon his lips," and that a crown of eternal reward should hang over his head. He cared as little for the bribes and fair words of the Pope, as for the hatred of the people of Lucerne, and the libellous and abusive report of the conference published by Faber on his return to Constance. To this report a reply was sent by some of Zwingle's supporters at Zurich, in a pamphlet entitled "Hawk-pluckings." He laboured not to make a name for himself, or to obtain promotion, or to be honoured amongst men; but to uplift and honour Christ. To this end he strove to set the Gospel before men in its purity and simplicity, to show that *faith in Christ* is the one and only way of salvation and life, and that good works, holiness of life, uprightness in word and action, deeds of charity and devotion to God's service, form the *fruit* of faith in Christ, the result of living union with the Saviour, the consequence of salvation. It has always been the policy of the Church of Rome to represent salvation as resting upon foundations different from this, and therefore Gospel preachers have never found favour in the eyes of that Church. If she be-

stows her honours upon such, it is not because she approves of their faithful preaching, but rather to win them over to support her views. In this way she has closed the lips of many who have known and begun to preach the truth, and so has wound about them the serpent coils of obligation and fear of humiliation. Zwingle was not to be won over in this way; Christ had really made him free.

Those were times of commotion and upheaval, as is always the case when reforming agencies are in operation. Some took the side of Zwingle: others that of the Church of Rome: others again, seeing that perfection was to be found in neither party, or fearing the sweeping changes of Zwingle, though perceiving the errors of Rome, kept aloof from the controversy altogether. In Zurich, Zwingle ruled; but the people of Lucerne were strongly opposed to him and his doctrines. They proceeded to a practical exhibition of the hatred which they bore to the Reformer. They were not able to do him any personal harm, as he was beyond their reach; but they showed what they would do if they could. They announced *the Passion* of Zwingle. An effigy of the Reformer was made, a scaffold was set up in a public place, and, amidst immense popular excitement, and loud cries that they were about to put the "heretic" to

death, they dragged the effigy to the scaffold, and there burnt it, forcing some of the people of Zurich then in Lucerne to be present at the indecent ceremony, and to witness the mock execution. Zwingle heard of what was going on at Lucerne, but he was determined that nothing of that sort should hinder him in his work, or disturb in the least degree his peace of mind. He continued his expositions of Scripture, and still went on with his reforming work.

He now commenced some alteration in the Cathedral services, with the abolition of various things which were felt to be burdensome by the people. Hitherto they had been obliged to pay fees for the baptism of their children, the burial of their dead, the performance of the last rites of the Church for their dying friends, the tolling of the bell at their funerals, and the erection of tombstones over the graves of their departed.

These various charges were now abolished. The Canons were no longer to be idle drones, they were to conduct the services in the various city parishes. Much of the Church money, which had hitherto been expended by the Church dignitaries in idleness, was applied to the establishment of training colleges for ministers, and schools for the children. Expositions of Scripture were given daily by able men, and life

began to take the place of death, and spiritual energy was substituted for deadly slumber.

Whilst the people of Lucerne were actively showing their animosity towards the doctrines of Zwingle, some of the people of Zurich were as actively manifesting their hatred to the principles of the Church of Rome. This took the form of the public destruction of an image standing outside the city gates. A German treatise, entitled, "The Judgment of God against Images," the production of a young and fiery priest, who had imbibed the principles of the Reformers, named Louis Hetzer, was published about this time, and produced a great sensation, rousing to injudicious action the more hot-headed of the reforming party. At Stadelhofen stood a crucifix richly ornamented with elaborate carving, and before it there frequently knelt a crowd of devotees, who came thither expecting to receive some special blessing by presenting their petitions at its feet. This image, and the superstitions practised in connection with it, excited within the more zealous Protestants of Zurich great indignation and horror, which increased every time they passed in or out of the city gates and came near the spot where it stood. A worthy man, a shoemaker of Zurich, named Hottinger, who was afterwards martyred at Lucerne, was especially annoyed

by the existence of this idol, and one day, as he was standing musing before it, his mind filled with thoughts of a very different character to those which occupied the minds of the pilgrims that resorted there for worship, the owner of the figure, a miller of Stadelhofen, suddenly came up. Hottinger accosted him in a not very neighbourly spirit, and asked him when he intended to remove that idol. The miller retorted that he was not bound to worship it because it was standing there. "But," replied Hottinger, "are you not aware that God's Word forbids the use of graven images?" "If," responded the miller, "you are authorised to remove the images, you may remove this one." This was enough for Hottinger; having received, as he considered, the permission of the owner for the removal of the image, he determined to act upon it, and that without any needless delay. A few days afterwards he proceeded thither with a number of companions. They dug a trench around the image, and very soon pulled it to the ground. A loud cry was raised against this act by the anti-reforming section of the citizens, and Hottinger and his companions were accused of sacrilege, and declared to be worthy of death. The iconoclasts were even apprehended by order of the Council, though no punishment was then inflicted upon them.

Soon afterwards another event of a somewhat similar kind occurred at St. Peter's Church. Early one morning the images, jewels, and various costly things belonging to the altar of that church mysteriously disappeared, and no trace could be found of them. Suspicion fell upon the incumbent, Lawrence Meyer, who, a short time previously, had been heard to express an earnest desire that they might be turned into money, and the proceeds distributed amongst the many cold, hungry, and sickly people who were often to be seen standing round the doors of the church asking alms. Meyer was brought before the Council, but as the matter could not be definitely traced to him, or his supposed guilt be proved, nothing was done to him beyond temporary imprisonment.

These events compelled Zwingle to deal with the subject of image-worship in the pulpit more plainly and decidedly than he had hitherto ventured to do. In his discourse he showed the difference between figures set up in the churches for merely ornamental and æsthetic purposes, for the adornment of the house of God, and those that were erected for the adoration of the worshippers. Images placed in the churches and elsewhere merely for ornament were not to be condemned; those set up for worship were not on any account to be tolerated. He showed also that

pictures and carved images might be used for the instruction of the unlearned, and as a reminder to the people of sacred things, and that, when answering this purpose, they should not be destroyed. When, however, images were placed upon the altar, he pointed out, they encouraged idolatry, and, in fact, were used as idols, and therefore ought to be removed. Whenever an image had been used as an object of superstitious veneration, as was the case with the image at Stadelhofen, then, he held, it ought to be destroyed. He justified Hottinger and his friends in their desire to have the idol cast down, and explained that they were not guilty in the sight of God of sacrilege, nor were they worthy of death, though he disapproved of the violent way in which the work had been performed, and of their taking the matter into their own hands, and without any authority throwing down the image. He also pointed out that, though some might say that they did not honour, reverence, or worship the image of wood, stone, or metal, but that they paid their homage to the saint whom it represented, or to the Lord Jesus, yet that they called these images by the names of the saints or of Jesus Christ, instead of referring to them as *representations* of their objects of reverence. He reminded them, finally, that we never hear of the apostles offering to God worship through

images, as they professed to do; but that, on the contrary, God everywhere rejects such worship.

Thus Zwingle reasoned, and cast oil upon the troubled waters. A step forward was taken by the Reformation, and though no doubt many still felt aggrieved, others gained information upon the subject; and every advance that is made in the number of those who give up error, or see more correctly, is so much gained by the cause of truth. The Reformer must not despise the day of small things, but let him be thankful for every indication of progress which is vouchsafed him. Zwingle therefore still thanked God, and took courage.

CHAPTER VIII.

DISCUSSION ON IMAGES AND THE MASS—OPPOSITION OF THE DIET.

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar!
Who follows in his train?

. . . . .

"A noble army—men and boys,
The matron and the maid—
Around the Saviour's throne rejoice,
In robes of light array'd.

"They climb'd the steep ascent of heaven,
Through peril, toil, and pain!
O God! to us may grace be given
To follow in their train!"—HEBER.

IN October of 1523—the year in which Pope Adrian, after a brief reign of less than twelve months' duration, was succeeded by the reserved and crafty Clement VII. —it was resolved that another disputation between the opposing parties in Zurich should be held, the subjects to be discussed being *Image-worship* and *the Mass*. Invitations were sent to the Bishops of Constance, Coire, and Basle, to take part therein, each of the

Swiss cantons (twelve in number) was requested to send a deputy, and the University of Basle was asked to send a representative. These invitations were declined by all except the two cantons Schaffhausen and St. Gall, who sent their deputies. The people of Unterwalden, in declining to send representatives, took the opportunity of informing Zwingle that, if he fell into their hands, they would so treat him that he would endeavour in future to avoid those errors of which he had been guilty. The disputation, however, was not unattended. Nine hundred persons assembled in the Town Hall, including the Great Council of the city, and three hundred and fifty priests. In the centre of the hall sat Zwingle, supported by his friend Leo Juda, and upon a table beside them lay the Bible in the original tongues. Zwingle had previously preached a sermon in the Cathedral, and now they had come together for disputation.

Zwingle was the first to speak. He commenced by discussing their authority for meeting together, as they had to decide points of faith and worship, a duty which had hitherto been claimed as the sole prerogative of Popes and Councils. This led him to discuss the subject of the Church, its constitution, origin, and authority. He held that the Church, which was the same in India, and all over the world, as at Zurich,

was that great spiritual body of which Christ is the only Head; that the Bible was the source of her teaching and her laws, having been given by the inpiration of God, and therefore containing a revelation of His will; and that they could make no mistakes so long as they took their doctrines from the Word of God, the foundation of religious truth.

The discussion on *Images* was then commenced by Zwingle. He set forth the great Reformation principle that the use of images in worship, being contrary to the teaching of God's Word, is unjustifiable, and should therefore be discontinued. Having enunciated this principle, he committed the discussion of the subject to his coadjutor, Leo Juda. He ably proved from Holy Scripture that images should not be employed in religious worship.

On the other side rose an aged canon, who about five years previously had recommended the election of Zwingle to his post in Zurich Cathedral, named Conrad Hoffman, the same who about two years before had attacked him in the Cathedral Chapter. He caused some amusement by giving an account of his residence, when a lad of thirteen, in the house of a great scholar named Dr. Joss, who, he said, always gave the advice that the discussion of such subjects as that upon which they were then assembled together had better

be avoided. "Let us, therefore, wait for a Council: at present I shall abstain from disputation, and will obey the Bishop's orders, even though he may be a knave!" Several priests spoke in defence of images and pictures, one suggesting that they were as a staff to the weak Christian, and that removing them was taking that staff away. They did not, however, reason from the Scriptures, and their arguments were easily confuted. The day began to wear away, and the names of certain priests were called by the President, who were reluctant to take up the cudgels, one being said to be asleep, whilst another had sent his Curate in his place, and he was not prepared to answer for him. At length Hoffmeister of Schaffhausen rose and said, "The Almighty and Everlasting God be blessed, that He hath in all things vouchsafed us the victory." He then urged the Counsellors of Zurich to destroy their images. "This," said Zwingle, as the people were departing, "has been child's play. A weightier matter lies before us." He referred to the disputation on *the Mass*, which had to be adjourned to the next day.

On Tuesday, therefore, October 27th, they again assembled at the great hall of Zurich to discuss *the Mass*. This Rome places in a position of paramount importance. It is the great border fortress behind

which she shields all her errors. If *the Mass* be accepted, it is no difficult matter to believe all Rome's other doctrines. If the Romanist can break his way through the doctrine of *the Mass*, he will soon get into the clear sunlight of spiritual truth. Zwingle had been carefully leading the people of Zurich onward, step by step, into the light; he now assailed this great error of *the Mass*, employing, as he had done all through the conflict, "the sword of the Spirit, which is the Word of God." He assailed the blasphemous doctrine of transubstantiation, declaring that there could be no deception or falsehood in the body and blood of Christ. He exposed the error contained in the teaching that in the Eucharist the body and blood of Christ were again offered up as a sacrifice for the living and the dead. He strongly denounced the idolatrous practice of the elevation and adoration of the Host. One asked the question whether all their fathers had been damned as having walked in error? Zwingle replied that they had doubtless walked in error, but that their salvation or otherwise rested with God, the Judge of all the earth, who would surely do right, and that His judgment should not be anticipated.

Twice the President, Dr. Vadian, asked whether any were prepared to impugn from Scripture the doctrines which had that day been taught, and uphold *the Mass?*

but none came forward. Several ecclesiastics, including most of the Canons and Chaplains of Zurich, declared their concurrence with Zwingle. The heads of the monastic establishments of Zurich, the Augustinians, the Franciscans, and the Dominicans, offered no opposition to Zwingle's teaching.

The discussion was brought to a close by two or three venerable men rising and speaking words of wise counsel and advice. One directed their thoughts to Christ, bidding them look to Him for guidance. He admonished them to forsake their idols and receive Christ into their hearts. "All things has God combined in Christ. Go to the true source, O noble citizens of Zurich! and may Christ again enter your territory, and resume His former empire there." Another, an aged soldier, said, "My lords of Zurich, ye should boldly take up God's Word; the Almighty God will give you success therein." A deep impression was made upon all present, and many were moved to tears. The most agitated was Zwingle himself. "God will defend His own cause," he cried. But he could not proceed, his agitation was too great, and he wept tears of joy and gratitude to God. The battle-shout was raised by the aged Hoffmeister: "Let us grasp the sword of God's Word, and may the Lord prosper His work."

The effects of this conference were widely felt. There were present at it priests and others from various parts of Switzerland, and these departed from the Conference impressed with the truth of what they had heard, and they returned to their homes determined to make the Word of God their study and the groundwork of their teaching. They went home with new views of the Church and its authority, image-worship and the mass, and the truth in general. The Church of Zurich, rather than be under the authority of a Papal Bishop, now severed its connection with the See of Constance. Separatist tendencies are as a rule to be discouraged, and, generally speaking, separation is not to be commended; but in such a case as this, when the main body of the Church was so grossly in error that to remain in union meant necessarily to continue in bondage to doctrines and practices which were felt to be essentially wrong, separation became a necessity.

Elated by this great triumph, there was considerable danger of the people going forward too precipitately, and it demanded all Zwingle's good generalship to keep them in check. Mass was still read in the churches of Zurich on Sundays, the images were allowed still to stand in their position, Hottinger, the iconoclast, and one of his friends were banished from the Canton for

two years; but the images were to be veiled, and the Holy Communion was also to be celebrated according to the Protestant usage, the Host was no longer to be carried publicly through the streets and highways, and the relics and bones of saints were buried out of sight. Thus step by step the people of Zurich, and the districts under its jurisdiction, made their way out of the errors of Rome, bursting the iron chains of superstition which that Church binds so tightly about her subjects, removing the bolts and bars of priestcraft, and by the light of God's Word made their way into the full brightness of spiritual day and religious liberty. FORWARD! was their watchword. There was to be no looking back; but all was to be done with caution. They would be "wise as serpents," seeking the guidance of God's Holy Spirit. In the following year the images were quietly removed from the churches and destroyed. Mass was no more said, being replaced by the simple worship which is acceptable to the God who will be worshipped in spirit and in truth.

Work of this kind could not take place without attracting the notice of those in high places both in the Church and the State; and though the teaching of Zwingle, which had been received by the people of Zurich, had extended far and wide, and

found hearers everywhere, yet the whole of the Swiss Confederation was not prepared or willing to follow his lead.

The Diet assembled that year at Zug, and they could not avoid the discussion of this subject, producing, as it was, so great a stir in the country. The result of their deliberation was that they condemned Zwingle and the Zurichers, accused them of breaking the unity of the Church, and destroying the functions of the clergy; and they determined to unite to stifle the new faith, thrust out Zwingle and his followers from their post of vantage, and endeavour to remedy the injuries inflicted on the Papacy. A deputation was thereupon despatched to Zurich communicating the decision of the Diet, and demanding the restoration of everything that had been removed or discontinued in connection with religion, and declaring the firm resolve of the central administrative body to enforce obedience, if necessary, by recourse to arms. They added that the persistence of the Zurichers in their present course would be visited upon them with confiscation of the goods of the offenders, imprisonment, and death. Equally decided was the reply sent back by the people of Zurich. They would adhere to the Word of God, and would not yield in any matter in which they had the support of the Holy Scriptures. This answer

infuriated the Diet, and they determined to take active measures to enforce their decree.

The first to suffer imprisonment under this new edict was a good man named Œxlin, curé of Burg upon the Rhine, a zealous preacher of the Gospel. On July 7, 1524, about midnight, he was awakened by a loud knocking at the door of his residence. On opening, he found a number of soldiers, who immediately seized him, and bore him away as a prisoner in the name of the Bailiff of Stein. He shouted lustily, "Murder! murder!" and thereby roused his parishioners from their slumbers. They sprang from their beds and rushed into the streets. The alarm-gun at the neighbouring castle was fired, the village alarm-bell was rung, and the whole of the district was speedily on the alert, inquiring of one another what was the cause of the commotion. It was speedily known what had occurred, and the people, led by the respected Deputy-Bailiff of Stammheim, whose name was Wirth, and his two sons, both of whom were preachers of the Gospel, pursued after the Bailiff's officers until they reached the banks of the Fleur. Not having the means of crossing the river, they had to desist from their undertaking, and give up their purpose of rescuing the pastor from the hands of his captors.

Amongst Wirth's followers were some riotous people, who joined the expedition simply from a love of disturbance, and were not prepared to obey orders or to go quietly home when required to do so. On the contrary, they were bent upon mischief, and behaved in a riotous and unruly manner. They forcibly entered the Carthusian convent of Ittingen, and making their way to the refectory, drank to intoxication. They then proceeded to smash the furniture, burn the books, and demolish all they could lay their hands on, and ultimately destroyed the building by fire. Of this outrage Wirth and his sons were accused, though they had done all that lay in their power to prevent it and restrain the mob. At the instance of the Diet the Council of Zurich apprehended them, with a friend of theirs named Burkhard Ruetimann, Deputy-Bailiff of Nussbaumen. Having tried them and found them innocent of the charge, they wished to release them, but were required by the Diet to deliver the prisoners up to them. This the Zurichers, after much deliberation, very reluctantly did, on the condition that they should be duly examined, and that the examination should be limited to the charge of the outrage, and should not extend to their religious faith. The people of Zurich bade a tearful adieu to the four prisoners, who they felt were going to martyrdom for the faith.

Zwingle felt that they had done wrong in giving them up, and said that God would visit the deed upon their heads. When Wirth and his three companions arrived at Baden the people crowded round to catch a glimpse of them. Wirth turned to his sons and said (quoting 1 Cor. iv. 9), "We are men appointed unto death, for we are made a spectacle unto the world, and to angels, and to men." They were examined by torture—a barbarous method of trial characteristic of those times—but their guilt could not be substantiated. That made no difference to their captors. Wirth's younger son was released at his mother's intercession; the other three were sentenced to death. They were led to the scaffold, and in sight of a weeping crowd of sympathetic people, supported by the grace of God, which is made perfect in weakness, they met their death like men.

This roused Zwingle and the reforming party more resolutely than ever to take their stand beside the truth. They determined that at the approaching Eastertide the Lord's Supper should be administered instead of the Mass, and Zwingle and his colleagues appeared before the Senate and demanded an enactment to that effect. They were opposed by the Under-Secretary of State, Joachim Am-Gruet, who reasoned that the Saviour's words, "This is My body,"

proved conclusively the doctrine of transubstantiation. Zwingle replied by giving several passages from the Bible in which *is* is employed in the sense of *signifies* or *represents;* and observed that ἐστὶ is the proper word in the Greek to express this. He mentioned, amongst others, the passages, "The seed *is* the word," "I *am* the Vine," "That Rock *was* Christ."

The night that followed this day of disputation was marked by a strange dream that Zwingle had. He thought he was still discussing the subject of transubstantiation with Am-Gruet, and was unable to meet his reasoning with a suitable answer. A figure seemed then suddenly to stand before him. The apparition upbraided him for his folly, and suggested that he should quote Exod. xii. 11, "Ye shall eat it (the lamb) in haste; it *is* the Lord's passover." Springing from his bed, he turned up the passage in the Septuagint, and there found the very word ἐστὶ, employed undoubtedly in the sense of *signifies*. Next day he preached on that text with such force that he carried all his hearers with him. The decree for which Zwingle petitioned was duly enacted by the Council of Zurich, so that at the ensuing Easter festival the Lord's Supper was substituted for the Mass, and another triumph was gained by the Reformers over their opponents. Soon after this Zwingle, refer-

ring to the new arrangements respecting the Holy Communion, wrote to his friend Œcolampadius, "Peace has her habitation in our town; no quarrel, no hypocrisy, no envy, no strife. Whence but from the Lord can such harmony proceed, and that our doctrine leads us to peace and piety?"

CHAPTER IX.

THE MARBURG CONFERENCE.

"*King Henry.* . . . . .
I have, and most unwillingly, of late
Heard many grievous, I do say, my lord,
Grievous complaints of you; which, being considered,
Have moved us and our council, that you shall
This morning come before us; where, I know,
You cannot with such freedom purge yourself,
But that, till further trial in those charges,
Which will require your answer, you must take
Your patience to us, and be well contented
To make your house our tower; you a brother of us,
It fits we thus proceed, or else no witness
Would come against you.
Cranmer. I humbly thank your highness;
And am right glad to catch this good occasion
Most thoroughly to be winnow'd, where my chaff
And corn shall fly asunder: for, I know,
There's none stands under more calumnious tongues
Than I myself, poor man."—SHAKESPEARE.

UPON the subject of the Eucharist, and the manner of the Lord's presence in the Holy Communion, there has always been much difference of opinion, and when we consider the deep and mysterious character of the subject, we cannot be much surprised at this. There are not many who are able to put an end to their

doubts and perplexities in the spirit of the well-known lines attributed to Queen Elizabeth—

> "Christ was the Word, and spake it,
> He took bread and brake it,
> And what the Word doth make it,
> That I believe and take it."

These controversies, we know, are not yet ended. At the time of the Reformation they were very acute, at which we can hardly wonder. The Church of Rome understands in the extremest possible sense the words of the Master, "This is My Body," "This is My Blood," taking them absolutely literally. This view could only be accepted by persons who have positively resigned their reasoning faculties, upon this subject at least, into the hands of the Church so as to believe anything they are told upon its authority, though wholly contrary to the evidence of their senses. The Church of Rome insists upon every one receiving as the truth her view of the Eucharistic presence of Christ, on pain of excommunication and her solemn anathema, and hence it was natural that when people were emancipating themselves from the thraldom of that Church this subject should occupy a foremost place in religious discussion, that the minds of all thinking people should be more or less centred upon

it, and that much difference of opinion should prevail with regard to it.

Many of the leading Reformers differed from one another upon the subject; and between Luther, the leader of the German Reformation, and Zwingle, the leader of a similar movement in Switzerland, there was much diversity of opinion. On this account, in the hope of bringing about some unity of belief, and of issuing to the people some authoritative declaration upon the subject, a Conference was proposed by Philip, Landgrave of Hesse, in the year 1529, to be held at Marburg, and he invited, amongst other learned divines, these two great leaders of religious thought, Luther and Zwingle. Other subjects, upon which the Swiss were supposed by their German confreres to be in error, were also to be discussed.

A more hopeful plan of conciliation could not have been devised than that of bringing the two great champions together; for it is a not uncommon experience that when two men, holding apparently conflicting views upon any subject, meet face to face in friendly discussion, their supposed differences melt into insignificance, and they find that, though they look at the subject from somewhat different standpoints, and express their views in different language, they are in reality agreed in all material points. This, however,

was not the case between Zwingle and Luther. Upon the subject of the Holy Communion they could not come to any agreement, both being averse to any modification of the views they had severally embraced. The Lutheran doctrine of the Eucharist was maintained by Luther and Melancthon, whilst the Zwinglian was defended by Zwingle and Œcolampadius.

"Zwingle and Luther," says D'Aubigné, "who had each been developed separately, the one in Switzerland and the other in Saxony, were however one day to meet face to face. The same spirit, and in many respects the same character, animated both. Both alike were filled with love for the truth and hatred of injustice; both were naturally violent; and this violence was moderated in each by a sincere piety. . . . Both were ardently attached to their own convictions; both resolved to defend them; and, little habituated to yield to the convictions of another, they were now to meet, like two proud war-horses, which, rushing through the contending ranks, suddenly encounter each other in the hottest of the strife."

Prince Philip was a very zealous champion of the Reformation. He was untiring in its cause. He felt the danger of disunion, and longed to see unity amongst its adherents and supporters, and, knowing that this could only be effected by bringing

the leaders into agreement, he sought to attain this desirable end by means of the conference which he now summoned.

It is interesting to notice how different men, having the same cause at heart, adopt wholly different methods for the advancement of that cause, according to the peculiar character of the individual, his training, and his mode of life. Thus we have men like Luther and Zwingle, born to rule, fiery, fearless, resolute men, richly endowed with intellectual gifts, and of highly cultivated minds, possessed of great powers of oratory, who by the living voice speak to thousands of people, and thereby influence them as they please. Then we have men like Melancthon and Œcolampadius, equally zealous for the truth, equally in earnest, also men of high culture and intellectual power; but more timid and retiring, who follow in the wake of their more fearless leaders, and with greater prudence and caution, though with equal resolution when brought to the point, in their way also strive to advance the cause of truth. Then again we have the knightly prince, brought up to arms, and accustomed to martial engagement, and to test the right rather at the point of the sword than by pen or tongue, of whom we have examples in Philip, Landgrave of Hesse, and John Frederick, Elector of

Saxony, who had formed an agreement to defend the Protestant cause to the utmost of their ability. To such men face to face conflict is the most suitable way of settling differences of opinion. These two princes were also of very diverse characters. "John," says Dr. Wylie, "was prudent and somewhat timid; Philip was impulsive and altogether fearless. The same danger that made John hang back, made Philip rush forward. We see in the two an equipoise of opposite qualities, which if brought together in one man would have made a perfect knight. John and Philip were in the political department of the movement what Luther and Melancthon were in the theological and religious. They were the complement of each other." This suggests to us the wisdom of our Divine Master, whose example His Church should ever follow, in sending forth His disciples upon their mission of evangelisation not singly, but two and two. It would perhaps appear that if they were sent out separately they would be able to cover more ground than they could in pairs; but the Master saw that the work would be more satisfactorily accomplished if they went two and two, the one supplying what the other lacked, and thus, we find, the Apostles and early preachers usually travelled about. Few men have such an accumulation of gifts that they do not need the help and encourage-

ment of another, and many a mistake made by Christian leaders might have been avoided had they been accompanied by a companion who was able to supply that in which they were deficient.

The Diet of Spires had just been held, at which a protest had been read by the Elector John on his own behalf and that of the reformed members against the repeal of an edict made by the same body some three years previously, to the effect that, until a General Council could be procured, "all should so behave themselves in regard to religion in their several provinces as that they may be able to render an account of their doings both to God and the Emperor;" that is, in religious matters each state was to use its own judgment. It was the protest read on this occasion that gained for the Reformers the now time-honoured name of PROTESTANTS. This enactment, known as the "Edict of 1526," had been repealed, notwithstanding the efforts of the reforming members of the Diet to prevent it, and Philip was anxious to do all that lay in his power to strengthen the Protestant cause, and therefore sought to bring into unison in doctrine the leaders of the movement. Hence his invitation of Luther and Zwingle and other reforming leaders to his Castle of Marburg for the discussion before him of their conflicting beliefs.

In an antique chamber of the Castle, known as "the Knight's Hall," the Conference met on Saturday morning, October 7th, 1529. Luther was supported by Melancthon, Jonas, and Cruciger: Zwingle by Œcolampadius, Bucer (formerly an adherent of Lutheran, now of Zwinglian views), Hedio, and Osiander. They all received entertainment from the Landgrave in the ancient fortress overlooking the beautiful valley of the Lahn, and sat down to meat at the same table as brethren. Many came from all parts to listen and to learn; and no doubt, though the champions themselves did not arrive at any real agreement, and separated each holding still the views which he had maintained at the conference, some of the listeners were enabled, by taking what was sound from each, and rejecting what was erroneous, to carry away with them a more correct view of the subject than they had previously held; and in fact a sounder view than that which was advocated by either of the contending parties, the truth being generally found somewhere between the extremes of partisan tenets. Let us briefly follow the discussion.

The Prince himself presided, dressed in the plainest possible style, and sat at the top of a large table, upon the velvet cloth of which Luther, immediately upon his arrival, wrote with a piece of chalk, "HOC EST

CORPUS MEUM," "*This is My body*," words which formed the keynote of the controversy from his point of view.

In addition to the Landgrave there sat at the table the principal disputants, Luther and Melancthon, Zwingle and Œcolampadius, and behind them sat their respective supporters Jonas, Cruciger, Hedio, and others. Luther opened the discussion by calling the attention of those present to the words of divine institution which he had written upon the cloth. Those, he said, were the words of Christ Himself. Reason, common sense, mathematical proof were nothing to him beside Christ's own declaration. "God is above mathematics. Having the Word of God, let us adore and perform it. No adversary shall ever shake my hold upon this Rock." He was answered by Œcolampadius, who held, on the Zwinglian side, that these words, which were undoubtedly the words of Christ, should be understood in a figurative sense, figures of speech being abundant in the Scriptures. In support of this he instanced the cases of John the Baptist being referred to in prophecy as Elias, St. Paul speaking of the rock in the wilderness as being Christ, and the Lord telling His disciples that He was the vine.

Luther and Œcolampadius having for some time

reasoned the point together, Luther adhering strenuously to his first proposition, and refusing by any argument of his adversary to be beaten from it, whilst Œcolampadius pressed him sore with the cudgel of metaphorical interpretation, Zwingle at length joined the conflict by suggesting that Scripture must be explained by Scripture, and referring to John vi. 63, where Jesus says that "the flesh profiteth nothing," from which the inference might, he thought, be drawn that our Lord had given us (according to Luther's view) a thing that would be useless to us. Luther's reply was that Jesus spoke of our flesh, not His own, and that there was the twofold eating—with the mouth the body of Christ is received, and with the soul His words. The disputation between these two great men became at length so warm that the President deemed it prudent to adjourn the conference until after dinner, and invited his guests to retire to the banqueting-hall.

After dinner the discussion was resumed by Zwingle, and at the close of that day Francis Lambert, the Franciscan monk of Avignon, who about eight years previously, during a short stay in Zurich, had challenged Zwingle to a discussion upon *the invocation of the Virgin*, and had been convinced by Zwingle's reasoning of his own mistake, and who was now a great

friend and admirer of Luther's, declared that as a result of that day's conference he adopted the Zwinglian interpretation of the words "This is My Body." This Luther and his colleagues declared to be fickleness. "Is it also due to fickleness," asked Lambert, "that we have left the Church of Rome?"

Next day, which was Sunday, the contest was again renewed with little better result. Again Luther resolutely adhered to his former mode of argument. He reiterated again and again the Master's words, "This is My Body," refusing to listen to any kind of argument which did not admit it as a literal fact, and finally, tearing the cloth from the table, he held up the familiar sentence before the eyes of his antagonists, triumphantly declaring that he had not yet been driven from his point, and he never would be. All felt that it would be of no use continuing a discussion which promised no satisfactory result. Great disappointment was felt by all concerned that the conference should have so unsatisfactory a termination, and Zwingle burst into tears. The chancellor begged them to come to some definite understanding. "That," said Luther, "could only be brought about by one means, and that is, our opponents must accept our belief." "That we cannot do," replied Zwingle. "Then," said Luther, "I leave you to God, and pray that He may

enlighten you." "And we," added Œcolampadius, "will do the same."

"The only advantage that resulted from this conference," remarks Mósheim, "was, that the jarring doctors formed a sort of truce, by agreeing to a mutual toleration of their respective sentiments, and leaving to the disposal of Providence, and the effects of time, which sometimes cools the rage of party, the cure of their divisions." Brentz and Jonas, both of whom were present, refer to the conference in somewhat differing terms. Jonas speaks of it as "a very sharp contest:" Brentz's words are, "With the exception of a few sallies, all passed off quietly, in a courteous manner, and with very great gentleness. . . . It might have been said that Luther and Zwingle were brothers, and not adversaries."

Philip was greatly mortified and distressed at the result of his effort to close up the breach in the Protestant bulwark. He felt that disunion was a source of weakness to their cause, and he did not see that, even though on that one point of the Eucharistic presence they could not agree, some common ground on which the Saxon and Swiss Reformers might stand shoulder to shoulder against their common enemy, might not be found. Before the departure of the disputants, therefore, he made one more effort to persuade

Luther and Zwingle to arrive at some understanding. He summoned them singly into his presence for a private interview and reasoned with them, begging them for God's sake, for the sake of the great cause they all had at heart, which would suffer by their continuing in a state of disunion, and for the salvation of the Christian republic, to come to some understanding ere they went their ways. To please him they all agreed to hold another meeting with a view to the promotion of brotherly concord. That meeting was one of great solemnity on account of a terrible plague, that had for some time been carrying off its thousands in different parts of Germany, having broken out in Marburg. It was called *the sweating sickness*. The Pope and the Emperor were alike bent upon the destruction of the Protestants, and yet their army was a divided one.

Zwingle commenced by saying, "Let us declare ourselves at one in those things in which we do agree, and as for the rest, let us not forget that we are brethren. Never can there be peace in the Church unless, whilst agreeing in the fundamental points, we are allowed to differ in secondary matters." "Yes, yes!" cried Philip, seeing in this suggestion some prospect of conciliation, "you are agreed. Let us attest our union, and recognise one another as brethren." Then Zwingle, approaching Luther and his com-

panions, said, "There is no one on earth that I desire more earnestly to be at one with than with you." "Acknowledge them brethren!" again cried the Prince, seeing that the Wittembergers were inclined to give way. With tears in his eyes and coursing his cheeks, Zwingle drew nearer to Luther, and, holding out his hand, begged him to acknowledge them as brothers. But Luther drew back, rejected the proffered hand, and coldly replied, "You are of a different spirit from us;" afterwards adding, "You do not belong to the communion of the Church of Christ; we cannot acknowledge you brethren." Surely such an exclusive spirit is not consistent with the profession of followers of the meek and lowly and loving Jesus. Nor does it at all resemble that which animated St. Paul, who rejoiced that the Gospel was preached, even though in some cases it were preached of envy and strife. The Swiss replied, "We have acted as in the presence of God. We leave the point between us to the decision of posterity."

Indignation and vexation were plainly written upon the Landgrave's brow. The Lutherans knew that it was on account of their behaviour. They retired and held a consultation. Luther then stepped forward and said to Zwingle, "We acknowledge you as friends, though not as brothers and fellow-members of Christ's

Church. I offer you the hand of peace and charity." They all thereupon shook one another heartily by the hand. Philip was pleased that even this had been gained, and suggested that a profession of their faith should be published to the world, stating that they differed only in the matter of the Eucharistic presence of Christ, and Luther was deputed to draw up the document.

He therefore retired to a private chamber, and drew up a summary of the Christian faith, embodied in fifteen articles, having little expectation of obtaining the Zwinglian signatures to his paper. He then returned to those who were waiting in the conference hall. He read out the articles one by one, and to each of the first fourteen, to the astonishment of Luther and his colleagues, who had little thought that they were in reality so nearly agreed, the Zwinglians uttered a hearty "Amen." The last was on the subject which they had been so warmly discussing during the last few days, the Holy Communion. This article stated that upon "the question whether the very body and blood of Christ are corporeally present in the elements," they were not agreed, but that, so far as conscience should permit, both parties would exercise more and more a truly Christian charity towards one another, and would earnestly pray that the Lord

would, by His Spirit, confirm them all in sound doctrine. These articles were duly signed by the disputants and their supporters on the 4th October 1529, each party taking a copy.

Thus the Marburg Conference was not without its fruit; it produced the Marburg Confession, which showed that the Protestant camp was really one united in doctrine saving upon the subject of the Eucharist, and the achievement of this important end is to be attributed under God to the wise and persistent earnestness of the Landgrave Philip. Both parties admitted the presence, the *real* presence of Christ in the Eucharist; they differed as to the *manner* of His presence. Like differences exist in the present day. We cannot hope during this dispensation to see in all respects alike. Having the foundations firmly and securely laid, let us grasp the fact that there may be unity in diversity, and that the Church is one *in her Head*, though there may be differences of opinion amongst her members.

CHAPTER X.

THE OUTBREAK OF RELIGIOUS WAR—ZWINGLE ON THE FIELD OF BATTLE.

" There was lacing then of helmets bright,
And closing ranks amain;
The peaks they hew'd from their boot-points
Might well-nigh load a wain.

" And thus they to each other said,
'Yon handful down to hew
Will be no boastful tale to tell,
The peasants are so few.'

" The gallant Swiss Confederates there
They prayed to God aloud,
And He display'd His rainbow fair
Against the swarthy cloud."—SCOTT.

THE Reformation had been steadily advancing in Switzerland, its nucleus being the city of Zurich, and its presiding genius Zwingle, the Cathedral chaplain in that city. It had been rapidly lengthening its cords and strengthening its stakes, notwithstanding all the efforts of its enemies to stop its progress. The reforming tenets had now been embraced by Berne, Schaffhausen, St. Gall, Glaris, and Appenzell, and there was a likelihood of Basle fol-

lowing suit. Those cantons which had embraced the truth formed an alliance with one another, Zurich taking the initiative, and this step roused the animosity of the Roman Catholic cantons. They consulted how they might put a stop to a work which threatened to grow and extend its influence further and further until it became inextinguishable. Urged on by the Bishop of Constance, they determined to take decided measures to snuff out the light that had been kindled, ere it became too late, if, indeed, it were not already so. They little thought that the light was that of God's truth, and that therefore, though for a time they might appear to have succeeded in their object, it could not really be extinguished. The Church of Rome has never had the wisdom, or the confidence in her own religious system, to follow the steps of Gamaliel the Pharisee, who, when the Apostles were brought before the Sanhedrim, gave the advice, "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. . . . And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought. But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God" (Acts v. 35, 38, 39).

The Roman Catholic cantons determined to seek

assistance from Austria in their efforts to crush the new religious movement in the land. They sent deputies, who in disguise mingled with the retinue of a noble bride and bridegroom whose marriage had taken place in the neighbourhood of Appenzell, and thus made their way unperceived into Feldkirch, and obtained an interview with the Austrian Governor. Not long afterwards, though the Austrians doubted the good faith of the Swiss, and the proposed alliance was strongly objected to by a powerful body in Switzerland, a league was concluded on April 23rd, 1529, at Waldshut. The terms of the treaty ran thus: "Whoever shall form new sects among the people shall be punished with death; and, if need be, with the help of Austria. This power, in case of emergency, shall send into Switzerland six hundred foot soldiers and four hundred horse, with all the requisite artillery. If necessary, the reformed cantons shall be blockaded, and all provisions intercepted."

Persecutions followed the conclusion of this treaty. The Protestants that were found in the Roman Catholic cantons were tortured, imprisoned, and slain. One Protestant Pastor, named Jacques Keyser, a married man with a family, whose parish lay between the Lakes of Zurich and Wallenstadt, was proceeding one Saturday evening to the scene of his labours for the

morrow, when, as he entered a wood through which his path lay, he was suddenly seized by a band of six men and borne away to Schwitz. Here, notwithstanding efforts made by Zurich and Glaris to save him, he was condemned to death as a heretic. When he was first informed of the fate that awaited him he burst into tears, thinking probably of his wife and children. When, however, the time of his execution arrived, strengthened and confirmed by power from on high, he was not wanting in that firmness and courage which has always been a characteristic more or less of the martyrs of the Lord Jesus. In the flames, as they kindled around him, he thanked the Heavenly Master for accounting him worthy to suffer and die for His name.

The people of Zurich, when they heard of this martyrdom, were maddened with indignation, and began at once to speak of war. Zwingle, forgetting apparently the words spoken by the Lord Jesus to Peter, "All they that take the sword, shall perish with the sword" (Matt. xxvi. 52), and overlooking St. Paul's words, "The weapons of our warfare are not carnal," advocated by voice and pen, with the utmost zeal, the punishment of those who had slain their comrade.

At a place called Gaster an event occurred which

exasperated the Romish party, and hastened the impending crisis. The people of this place determined to do away with their idols. Having so long treated them as though they were intelligent beings, able to hear and answer their prayers, they pretended still to regard them as such, and dealt with them accordingly. They carried them to a spot where four roads met, and pointing to the various roads, one by one, told them the place to which each led, mentioning the four towns—Schwitz, Glaris, Zurich, and Coire. They bade them choose which way they would go, promising them a safe-conduct to whichever place they should select. If, however, they refused to quit their territory, as they wanted them no longer, they informed them, they should be burnt. The idols, of course, remained stationary, and did not move from the spot upon which they had been set down. No miracle was wrought by the saints whom they represented to prolong their existence. They were therefore heaped together, a torch was applied to them, and they were consumed. This was done openly, in the presence of deputies sent by the people of Schwitz to endeavour to persuade them not to leave the old path and forsake the ancient faith of their fathers.

The authorities at Schwitz were informed by their deputies of what had taken place. They thereupon

threatened the people of Gaster with war if they did not forsake their errors. Gaster then requested the aid of Zurich, and the Zurichers responded with resolute words. They would aid them in their righteous quarrel with the people of Schwitz, their cause being that of the truth.

Zwingle and his followers were thoroughly conscientious in their purpose with regard to war. They believed (for they had been nurtured in a warlike atmosphere) that they were right in seeking to promote the Protestant cause even by means of the sword; but they first sought to settle their differences by arbitration.

They held a Diet at Zurich, which was attended by Deputies from the Protestant cantons, on April 21st, 1529, at which it was resolved that they should require their fellow-countrymen to close their alliance with Austria, to cease persecuting the Protestants, and to forbid a monk, named Thomas Murner, to publish in his "Black Calendar" various slanders, caricatures, satires, &c., upon the Reformers, which he had freely circulated far and wide. They sent representatives to the principal cities of the different cantons, informing them of the resolution they had passed; but in Schwitz alone were they allowed an interview with the Council. At the other places they visited, the deputies were

abused and scoffed at, and had to return to Zurich without fulfilling their mission.

At length the crisis came. Everything had been for some time leading up to it. It was inevitable. War was declared by Zurich: Zug responded, and in turn summoned her people to arms. On June 9th, four thousand men armed and provisioned (of whom six hundred were supplied by the city of Zurich), assembled at Kappel under the command of Captain George Berguer, having Conrad Schmidt of Kussnacht as their chaplain. Zwingle, contrary to the express wish of the Council, accompanied the army, with a helmet upon his head and a sword at his side, his wife waving her adieu from the city ramparts, which were crowded with aged men, women, and children.

The Zurichers were first in the field. Such promptitude had not been looked for by their opponents, and on their sending a herald early in the morning of the day following the evening of their arrival with an announcement to the Roman Catholic army encamped at Zug, they found them unprepared for battle, their allies not having as yet all arrived upon the scene, and great consternation was the result.

As the first division of the army serving under the banner of Zurich, numbering two thousand men, prepared to march towards Zug, a horseman appeared

galloping full speed up the mountain-side toward Kappel. He was a man well known to Zwingle as an honourable man and favourable to the Gospel. His call to halt was therefore obeyed, and his words commanded attention. His name was Aebli, and he was Landamman of Glaris. He came to ask for a cessation of hostilities, and to say that their opponents, though prepared to fight if necessary, were willing to negotiate with a view to a peaceful settlement of their differences. He therefore requested a few hours' delay. With tears in his eyes he said, "For God's sake, dear lords of Zurich, and for the safety of the Confederacy, I entreat you prevent the shedding of blood." Zwingle had very strong doubts respecting the good faith, not of the Amman, but of those by whom he had been sent. He knew that the Austrians were engaged with the Turks, and were therefore probably unable to render the Romish cantons the assistance which they had promised, and he believed that the motive of the Confederates in making this proposal was that they might gain time until their arrangements were more matured. The character of the messenger, however, weighed with the Zurich leaders, Zwingle's misgivings were overruled, and the Confederates' request was acceded to. As Aebli rode away Zwingle stepped up to him and said,

"You must render unto God, friend Landamman, an account of this matter. Our adversaries give fair words because they are in a strait. You believe them and therefore you act as mediator. By-and-by they will attack us unawares, and we shall find no way of escape." "Dear friend," replied Aebli, "my confidence is in God. I believe I am acting for the best, and that all will be well." Then spurring his horse he rode rapidly away.

The army over which Zwingle presided, as a Statesman (for he was present in that capacity), was a most exemplary one from a moral point of view. None of those evil practices which are too often characteristic of the soldier's life in the field were indulged in in that camp. Daily prayers were offered, and a sermon was preached by Zwingle, Schmidt, Zink (abbot of Kappel), or some other minister who was present in the camp. Psalms and hymns were frequently heard, and athletic exercises filled up the intervals of recreation. The two camps were pitched in close proximity, and no animosity was felt between their respective soldiers, who mingled freely together as fellow-countrymen. The only contests that took place between them were trials of strength, skill, and activity in athletic sports.

The contest was now to assume a new aspect. As

Zwingle sat in his tent, his spirit oppressed by a weight of responsibility and foreboding of evil which he felt to be almost too heavy to bear, some messengers from the Council of Zurich entered, and informed him that an intimation had been sent by their Bernese compatriots to the effect that if either of the opposing forces refused to make peace they would take steps to compel them to yield. To prove that this threat was no mere matter of words, they sent out a body of five thousand men to be ready for immediate action, and summoned a Diet to meet at Arau.

To this Diet Zurich sent its deputies, their army being meantime reinforced by allies from St. Gall and Thurgovia, whilst the Confederates were joined by the Valaisans and the men of St. Gothard. The Diet, which was immediately transferred to Steinhausen, near the spot where the opposing armies were encamped, decided that each party should hear the complaints of their opponents, with a view to the settlement of their disputes. After a fortnight's delay, on June 26th, 1529, terms were arranged and a treaty concluded. This treaty was rather more in favour of the Protestants than of the Roman Catholics, but it was felt by every one concerned to be unsatisfactory. The two armies then returned to their

several homes. The Roman cantons were required to break their alliance with Austria, to pay the costs of the war, to compel Murner to discontinue and retract his insulting and slanderous publications, and to pay an indemnity to the bereaved family of Keyser.

At the delivering up of the deed of alliance with Austria, which had been drawn up by foreign pens, an exciting scene took place. It was only when very strong pressure was brought to bear upon them that the Confederate leaders consented very reluctantly to yield it up. Two hours after midnight the deputies appeared at Kappel with the document. At eleven o'clock in the morning the army was drawn up and the treaty (the size of which, with its nine seals, one of which was of gold, astonished the Zurichers) was produced, and its reading commenced. After he had heard a few words Aebli, who stood beside the reader, snatched it from him crying, "Enough, enough," and despite the remonstrances of the Zurichers, he cut it into pieces with his dagger, and the fragments were then and there committed to the flames.

The army of Zurich returned home amidst the acclamations of the people, but Zwingle bore a heavy heart. He felt that the result that had been obtained,

favourable to them as it appeared, had been dearly bought. He believed that it meant really nothing more than a temporary cessation of hostilities until their opponents were better prepared for battle, and that then they would come against them with overwhelming force. He walked alone, with bowed head, and compressed lips, and downcast eyes, shrinking from any participation in the triumphant shouts of the people, and avoiding the congratulations with which his rejoicing friends would greet him. He replied by saying that he hoped they brought back with them to their homes an honourable peace; but that he feared they would soon repent of it, striking their breasts with grief and disappointment.

At this time he composed the following hymn, or prayer in verse:—

"Do Thou direct Thy chariot, Lord,
And guide it at Thy will;
Without Thy aid our strength is vain,
And useless all our skill.
Look down upon Thy saints brought low,
And prostrate laid beneath the foe.

"Beloved Pastor, who hast saved
Our souls from death and sin,
Uplift Thy voice, awake Thy sheep
That slumbering lie within
Thy fold, and curb with Thy right hand
The rage of Satan's furious band.

"Send down Thy peace, and banish strife,
Let bitterness depart;
Revive the spirit of the past
In every Switzer's heart;
Then shall Thy Church for ever sing
The praises of her heavenly King."

CHAPTER XI.

THE RENEWAL OF HOSTILITIES—ZWINGLE'S DEATH.

"Just then a scout came flying,
All wild with haste and fear;
'To arms! to arms! Sir Consul:
Lars Porsena is here.'
On the low hills to westward
The Consul fixed his eye,
And saw the swarthy storm of dust
Rise fast along the sky.

"And nearer fast and nearer
Doth the red whirlwind come;
And louder still and still more loud,
From underneath that rolling cloud,
Is heard the trumpet's war-note proud,
The trampling and the hum.
And plainly and more plainly
Now through the gloom appears,
Far to the left and far to the right,
In broken gleams of dark-blue light,
The long array of helmets bright,
The long array of spears."—MACAULAY.

ZWINGLE was not inactive during the peace that followed the treaty of Kappel. He was a hard-working, energetic man, of great force of character, possessed of an iron constitution and great physical endurance,

a most resolute will, and fearless disposition, filled also with the fire of love to God and the souls of men, and yearning after the triumph of the truth. Such an one was not likely to rest upon his oars when work still remained to be done. He applied himself more zealously than ever to the work of spreading abroad the knowledge of the Gospel, propounding Protestant truth, and undermining the foundations of Romanism as much as possible in Switzerland, not confining his efforts to the valleys, but endeavouring to extend his influence to the mountain districts that had hitherto so successfully resisted the influx of the Gospel tide that had brought joy and refreshment to so many places formerly parched with the drought of Rome's ungenial influences. He conceived the idea of consolidating Protestantism by binding together in a great confederacy all the Protestant States, and so forming a great religious republic which should be capable of resisting successfully the efforts of the Papal powers to stamp out the light that had now so successfully been kindled.

With a view to the promotion of this great purpose he travelled again to Marburg, and had an interview with the Landgrave Philip of Hesse. He fell in with his views and expressed himself willing

to further his project. Zwingle's purpose was to place Philip at the head of the great Protestant Alliance which he hoped to form; and Philip, who (as we have already seen) had Protestant union at heart, and was one of resolute purpose and personal power, would have been just the man for the post. Zwingle had also been sending emissaries into the Papal cantons who mingled amongst the people, and "troubled men's souls by scattering broadcast their poems, their tracts, and their testaments, and continually telling the people that they should seek the truth in them, and not give credence to the teaching of the priests."

The influence of these ancient representatives of the modern colporteur was great, and led to the truth being embraced by many who previously knew it not. At one place a great commotion was caused by a man named Tüfel (the meaning of which is *devil*), who whilst the priest was preaching in the parish church, said to him so that all could hear, "You are speaking disrespectfully of good men, and heaping honours upon the Pope and the Roman saints; where, let me ask, do you find all this in Holy Scripture?" The priest, trembling and amazed at this unexpected interruption, and observing in the faces of the congregation little sympathy for himself, answered hastily, "Thy name is Devil,

and like him thou dost act. Believing that thou art the devil, I will have nothing to do with thee." This said, he beat a hasty retreat; and the people, rising in a body, destroyed the images; and the mass was at once abolished. It became a proverb amongst the supporters of Rome that there "the devil himself had introduced the Reformation."

Zwingle also endeavoured to extend his reforming influences to Italy, and even Rome itself; and that not without some measure of success. The convents and monasteries within the jurisdiction of Zurich, and other Protestant cities, were also reformed, the inmates either fleeing for safety elsewhere, or adopting a secular life, and becoming propagators of Gospel truth and Scriptural Christianity. These and many other circumstances tended to widen the breach in the Swiss Confederacy, and to arouse once more the animosity of the Romish cantons against the Protestant.

On September 5th, 1530, an attempt was made to win over the mountain cantons to united action for the good of the people and the safety of the Confederacy. At Zwingle's house in Zurich a party of ministers assembled together, comprising the principal pastors of Zurich, Berne, Basle, and Strasburg, and including, besides Zwingle, Œcolampadius, Capito, Megander, Leo Juda, and Myconius. They drew up an address

of which the following is the substance: "You are aware, gracious lords, that the power of States is augmented by concord, and that discord overthrows them. Of the former truth you are yourselves a proof. From a small commencement you have attained a great end. May God prevent you from being also an evidence of the latter truth. Disunion springs from selfishness, a passion which can only be destroyed by receiving from God a love of the common weal. For this reason we conjure you to follow your pious ancestors, by allowing God's Word to be freely preached amongst you. When, even amongst the heathen, has there ever existed a government which failed to see that the hand of God alone upholds a nation? Do not two drops of quicksilver unite immediately upon the removal of that which separates them? Away, then, with that which separates you from your cities; that is, the absence of God's Word, and the Almighty will at once unite us, as our fathers were united. Then placed in your mountains, as in the centre of Christendom, you will be an example to it, and also its protection and refuge; and having passed through this vale of tears, being a terror to the wicked and a consolation to the faithful, you will at length be established in eternal happiness."

This remonstrance did not meet with a very favour-

able reception. It did not produce the desired effect. Some were irritated by it, others treated it with contempt, whilst upon some few it may have made a more favourable impression. The hope of reconciliation had now to be abandoned, and both sides again turned their thoughts in the direction of war. Zwingle knew how to wield the sword of the Spirit, and he knew the power of that sword. Had he been content to employ spiritual weapons, his reforming work would probably not have been so suddenly cut short by untimely death. He believed, however, that he was justified in resisting force with force, and he would go forth in the name of the Lord to fight with the enemies of God's truth, looking to God for a blessing on the undertaking, and trusting Him to give success to their arms and to vindicate His own Word. But His ways are not our ways, and He who sees the end from the beginning has wiser plans than any that we can form, and He arranges all things for His own glory and the good of His Church. He had a wise purpose in permitting the Zurichers to take up arms, and He had also a wise purpose in not giving them success. He has thereby taught the Christian Church a great lesson; viz., that it is not by the arm of flesh that His truth is to be advanced, but by the power of His Spirit.

The Emperor Charles had now formed an alliance

with the Pope for the extermination of Protestantism, and Zwingle thought it right that they should be prepared to defend their principles by force of arms. "The Emperor," wrote he, "is setting friend against friend, and enemy against enemy: and then from this confusion he seeks to bring forth glory to the Papacy, and especially gain power himself. The Chatelain of Musso he rouses against the Grisons—Duke George of Saxony against Duke John—the Bishop of Constance against the city—the Duke of Savoy against Berne—the Five Cantons against Zurich—and the Bishops of the Rhine against the Landgrave; he will then, when the confusion has become general, fall upon Germany, will present himself as mediator, and, by fair speeches, ensnare princes and cities, until he has brought them into subjection. Alas! pretending to re-establish the empire and restore religion, what discord, what disasters will be spread!" "Be bold," he added; "do not fear the schemes of Charles. The razor will cut him who sharpeneth it." Loss of time was therefore to be deprecated, let them settle their national disputes *at once*.

For various reasons, the allies of Zurich shrank from war, and at a Diet held at Arau it was suggested, as an alternative, that, as the mountain cantons were dependent upon the markets of the plains for

their supplies, those markets should be closed against them. It was thought by those who proposed this expedient that the mountaineers might thus be brought to terms. No decision, however, was then arrived at, and on May 15th another Diet was held at Zurich to discuss the proposal. Zwingle saw the terrible consequences, the suffering, the famine, the disease, the woe, which must result from such a cutting off of supplies, and he did not believe that they would thereby effect their purpose. He therefore strenuously opposed it. The other members of the Diet refused to yield to his opinion, which he expressed with his usual frankness, and the suggestion, which came from Berne, was therefore acted upon.

Instead of crushing, it roused the spirit of their opponents. At a General Diet held at Bremgarten in June, they mustered in strong force and demanded that the blockade should at once be raised. This was refused by the dwellers in the plains unless their highland brethren caused their persecutions to cease, and opened their region to the Gospel. The assembly dispersed without coming to terms, and the wrath of the five cantons continued to increase. A crisis was now inevitable. Decided measures were absolutely necessary. Then the Council of Zurich was wanting in decision. Zwingle could not bring its

members to the point of action. There was a want of unanimity; they were divided amongst themselves. Some even spoke against Zwingle as inciting the people to civil war, whilst others defended him and his policy.

Something he must do, or all would be lost. He appeared before the Great Council of Zurich with a heavy heart and tear-stained face. He reminded them that for eleven years he had preached the Gospel amongst them. "But," he added, "you have not given heed to my words. Lovers of foreign money, and enemies of the Gospel you elect as members of the Council. You refuse to listen to my words, yet you make me responsible for your misfortunes. These I cannot prevent, and I therefore ask for my dismissal."

The Council could not part with him. He had been their adviser too long for them to act altogether independently of him. They had looked to him for counsel in every important matter too long now to go alone. Soon after his departure from the Council Chamber, a deputation waited upon him and begged him to reconsider his decision. He made it a matter of earnest prayer, and at the next meeting he again appeared before the Council to give them his answer. "I will remain with you," he said, "and I will con-

tinue to labour for the public good and the safety of the State *until death.*"

The position of public affairs was now most perplexing. Zwingle felt the solemn importance of the hour, and was filled with misgivings, and these misgivings were shared by many others. Such times are always doubly disturbed by the frightened fancies of excitable persons. At this time visions prognosticating evil were abundant, and were asserted to have been seen in various quarters. As Zwingle was bidding adieu to his dear friend Henry Bullinger at Berne, after what proved to be their last meeting with one another in this world, the sentinels at the city gate declared they saw a figure clad in a snow-white robe, which, after presenting itself before them, plunged suddenly into the water and disappeared. A fountain of blood was reported to have been opened at Brugg, in Aargau, which dyed the earth with gore. At Zug a meteor in the shape of a shield was said to have been observed in the sky, and from mountain hollows noises seemed to issue resembling the sound of men engaged in deadly conflict. Banners upheld by spirit hands waved in the Brünig Pass, and phantom ships sailed upon the waters of the Lake of Lucerne.

Zwingle cared not for such fancied portents; yet he had a strong foreboding of approaching ill, and a

vivid impression that his days were numbered. In August a large comet appeared, which increased in size as time passed on. In the cathedral burial-ground, on the fifteenth of that month, stood Ulric Zwingle and a friend named George Müller, who had been Abbot of Wettingen, gazing up at this splendid object in the heavens. "What does it signify?" said Müller thoughtfully. "It is sent," replied Zwingle, "to light me and many another honest man to the grave." "God forbid!" ejaculated Müller. "A great catastrophe is at hand," said Zwingle; "but Christ will not ultimately forsake us; our cause will triumph."

The mountain cantons soon decided upon their line of action. At Lucerne they assembled in Diet, and determined if necessary to enter the common bailiwicks by force and procure provisions. They applied to the Papal Nuncio for assistance, and troops paid by the Pope were promised as a reinforcement. At once they took possession of the passes, that news of their designs might not be borne to Zurich; and the reformed cantons, not suspecting any immediate attack, lived for a time in the fool's paradise of fancied security.

Some friends of Protestantism living amongst the Waldstettes had promised to give information to the

lowlanders as soon as there was any real danger, and at a Diet at Arau temporising policy was decided upon, notwithstanding all Zwingle's efforts to rouse the people to a sense of the importance of immediate action. God did not, however, leave the Zurichers altogether without direct warning. A friend at Zug had promised to send his son with a loaf across the frontier if force were decided upon, and if they were immediately about to march two were to be sent. On the 4th October a little boy presented himself at the gate of the reformed monastery at Kappel, carrying in his hand two loaves. He was at once taken to the Abbot, with whom at the time there happened to be a member of the Council of Zurich, who forwarded the information with all speed to his fellow-citizens. This, alas! made little impression upon the Zurichers. They did not credit the report. They did not arm or prepare. A strange blindness, a deadly lethargy seemed to have fallen upon them. They could not be roused to apprehend the ruin that hung over them.

Five days after this warning had been given an army of eight thousand men, having first heard mass in their chapels, was set in motion and marched towards the Protestant frontier. Having set up their standard at Baar, on the road to Zurich, they were quickly joined by the men of Schwitz, Uri, Zug,

Unterwalden, and Lucerne, also by refugees from Zurich and Berne, as well as soldiers from the Italian valleys. Entering the free bailiwicks, they spread themselves over the country, pillaging without discrimination in every direction, entering the pastors' dwellings, and with oaths and revilings smashing their furniture and maltreating their persons. The Council of Zurich assembled, and sent two of their members to reconnoitre the neighbourhood of Kappel. Message after message arrived, each more grave than its predecessor, and at length the people of Zurich awoke to the fact that very serious consequences would indeed result if they failed at once to send forces to meet the advancing enemy. Goeldi, with six hundred men, was sent forth, and arrived at Kappel under cover of the darkness of night. Here he was to tarry until reinforcements should arrive.

Lavater, Captain-General of the forces, desired to follow this up at once with a powerful body of fighting men, and knowing how vacillating many of the members of the Council were, he invited to meet in the smaller Council Hall a few of the leading officers and Zwingle, and recommended the immediate sounding of the tocsin, that the whole city might at once get under arms. They felt, however, that they could not take this responsibility upon themselves without

permission of the Council. They at once hastened to the great hall, where they thought the General Council was then sitting, to lay the suggestion before them. But the hall was only occupied by a few members of the Smaller Council, and these shrank from acting without the concurrence of the whole body. When, two hours after noon, the General Council again assembled, a tedious discussion took place, and though the enemy was approaching hourly nearer, night came and nothing was done. Then, however, at the eleventh hour, when dense darkness and a terrible storm added to the horrors of that dread call, the alarm bells rang out from the steeples of Zurich calling the people to arms.

Great was the confusion, great the terror amongst the women and children, heartrending were the adieus of husbands and wives, fathers and children, brothers and sisters, and, amidst it all, adding awfulness to the scene, the city, the mountains, and the valley were shaken by an earthquake. The next morning all was still and calm. So quiet was it that there was not air enough to blow out the great banner that should have floated proudly upon the town-hall of the free city of Zurich. The banner drooped and clung to the mast, adding to the gloomy forebodings of the people, the circumstance being taken as another evil omen

of approaching misfortune. A small body of seven hundred men, instead of the four thousand that should have mustered, imperfectly armed and accoutred, assembled round it. One after another, couriers arrived from various quarters, telling of dangers menacing Zurich, and yet there was needless delay in administering the oath to the troops, and sending them forth against their enemies. A party of two hundred men refused to wait, and in great confusion rushed through the gates. At length the remaining five hundred marched forth in a more orderly fashion bearing the flag; but when they got outside the city they were uncertain in which direction they ought to go. Such was the painfulness of the experiences of that day that years afterwards Oswald Myconius said of it, "Whenever I recall that day to my mind, it is as if a sword penetrated my heart."

Zwingle made one of the party. He had been appointed by the Council war-chaplain, and, as was customary at that time, rode forth armed with the marching host. His son, who was twenty-two years of age, and his brother-in-law were also with them. Anticipating the fate that awaited them, not expecting ever to return again, with a heavy heart he bade a silent farewell to his brave partner and his trembling children, sprang upon the war-horse that waited at his door, and rode forth to die for the Protestant faith

and the freedom of his land. Anna, his wife, gazed after him with tearless eye, but wellnigh broken heart, until he was lost to view, as he, breathing earnest prayers to God, followed the little army which went forth, with so little expectation of achieving anything, to the assistance of their brethren at Kappel.

On reaching the summit of the Albis they could hear sounds of battle at Kappel, and instead of pausing for reinforcements, as was proposed by some, urged on by Zwingle they hurried forward to join in the encounter. As they did so, messengers rode up to bid them hasten. Heavy firing was going on at Kappel, but little impression was made upon either side, until from a quiet wood, which had hitherto remained unnoticed, a deadly fire burst upon the Protestant army. Some of the mountaineers had silently and stealthily crept into this wood, and, having concealed themselves there, had awaited their opportunity, and then deliberately picking out each one his man, fired with deadly effect, just as the Zurichers, dragging their artillery towards the scene of action, came near the spot. At once they directed their guns towards this wood. But in those days artillery was unwieldy, and they did little more than shoot off the tops of the trees with their guns. The enemy's troops were then seen issuing from the wood; and Lavater and

Zwingle, lance and halbert in hand, led their people to the conflict, crying out, "Warriors! have no fear. If we are vanquished, our cause is good. Commend yourselves into the hand of God!" "Heretics! sacrilegists!" cried the mountaineers, as they rushed forward, "we have you now!" "Idolaters! papists!" answered the men of Zurich, "is it indeed you?" Soon they closed in deadly conflict, the Zurichers fighting so furiously that they drove the enemy back. They pressed forward, but being unfamiliar with the ground, they got entangled in the marsh, and lost the temporary advantage they had gained. They were surrounded by the foe; confusion ensued, in the midst of which a man of the enemy, pretending to be a friend, shouted out, "Fly, fly, valiant Zurichers, you are betrayed!" The tide of battle turned. "Soon," says a writer, "they fell thick, as the precious grain in autumn, beneath the strokes of their embittered foes, and at length were compelled to leave the field of battle, with more than five hundred who slept the sleep of death upon it, or who were writhing in the agony of their death-wounds."

We cannot follow this terrible battle; but we must inquire as to the fate of Zwingle. Though ready to lead in the fight, having all the spirit, courage, determination, and ready foresight requisite for good generalship

he had not, it is believed, actually engaged in the battle. At the commencement of the attack he beheld beside him a dying man, a fallen and wounded comrade, and forgetting the battle, remembering only his ministerial character, he stopped to whisper the word of Christian comfort into his ear. A stone striking him on the head, felled him in an instant to the earth. He rose again, but received two blows on the legs, which again laid him prostrate. Again he rose with difficulty to his feet, when he received a lance-wound in the breast, and his life's blood began to flow. He fell upon his knees, and seeing the blood trickling from the wound, he said, "What does it matter? The body they may kill indeed, but the soul they cannot." He fell backwards, and lay at the foot of a pear-tree, his lips moving with inaudible words of prayer, his eyes upraised to heaven, and his hands clasped. Night came on, camp-fires were lighted here and there, which threw a lurid glare over the fatal field, exposing its horrors to view. Camp followers were prowling round like beasts of prey, robbing the dead and the dying. Two of these passed by where the dying Reformer lay, and one of them, not knowing who he was, inquired if he wished to confess his sins to a priest. A shake of the head was the only answer he could give. "Well, call in your heart upon the mother of God."

Again he shook his head. The man then lifted him up, and gazed into his face, and recognising him, as the light of the fires illuminated his features, he called out to his companion, "I believe it's Zwingle!" "Zwingle!" shouted the other, "that vile heretic, that rascal, that traitor!" Then raising his sword he struck him on the throat, saying, "Die, thou obstinate heretic!" It was the end. Zwingle's manly spirit had fled. Anna would see her husband and her son (for he also had died bravely in the battle) return to her again no more. Myconius, Bullinger, Œcolampadius had for the last time heard the musical voice, and seen the strong face of their leader. No more on earth would they hold communion with him, or listen to his teaching and his counsel. Œcolampadius survived the disaster but a short time; he died a few weeks afterwards.

The death of Zwingle cast a dark shadow over the Protestant cantons; and the Reformation in Switzerland received a serious check. It was as the early frosts of spring: they check the growth of vegetation, but do not permanently destroy or injure it. In due time it springs up and grows the better.

Zwingle died at the age of forty-eight; but his name has lived and will live. Many may speak against him: they can hardly deny that he was a

truly great man. Though in some respects we may not be able to approve his views, we cannot but admit that he accomplished a great work for his country and his people. We may see his faults—and who is there without them ?—they are the faults not of a mean and selfish, but of a fine, noble, manly character.

THE END.

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