

CHAPTER 23 : HISTORY OF PROTESTANTISM IN SWITZERLAND FROM A.D. 1516 TO ITS ESTABLISHMENT AT ZURICH, 1525

In following the progress of the recovered gospel over Christendom in the morning of the sixteenth century, our steps now lead us to Switzerland. In England first broke the dawn of that blessed day. Foremost in that race of men by whose instrumentality it pleased God to deliver Christendom from the thralldom into which the centuries had seen it fall to ignorance and superstition, stands Wyckliffe. His appearance was the pledge that after him would come others, endowed with equal, and it might be with greater gifts, to carry forward the same great mission of emancipation. Wyckliffe and the Lollards had left behind them a world so far made ready for other Reformers, and the efforts of Luther and his fellow-laborers therefore told with sudden and prodigious effect. Now broke forth the day. In the course of little more than three years, the half of Christendom had welcomed the gospel, and was beginning to be bathed in its splendor.

We have already traced the progress of this Protestant light in Germany, from the year 1517 to its first culmination in 1521. Our focus now shifts to Switzerland, the land that would soon become the new headquarters of the Reformation.

Over the Churches of Switzerland, as over those of the rest of Europe, the Pope had up to this time established a tyranny. He built this usurpation on such make-believes as the "holy chair," the "Vicar of Jesus Christ," and the "infallibility" thence deduced. He regulated all things according to his pleasure. He forbade the people to read the scriptures. He every day made new ordinances, to the destruction of the laws of God; and all priests, bishops not excepted, he bound to obey him by an oath of peculiar stringency. The Romish Church held it dangerous to put into the hands of the people the vernacular gospel, lest they should read in their own tongue of the wondrous birth at Bethlehem, and the not less wondrous death on Calvary, with all that lay between. But the Passion, and other Biblical events, were turned into comedies and dramas, and acted in public—with how much edification to the spectators, one may guess! Money, money was the mystic potency that set going and kept working the machine of Romanism. There were churches to be dedicated, cemeteries to be consecrated, bells to be baptized: all this must be paid for. There were infants to be christened, marriages to be blessed, and the dead to be buried: nothing of all this could be done without money. There were masses to be said for the repose of the soul; there were victims to be rescued from the raging flames of purgatory: it was vain to think of doing this without money. There were those who wished to eat flesh in Lent, or in forbidden times, and there were those who felt it burdensome to fast at any season: well, the Church had arranged to meet the wishes of both, only, as was reasonable, such accommodation must be paid for. All needed pardon: well, here it is—a plenary pardon; the pardon of all one's sins up to the hour of one's death—but first the price has to be paid down.

It remains only that we touch on what was the saddest part of the corruption of those melancholy days, the libertinism of the clergy. Its frightful excess makes the full and open exposure of the scandal impossible. Oftener than once did the Swiss cantons

complain that their spiritual guides led worse lives than the laymen, and that, while they went about their church performances with a coldness that shocked the pious, they gave themselves up to profanity, drunkenness, gluttony, and uncleanness.

So would it assuredly have been in Switzerland—from its corruption, corruption only would have come in endless and ever grosser developments—had not Protestantism come to sow with beneficent hand, and quicken with heavenly breath, in the bosom of society, the seeds from which was to spring a new life. Men needed not laws to amend the old, but a power to create the new.

Leading this reformation in Switzerland in its early stages was Ulric Zwingli. Ulric's father was the Bailiff of Wildhaus, Switzerland. The father saw the talents of his son, and made sure he was sufficiently educated. Accordingly, Ulric was sent to Basle to receive a finer education than he could have received in the more rural mountainous setting of his birth. Basle was the seat of a University. It had numerous printing-presses, which were reproducing the master-pieces of the classic age. It was beginning to be the resort of scholars; and when the young student entered its gates and took up his residence within it, he felt doubtless that he was breathing a new atmosphere.

The young Zwingli was fortunate as regarded the master under whose care he was placed at Basle. Gregory Binzli, the teacher in St. Theodore's School, was a man of mild temper and warm heart, and in these respects very unlike the ordinary pedagogues of the sixteenth century, who studied by a stiff demeanor, a severe countenance, and the terrors of discipline to compel the obedience of their pupils, and inspire them with the love of learning. In this case no spur was needed. Ulric Zwingli made rapid progress. The young Zwingli, distancing his schoolmates, stood abreast of his teacher. It was clear that another school must be found for the pupil of whom the question was not, What is he able to learn but, Where shall we find one qualified to teach him?

The most distinguished school at that time in all Switzerland was that of Bern, where Henry Woelflin, or Lupullus, taught, with great applause, the dead languages. Thither it was resolved to send the boy. The lessons of the school engrossed him. His teacher was accomplished beyond the measure of his day. He had traveled extensively, and he had mastered the long-forgotten tongues of the ancient countries. The genius of Zwingli expanded under so sympathetic a master. Lupullus initiated him into the art of verse-making after the ancient models. His poetic vein was developed, and his style now began to assume that classic terseness and chastened glow which marked it in after-years. Nor was his talent for music neglected.

But the very success of the young scholar was like to have cut short his career, or fatally changed its direction. In Bern, as everywhere else, the Dominicans and the Franciscans were keen competitors, the one against the other, for public favor. They had heard of the scholar of Lupullus. He had a fine voice, he was quick-witted, and altogether such a youth as would be a vast acquisition to their order. Could they only enroll him in their ranks, it would do more than a fine altar-piece, or a new ceremonial, to draw crowds to their chapel, and gifts to their treasury. They invited him to take up his abode in their

convent as a novitiate. But Ulric Zwingli's father quickly put an end to such a scheme, and directed Zwingli back home.

Zwingli was not home for long, before he was sent to Vienna, Austria for the high school of that city, which had attained great celebrity under the Emperor Maximilian I. Here he resumed those studies in the Roman classics which had been so suddenly broken off in Bern, adding thereto a beginning in philosophy.

Being now in his eighteenth year, he repaired a second time to Basle, in the hope of turning to use, in that city of scholars, the knowledge he had acquired. He taught in the School of St. Martin's, and studied at the University. Here he received the degree of Master of Arts.

Between the years 1512 and 1516 there chanced to settle in Switzerland a number of men of great and varied gifts, all of whom became afterwards distinguished in the great movement of Reform. Let us rapidly recount their names. It was not of chance surely that so many lights shone out all at once in the sky of the Swiss. Leo Juda comes first: he was the son of a priest of Alsace. His diminutive stature and sickly face hid a richly replenished intellect, and a bold and intrepid spirit. The most loved of all the friends of Zwingli, he shared his two master-passions, the love of truth and the love of music. When the hours of labor were fulfilled, the two regaled themselves with song. Leo had a treble voice, and struck the tymbal; to the trained skill and powerful voice of Ulric all instruments and all parts came alike. Between them there was formed a covenant of friendship that lasted till death. The hour soon came that parted them, for Leo Juda was the senior of Zwingli, and quitted Basle to become priest at St. Pilt in Alsace. But we shall see them re-united ere long, and fighting side by side, with ripened powers, and weapons taken from the armory of the Divine Word, in the great battle of the Reformation.

Another of those remarkable men who, from various countries, were now directing their steps to Switzerland, was Wolfgang Capito. He was born at Hagenau in Germany in 1478, and had taken his degree in the three faculties of theology, medicine, and law. In 1512 he was invited to become cure of the cathedral church of Basle. Accepting this charge he set to studying the Epistle to the Romans, in order to expound it to his hearers, and while so engaged his own eyes opened to the errors of the Roman Church. By the end of 1517 so matured had his views become that he found he no longer could say mass, and forbore the practice.

John Hausschein, or, in its Greek form, Ecolampadius—both of which signify "light of the house"—was born in 1482, at Weinsberg, in Franconia. His family, originally from Basle, was wealthy. So rapid was his progress in the belles lettres, that at the age of twelve he composed verses which were admired for their elegance and fire. He went abroad to study jurisprudence at the Universities of Bologna and Heidelberg. At the latter place he so recommended himself by his exemplary conduct and his proficiency in study, that he was appointed preceptor to the son of the Elector Palatine Philip. In 1514 he preached in his own country. His performance elicited an applause from the learned,

which he thought it little merited, for he says of it that it was nothing else than a medley of superstition. Feeling that his doctrine was not true, he resolved to study the Greek and Hebrew languages, that he might be able to read the Scriptures in the original. With this view he repaired to Stuttgart, to profit by the instructions of the celebrated scholar Reuchlin, or Capnion. In the year following (1515) Capito, who was bound to Ecolampadius in the ties of all intimate friendship, had made Christopher of Uttenheim, Bishop of Basle, acquainted with his merits, and that prelate addressed to him an invitation to become preacher in that city, where we shall afterwards meet him.

About the same time the celebrated Erasmus came to Basle, drawn thither by the fame of its printing-presses. He had translated, with simplicity and elegance, the New Testament into Latin from the original Greek, and he issued it from this city, accompanied with clear and judicious notes, and a dedication to Pope Leo X. To Leo the dedication was appropriate as a member of a house which had given many munificent patrons to letters, and no less appropriate ought it to have been to him as head of the Church. The epistle dedicatory is dated Basle, February 1st, 1516. Erasmus enjoyed the aid of Ecolampadius in this labor, and the great scholar acknowledges, in his preface to the paraphrase, with much laudation, his obligations to the theologian.

We name yet another in this galaxy of lights which was rising over the darkness of this land, and of Christendom as well. Though we mention him last, he was the first to arrive. Thomas Wittembach was a native of Bienne, in Switzerland. He studied at Tubingen, and had delivered lectures in its high school. In 1505 he came to that city on the banks of the Rhine, around which its scholars, and its printers scarcely less, were shedding such a halo. It was at the feet of Wittembach that Ulric Zwingli, on his second visit to Basle, found Leo Juda. The student from the Tockenburg sat him down at the feet of the same teacher, and no small influence was Wittembach destined to exert over him. Wittembach was a disciple of Reuchlin, the famous Hebraist. Basle had already opened its gates to the learning of Greece and Rome, but Wittembach brought thither a yet higher wisdom. Skilled in the sacred tongues, he had drunk at the fountains of Divine knowledge to which these tongues admitted him. There was an older doctrine, he affirmed, than that which Thomas Aquinas had propounded to the men of the Middle Ages—an older doctrine even than that which Aristotle had taught to the men of Greece. The Church had wandered from that old doctrine, but the time was near when men would come back to it. That doctrine in a single sentence was that "the death of Christ is the only ransom for our souls." When these words were uttered, the first seed of a new life had been cast into the heart of Zwingli.

We have seen the seed dropped into the heart of Zwingli; the door now opened by which he was ushered into the field in which his great labors were to be performed. At this juncture the pastor of Glarus died. The Pope appointed his equerry, Henri Goldli, to the vacant office; for the paltry post on the other side of the Alps must be utilized. Had it been a groom for their horses, the shepherds of Glarus would most thankfully have accepted the Pope's nominee; but what they wanted was a teacher for themselves and their children, and having heard of the repute of Zwingli, they invited him to become their pastor. He accepted the invitation, was ordained at Constance, and in 1506, being

then in his twenty-second year, he arrived at Glarus to begin his work. His parish embraced nearly a third of the canton.

"He became a priest," says Myconius, "and devoted himself with his whole soul to the search after Divine truth, for he was well aware how much he must know to whom the flock of Christ is entrusted." As yet, however, he was a more ardent student of the ancient classics than of the Holy Scriptures. He read Demosthenes and Cicero, that he might acquire the art of oratory.

He founded a Latin school in Glarus, and took the conduct of it into his own hands. He gathered into it the youth of all the best families in his extensive parish, and so gained them to the cause of letters and of noble aims. As soon as his pupils were ripe, he sent them either to Vienna, in the University of which Vadian, the friend of his youth, had risen to the rank of rector, or to Basle, where Glarean, another of his friends, had opened a seminary for young men. A gross licentiousness of manners, united with a fiery martial spirit, acquired in the Burgundian and Suabian wars, had distinguished the inhabitants of Glarus before his arrival amongst them. An unwonted refinement of manners now began to characterize them, and many eyes were turned to that new light which had so suddenly broken forth in this obscure valley amid the Alps.

There came a pause in his classical studies and his pastoral work. The Pope of the day, Julius II, was warring with the King of France, Louis XII, and the Swiss were crossing the Alps to fight for "the Church." The men of Glarus, with their cardinal-bishop, in casque and coat of mail, at their head, obeying a new summons from the warlike Pontiff, marched in mass to encounter the French on the plains of Italy. Their young priest, Ulric Zwingli, was compelled to accompany them. Few of these men ever returned: those who did, brought back with them the vices they had learned in Italy, to spread idleness, profligacy, and beggary over their native land. Switzerland was descending into an abyss. Ulric's eyes began to be opened to the cause which was entailing such manifold miseries upon his country. He began to look more closely at the Papal system, and to think how he could avert the ruin which, mainly through the intrigues of Rome, appeared to impend over Swiss independence and Swiss morals. He resumed his studies. A solitary ray of light had found its way in the manner we have already shown into his mind. It had appeared sweeter than all the wisdom which he had acquired by the laborious study of the ancients, whether the classic writers, whom he enthusiastically admired, or the scholastic divines, whom he held but in small esteem. On his return from the scenes of dissipation and carnage which had met his gaze on the south of the Alps, he resumed the study of Greek, that he might have free access to the Divine source whence he knew that solitary ray had come.

This was a moment big with the fate of Zwingli, of his native Switzerland, and in no inconsiderable degree of the Church of God. The young priest of Glarus now placed himself in presence of the Word of God. If he shall submit his understanding and open his heart to its influence, all will be well; but if, offended by its doctrines, so humbling to the pride of the intellect, and so distasteful to the unrenewed heart, he shall turn away, his

condition will be hopeless indeed. He has bowed before Aristotle: will he bow before a Greater speaking in this Word?

The point in which Zwingli is greatest is this, even his profound deference to the Word of God. There had appeared no one since Wycliffe who had so profoundly submitted himself to its teaching. When he came to the Bible, he came to it as a Revelation from God, in the full consciousness of all that such an admission implies, and prepared to follow it out to all its practical consequences. He accepted the Bible as a first authority, an infallible rule, in contradistinction to the Church or tradition, on the one hand, and to subjectivism or spiritualism on the other. This was the great and distinguishing principle of Zwingli, and of the Reformation—THE SOLE AND INFALLIBLE AUTHORITY OF HOLY SCRIPTURE. It is a prior and deeper principle than that of Luther. It is before it in logical sequence, and it is more comprehensive in its range; for even Luther's article of a standing or a falling Church, "justification by faith alone," must itself be tried by Zwingli's principle, and must stand or fall according as it agrees therewith. Is the free justification of sinners part of God's Revelation? That question we must first decide, before admitting the doctrine itself. The sole infallible authority of the Bible is therefore the first of all theological principles, being the basis on which all the others stand.

This was Zwingli's first canon: what was his second? Having adopted a Divine rule, he adopted also a Divine Interpreter. He felt that it would be of but little use that God should speak if man were authoritatively to interpret. He believed in the Bible's self-evidencing power, that its true meaning was to be known by its own light. He used every help to ascertain its sense fully and correctly: he studied the languages in which it was originally given; he read the commentaries of learned and pious men; but he did not admit that any man, or body of men, had a peculiar and exclusive power of perceiving the sense of scripture, and of authoritatively declaring it. The Spirit who inspired it would, he asserted, reveal it to every earnest and prayerful reader of it.

This was the starting-point of Ulric Zwingli. "The scriptures," said he, "come from God, not from man, and even that God who enlightens will give thee to understand that the speech comes from God. The Word of God cannot fail; it is bright, it teaches itself, it discloses itself, it illumines the soul with all salvation and grace, comforts it in God, humbles it, so that it loses and even forfeits itself, and embraces God in itself."

These effects of the Bible, Zwingli had himself experienced in his own soul. He had been an enthusiastic student of the wisdom of the ancients: he had pored over the pages of the scholastic divines; but not till he came to the Holy Scriptures, did he find a knowledge that could solve his doubts and stay his heart. "When seven or eight years ago," we find him writing in 1522, "I began to give myself wholly up to the Holy Scriptures, philosophy and theology (scholastic) would always keep suggesting quarrels to me. At last I came to this, that I thought, 'Thou must let all that lie, and learn the meaning of God purely out of his own simple Word.' Then I began to ask God for his light, and the scriptures began to be much easier to me, although I am but lazy."

Thus was Zwingli taught of the Bible. The ancient doctors and Fathers of the Church he

did not despise, although he had not yet begun to study them. Of Luther he had not even heard the name. Calvin was then a boy about to enter school. From neither Wittenberg nor Geneva could it be said that the light shone upon the pastor of Glarus, for these cities themselves were still covered with the night. The day broke upon him direct from heaven. It shone in no sudden burst; it opened in a gradual dawn; it continued from one studious year to another to grow. At last it attained its noon; and then no one of the great minds of the sixteenth century excelled the Reformer of Switzerland in the simplicity, harmony, and clearness of his knowledge.

In Ulrich Zwingli and the Swiss Reformation we are presented with a new type of Protestantism—a type different from that which we have already seen at Wittenberg. The Reformation was one in all the countries to which it extended; it was one in what it accepted, as well as in what it rejected; but it had, as its dominating and molding principle, one doctrine in Germany, another in Switzerland, and hence it came to pass that its outward type or aspect was two-fold. We may say it was dogmatic in the one country, normal in the other.

This duality was rendered inevitable by the state of the world. In the Christendom of that day there were two great currents of thought—there was the superstitious or self-righteous current, and there was the scholastic or rationalistic current. Thus the error which the Reformation sought to withstand wore a two-fold type, though at bottom one, for the superstitious element is as really human as the rationalistic. Both had been elaborated into a scheme by which man might save himself. On the side of self-righteousness man was presented with a system of meritorious services, penances, payments, and indulgences by which he might atone for sin, and earn Paradise. On the scholastic side he was presented with a system of rules and laws, by which he might discover all truth, become spiritually illuminated, and make himself worthy of the Divine favor. These were the two great streams into which the mighty flood of human corruption had parted itself.

Luther began his Reformation in the way of declaring war against the self-righteous principle: Zwingli, on the other hand, began his by throwing down the gage of battle to the scholastic divinity.

Luther's dominating principle was justification by faith alone, by which he overthrew the monkish fabric of human merit. Zwingli's dominating principle was the sole authority of the Word of God, by which he dethroned reason from the supremacy which the schoolmen had assigned her, and brought back the understanding and the conscience to Divine revelation. This appears to us the grand distinction between the German and the Swiss Reformation. It is a distinction not in substance or in nature, but in form, and grew out of the state of opinion in Christendom at the time, and the circumstance that the prevailing superstition took the monkish form mainly, though not exclusively, in the one half of Europe, and the scholastic form in the other. The type impressed on each—on the German and on the Swiss Reformation—at this initial stage, each has continued to wear more or less all along.

Nor did Zwingli think that he was dishonoring reason by assigning it its true place and office as respects revelation. If we accept a revelation at all, reason says we must accept it wholly. To say that we shall accept the Bible's help only where we do not need its guidance; that we shall listen to its teachings in those things that we already know, or might have known, had we been at pains to search them out; but that it must be silent on all those mysteries which our reason has not and could not have revealed to us, and which, now that they are revealed, reason cannot fully explain — to act thus is to make reason despicable under pretense of honoring it. For surely it is not reasonable to suppose that God would have made a special communication to us, if he had had nothing to disclose save what we already knew, or might have known by the exercise of the faculties he has given us. Reason bids us expect, in a Divine revelation, announcements not indeed contradictory to reason, but above reason; and if we reject the Bible because it contains such announcements, or reject those portions of it in which these announcements are put forth, we act irrationally. We put dishonor upon our reason. We make that a proof of the Bible's falsehood which is one of the strongest proofs of its truth. The Bible the first authority, was the fundamental principle of Zwingli's Reformation, as it was Wyckliffe's.

Two journeys which Zwingli made at this time had a marked effect upon him. The one was to Basle, where Erasmus was now living. His visit to the prince of scholars gave him equal pleasure and profit. He returned from Basle, his enthusiasm deepened in the study of the sacred tongues, and his thirst whetted for a yet greater acquaintance with the knowledge which these tongues contained.

The other journey was of another character, as well as in another direction. Louis XII of France was now dead; Julius II of Rome had also gone to his account; but the war which these two potentates had waged with each other remained as a legacy to their successors. Francis I took up the quarrel—rushed into Italy—and the Pope, Leo X, summoned the Swiss to fight for the Church, now threatened by the French. Inflamed by the eloquence of their warlike cardinal, Matthew Schinner, Bishop of Sion, even more than drawn by the gold of Rome, the brave mountaineers hastened across the Alps to defend the "Holy Father." The pastor of Glarus went with them to Italy, where one day he might be seen haranguing the phalanxes of his countrymen, and another day, sword in hand, fighting side by side with them on the battle-field—a blending of spiritual and military functions less repulsive to the ideas of that age than to those of the present. But in vain the Swiss poured out their blood. The great victory which the French achieved at Marignano inspired terror in the Vatican, filled the valleys of the Swiss with widows and orphans, and won for the youthful monarch of France a renown in arms which he was destined to lose, as suddenly as he had gained it, on the fatal field of Pavia.

But if Switzerland had cause long to remember the battle of Marignano, in which so many of her sons had fallen, the calamity was converted at a future day into a blessing to her. Ulric Zwingli had thoughts suggested to him during his visit to Italy which bore fruit on his return. The virtues that flourished at Rome, he perceived, were ambition and avarice, pride and luxury. These were not, he thought, by any means so precious as to need to be nourished by the blood of the Swiss. What a folly! what a crime to drag the flower of the youth of Switzerland across the Alps, and slaughter them in a cause like

this! He resolved to do his utmost to stop this effusion of his countrymen's blood. He felt, more than ever, how necessary was a Reformation, and he began more diligently than before to instruct his parishioners in the doctrines of Holy Scripture.

He was thus occupied, searching the Bible, and communicating what, from time to time, he discovered in it to his parishioners, when he was invited (1516) to be preacher in the Convent of Einsiedeln. Theobald, Baron of Gherolds-Eck, was administrator of this abbey, and lord of the place. He was a lover of the sciences and of learned men, and above all of those who to a knowledge of science joined piety. From him came the call now addressed to the pastor of Glarus, drawn forth by the report which the baron had received of the zeal and ability of Zwingli. Its abbot was Conrad de Rechenberg, a gentleman of rank, who discountenanced the superstitious usages of his Church, and in his heart had no great affection for the mass, and in fact had dropped the celebration of it. One day, as some visitors were urging him to say mass, he replied, "If Jesus Christ is veritably in the Host, I am not worthy to offer Him in sacrifice to the Father; and if He be not in the Host, I should be more unhappy still, for I should make the people adore bread in place of God."

Ought he to leave Glarus, and bury himself on a solitary mountain-top? This was the question Zwingli put to himself. He might, he thought, as well go to his grave at once; and yet, if he accepted the call, it was no tomb in which he would be shutting himself up. It was a famed resort of pilgrims, in which he might hope to prosecute with advantage the great work of enlightening his countrymen. He therefore decided to avail himself of the opportunity thus offered for carrying on his mission in a new and important field.

The Convent of Einsiedeln was situated on a little hill between the Lakes of Zurich and Wallenstadt. Its renown was inferior only to that of the far-famed shrine of Loretto. "It was the most famous," says Gerdesius, "in all Switzerland and Upper Germany." An inscription over the portal announced that "Plenary Indulgences" were to be obtained within; and moreover—and this was its chief attraction—it boasted an image of the Virgin which had the alleged power of working miracles. Occasional parties of pilgrims would visit Einsiedeln at all seasons, but when the great annual festival of its "Consecration" came round, thousands would flock from all parts of Switzerland, and from places still more remote, from France and Germany, to this famous shrine. On these occasions the valley at the foot of the mountain became populous as a city; and all day long files of pilgrims might be seen climbing the mountain, carrying in the one hand tapers to burn in honor of "Our Lady of Einsiedeln," and in the other money to buy the pardons which were sold at her shrine. Zwingli was deeply moved by the sight. He stood up before that great multitude—that congregation gathered from so many of the countries of Christendom—and boldly proclaimed that they had come this long journey in vain; that they were no nearer the God who hears prayer on this mountain-top than in the valley; that they were on no holier ground in the precincts of the Chapel of Einsiedeln than in their own closets; that they were spending "their money for that which is not bread, and their labor for that which satisfieth not," and that it was not a pilgrim's gown but a contrite heart which was pleasing to God. Nor did Zwingli content himself with simply reproofing the groveling superstition and profitless rites which the multitudes

whom this great festival had brought to Einsiedeln substituted for love to God and a holy life. He preached to them the gospel. He had pity on the many who came really seeking rest to their souls. He spoke to them of Christ and Him crucified. He told them that He was the one and only Savior; that His death had made a complete satisfaction for the sins of men; that the efficacy of His sacrifice lasts through all ages, and is available for all nations; and that there was no need to climb this mountain to obtain forgiveness; that the gospel offers to all, through Christ, pardon without money and without price.

Zwingli continued his course. The well-worn pilgrim-track began to be disused, the shrine to which it led forsaken; and as the devotees diminished, so too did the revenues of the priest of Einsiedeln. But so far from being grieved at the loss of his livelihood, it rejoiced Zwingli to think that his work was prospering. The Papal authorities offered him no obstruction, although they could hardly shut their eyes to what was going on. Rome needed the swords of the cantons. She knew the influence which Zwingli wielded over his countrymen, and she thought by securing him to secure them; but her favors and flatteries, bestowed through the Cardinal-Bishop of Sion, and the Papal legate, were totally unavailing to turn him from his path. He continued to prosecute his ministry, during the three years of his abode at this place, with a marked degree of success. By this course of discipline Zwingli was being gradually prepared for beginning the Reformation of Switzerland. The post of Preacher in the College of Canons which Charlemagne had established at Zurich became vacant at this time. In 1518 Zwingli was elected, by a majority of votes, to the office.

The "foundation" on which Zwingli was now admitted was limited to eighteen members. According to the terms of Charlemagne's deed they were "to serve God with praise and prayer, to furnish the Christians in hill and valley with the means of public worship, and finally to preside over the Cathedral school," which, after the name of the founder, was called the Charles' School. The Great Minster, like most other ecclesiastical institutions, quickly degenerated, and ceased to fulfill the object for which it had been instituted. Its canons, spending their time in idleness and amusement, in falconry and hunting the boar, appointed a leut-priest with a small salary, supplemented by the prospect of ultimate advancement to a canon-ship, to perform the functions of public worship. This was the post that Zwingli was chosen to fill.

Zurich was at that time the chief town of the Swiss Confederation. Every word spoken here had thus double power. If at Einsiedeln Zwingli had boldly rebuked superstition, and faithfully preached the gospel, he was not likely to show either less intrepidity or less eloquence now that he stood at the center of Helvetia, and spoke to all its cantons. The two leading principles of his preaching at Zurich, as at Glarus and Einsiedeln, were—the Word of God the one infallible authority, and the death of Christ the one complete satisfaction. On glancing abroad, and pointing to the tyranny that flourished on the south of the Alps, he would denounce in yet more scathing tones that hypocritical ambition which, for its own aggrandizement, was rending their country in pieces, dragging away its sons to water foreign lands with their blood, and digging a grave for its morality and its independence. Their sires had broken the yoke of Austria, it remained for them to break the yet viler yoke of the Popes. Nor were these appeals without effect.

Zwingli's patriotism, kindled at the altar, and burning with holy and vehement flame, set on fire the souls of his countrymen. The knitted brows and flashing eyes of his audience showed that his words were telling, and that he had awakened something of the heroic spirit which the fathers of the men he was addressing had displayed on past occasions.

It is instructive to mark that at the very moment when Rome was preparing for opening a great market in Christendom for the pardon of sin, so many preachers should be rising up, one in this country and another in that, and, without concert or pre-arrangement, beginning to publish the old gospel that offers pardon without money. The same year, we may say, 1517, saw the commencement of both movements. In that year Rome gathered together her hawkers, stamped her indulgence tickets, fixed the price of sins, and enlarged her coffers for the streams of gold about to flow into them. Woe to the nations! the great sorceress was preparing new enchantments; and the fetters that bound her victims were about to be made stronger.

But unknown to Rome, at that very hour, numbers of earnest students, dispersed throughout Christendom, were poring over the page of scripture, and sending up an earnest cry to God for light to enable them to understand its meaning. That prayer was heard. There fell from on high a bright light upon the page over which they bent in study. Their eyes were opened; they saw it all—the cross, the all-perfect and everlasting sacrifice for sin—and in their joy, unable to keep silence, they ran to tell the perishing tribes of the earth that there was "born unto them a Savior who is Christ the Lord."

The sale of indulgences in Germany was given to the Dominicans; in Switzerland this traffic was committed to the Franciscans. The Pope commissioned Cardinal Christopher, of Forli, general of the order, as superintendent-in-chief of the distribution in twenty-five provinces; and the cardinal assigned Switzerland to the Cordelier Bernardin Samson, guardian of the convent at Milan. "He discharged his mission in Helvetia with not less impudence," says Gerdesius, "than Tetzels in Germany."

Samson journeyed from town to town, and gradually approached Zurich. At every step he dispensed his pardons, and yet his stock was no nearer being exhausted than when he crossed the Alps. On the way he was told that Zwingli was thundering against him from the pulpit of the cathedral. He went forward, notwithstanding. He would soon put the preacher to silence. As he came nearer, Zwingli waxed the bolder and the plainer. "God only can forgive," said the preacher, with a solemnity that awed his hearers; "none on earth can pardon sin. You may buy this man's papers, but be assured you are not absolved. He who sells indulgences is a sorcerer, like Simon Magus; a false prophet, like Balaam; an ambassador of the king of the bottomless pit, for to those dismal portals rather than to the gates of Paradise do indulgences lead."

Samson reached Zurich to find its gates closed, and the customary cup of wine—a hint that he was not expected to enter—waiting him. Feigning to be charged with a special message from the Pope to the Diet, he was admitted into the city. At his audience it was found that he had forgotten his message, for the sufficient reason that he had never received any. He was ignominiously sent away without having sold so much as a single

pardon in Zurich. Soon thereafter he re-crossed the Alps, dragging over their steeps a wagonful of coin, the fruits of his robbery, and returned to his masters in Italy.

He was not long gone when another visitant appeared in Switzerland, sent of God to purify and invigorate the movement—to scatter the good seed on the soil which Zwingli had ploughed and broken up. That visitant was the plague or "Great Death." It broke out in the August of that same year, 1519. As it spread from valley to valley, inflicting frightful ravages, men felt what a mockery were the pardons which thousands, a few months before, had flocked to purchase. It reached Zurich, and Zwingli, who had gone to the baths of Pfaffers to recruit his health, exhausted by the labors of the summer, hastened back to his flock. He was hourly by the bedside of the sick or the dying. On every side of him fell friends, acquaintances, stricken down by the destroyer. He himself had hitherto escaped his shafts, but now he too was attacked. He lay at the point of death. Utterly prostrate, all hope of life was taken away.

Tidings of his death had been circulated in Basle, in Lucerne — in short, all the cities of the Confederation. Everywhere men heard with dismay that the great preacher of Switzerland had gone to his grave. Their joy was great in proportion when they learned that Zwingli still lived. Both the Reformer and the country had been chastened, purified, and prepared, the one for his mighty task, and the other for the glorious transformation that awaited it.

When Zwingli and the citizens of Zurich again assembled in their cathedral, it was a peculiarly solemn moment for both. They were just emerging from the shadow of the "Great Death." Zwingli now opened a deeper vein in his ministry. He touched less frequently upon the evils of foreign service. Not that he was less the patriot, but being now more the pastor, he perceived that a renovated Christianity was not only the most powerful renovator of his country's morals, but the surest palladium of its political interests. The fall and the recovery of man were his chief themes. "In Adam we are all dead," would he say—"sunk in corruption and condemnation." This was a somewhat inauspicious commencement of a Gospel of "good news," for which, after the terrors incident to the scenes which the Zurichers had witnessed, so many of them thirsted. But Zwingli went on to proclaim a release from prison—an opening of the sepulcher. But dead men do not open their own tombs. Christ was their life. He had become so by His passion, which was "an eternal sacrifice, and everlastingly effectual to heal." To Him must they come. "His sacrifice satisfies Divine justice for ever in behalf of all who rely upon it with firm and unshaken faith." Are men then to live in sin? Are they to cease to cultivate holiness? No. Zwingli went on to show that, although this doctrine annihilates human merit, it does not annihilate evangelical virtue: that, although no man is saved for his holiness, no man will be saved without holiness: that as God bestows his salvation freely, so we give our obedience freely: on the one side there is life by grace, and on the other works by love.

What then is the principle? It is love. But how comes love to spring up in the heart of a guilty and condemned man? It comes in this wise. The Gospel turns man's eye upon the Savior. He sees Him enduring His passion in his stead, bearing the bitter tree, to bestow

upon him a free forgiveness, and life everlasting. That look enkindles love. That love penetrates his whole being, quickening, purifying, and elevating all his powers, filling the understanding with light, the will with obedience, the conscience with peace, the heart with joy, and making the life to abound in holy deeds, fruitful alike to God and man. Such was the Gospel that was now preached in the Cathedral of Zurich.

The Zurichers did not need any argument to convince them that this doctrine was true. They read its truth in its own light. Its glory was not of earth, but of the skies, where was the place of its birth. An unspeakable joy filled their hearts when they saw the black night of monkery departing, with its cowls, its beads, its scourges, its purgatorial fires, which had given much uneasiness to the flesh, but brought no relief to the conscience; and the sweet light of the Gospel opening so full of refreshing to their souls.

The cathedral, although a spacious building, could not contain the crowds that flocked to it. Zwingli labored with all his might to consolidate the movement. He admirably combined prudence with his zeal. He practiced the outward forms of the Church in the pale of which he still remained. He said mass: he abstained from flesh on fast-days: but all the while he labored indefatigably to diffuse a knowledge of Divine truth, knowing that as the new growth developed, the old, with its rotten timber, and seared and shriveled leaves, would be cast off. As soon as men should come to see that a free pardon was offered to them in the Bible, they would no longer scourge themselves to merit one, or climb the mountain of Einsiedeln with money in their hand to buy one. In short, Zwingli's first object, which he ever kept clearly in view, was not the overthrow of the Papacy, but the restoration of Christianity.

A movement like this could not be confined within the walls of Zurich, any more than day can break and valley and mountain-top not catch the radiance. The seeds of this renovation were being cast by Zwingli into the air; the winds were wafting them all over Switzerland, and at many points laborers were preparing a soil in which they might take root and grow. It was in favor of the movement here that the chief actors were not, as elsewhere, kings, ministers, and princes of the Church, but the people. Let us look around and note the beginnings of this movement, by which so many of the Helvetic cantons were, at no distant day, to be emancipated from the tyranny of the Papal supremacy, and the superstitions of the Papal faith.

We begin on the northern frontier. There was at that time at Basle a brilliant cluster of men. Among the first, and by much the most illustrious of them all, was Erasmus, whose edition of the New Testament (1516) may be said to have opened a way for the Reformation. The labors of the celebrated printer Frobenius were scarcely less powerful. He printed at Basle the writings of Luther, and in a short time spread them in Italy, France, Spain, and England. Among the second class, the more distinguished were Capito and Hedio. They were warm friends and admirers of Zwingli, and they adopted in Basle the same measures for the propagation of the Reformed faith which the latter was prosecuting with so much success at Zurich. Capito began to expound daily to the citizens the gospel according to Matthew, and with results thus described in a letter of Hedio's to Zwingli in 1520: "This most efficacious doctrine of Christ penetrates and

warms the heart." The audiences increased. The doctors and monks conspired against the preacher, and raised tumults.

The Cardinal—Archbishop of Mainz, desiring to possess so great a scholar, invited Capito to Mainz. On his departure, however, the work did not cease. Hedio took it up, and beginning where Capito had stopped, went on to expound the gospel with a courageous eloquence, to which the citizens listened, although the monks ceased not to warn them against believing those who told them that the sum of all Christian doctrine was to be found in the gospel. Scotus, said they, was a greater doctor than St. Paul. So broke the dawn of the Reformation in Basle. The number of its disciples in this seat of learning rapidly increased. Still it had a long and sore fight before obtaining the mastery. The aristocracy were powerful: the clergy were not less so: the University threw its weight into the same scale. Here was a triple rampart, which it cost the truth much effort to scale. Hedio, who succeeded Capito, was himself succeeded by Ecolampadius, the greatest of the three. Ecolampadius labored with zeal and waited in hope for six years. At last, in 1528, Basle, the last of all the Helvetic cantons, decreed its acceptance of the Reformed faith.

At Lucerne, Myconius endeavored to sow the good seed of the gospel; but the soil was unkindly, and the seed that sprang up soon withered. It was choked by the love of arms and the power of superstition. Oswald Geishauser — for such was his name till Erasmus hellenised it into Myconius—was one of the sweetest spirits and most accomplished minds of that age. He was born at Lucerne (1488), and educated at Basle, where he became Rector of St. Peter's School. In 1516 he left Basle, and became Rector of the Cathedral School at Zurich. He was the first of those who sought to dispel the ignorance of his native Switzerland by laboring, in his vocation as schoolmaster, to introduce at once the knowledge of ancient letters and the love of Holy Scripture. He had previously contracted a friendship with Zwingli, and it was mainly through his efforts and counsel that the Preacher of Einsiedeln was elected to fill the vacant office at Zurich. The two friends worked lovingly together, but at length it was resolved that Myconius should carry the light to his native city of Lucerne. The parting was sad, but Myconius obeyed the call of duty and set out.

He hoped that his office as head-master in the collegiate school of this city would afford him opportunities of introducing a higher knowledge than that of Pagan literature among the citizens around the Waldstatter Lake. He began his work very quietly. The writings of Luther had preceded him, but the citizens of Lucerne, the strenuous advocates at once of a foreign service and a foreign faith, abominated these books as if they had proceeded from the pen of a demon. The expositions of Myconius in the school awakened instant suspicion. "We must burn Luther and the schoolmaster," said the citizens to one another. Myconius went on, notwithstanding, not once mentioning Luther's name, but quietly conveying to the youth around him a knowledge of the gospel. The whisperings soon grew into accusations.

At last they burst out in fierce threats. "I live among ravenous wolves," we find him writing in December, 1520. He was summoned before the council. "He is a Lutheran,"

said one accuser; "he is a seducer of youth," said another. The council enjoined him not to read anything of Luther's to his scholars—not even to mention his name—nay, not even to admit the thought of him into his mind. The lords of Lucerne set no narrow limits to their jurisdiction. The gentle spirit of the schoolmaster was ill-fitted to buffet the tempests that assailed him on every side. He had offered the gospel to the citizens of Lucerne, and although a few had accepted it, and loved him for its sake, the great majority had thrust it from them. There were other cities and cantons that, he knew, would gladly welcome the truth which Lucerne had rejected. He resolved, therefore, to shake off the dust from his feet as a witness against it, and depart. Before he had carried his resolution into effect, the council furnished him with but too good evidence that the course he had resolved upon was the path of duty. He was suddenly stripped of his office, and banished from the canton. He quitted the ungrateful city, where his cradle had been placed, and in 1522 he returned to Zwingli at Zurich. Lucerne failed to verify the augury of its name, and the light that departed with its noblest son has never since returned.

Bern knew to choose the better part which Lucerne had rejected. Its citizens had won renown in arms: their city had never opened its gates to an enemy, but in the morning of the sixteenth century it was conquered by the gospel, and the victory which truth won at Bern was the more important that it opened a door for the diffusion of the gospel throughout Western Switzerland.

It was the powerful influence that proceeded from Zurich which originated the Reformed movement in the warlike city of Bern. Sebastian Meyer had "by little and little opened the gates of the gospel" to the Bernese. But eminently the Reformer of this city was Berthold Haller.

The establishment of the Protestant worship at Bern formed an epoch in the Swiss Reformation. That event had been preceded by a conference which was numerously attended, and at which the distinctive doctrines of the two faiths were publicly discussed by the leading men of both sides. The deputies had their views cleared and their zeal stimulated by these discussions, and on their return to their several cantons, they set themselves with fresh vigor to complete, after the example of Bern, the work of reformation. For ten years previously it had been in progress in most of them.

The light radiating from Zurich is touching the mountain-tops of Eastern Switzerland, and Protestantism is about to make great progress in this part of the land. At this time Joachim Vadian, of a noble family in the canton of St. Gall, returning from his studies in Vienna, put his hand to the plough of the Reformation. Although he filled the office of burgomaster, he did not disdain to lecture to his townsmen on the Acts of the Apostles, that he might exhibit to them the model of the primitive Church—in simplicity and uncorruptedness, how different from the pattern of their own day!

In the canton of Glarus the Reformed movement had been begun by Zwingli himself. On his removal to Einsiedeln, three evangelists who had been trained under him came forward to carry on the work. Their names were — Tschudi, who labored in the town of Glarus; Brunner, in Mollis; and Schindler, in Schwanden. Zwingli had sown the seed:

these three gathered in the harvest.

The rays of truth penetrated into Zwingli's native valley of the Tockenburg. With intense interest did he watch the issue of the struggle between the light and the darkness on a spot to which he was bound by the associations of his youth, and by many ties of blood and friendship. Knowing that the villagers were about to meet to decide whether they should embrace the new doctrine, or continue to worship as their fathers had done, Zwingli addressed a letter to them in which he said, "I praise and thank God, Who has called me to the preaching of His gospel, that He has led you, who are so dear to my heart, out of the Egyptian darkness of false human doctrines, to the wondrous light of His Word;" and he goes on earnestly to exhort them to add to their profession of the gospel doctrine the practice of every Gospel virtue, if they would have profit, and the gospel praise. This letter decided the victory of Protestantism in the Reformer's native valley. The council and the community in the same summer, 1524, made known their will to the clergy, "that the Word of God be preached with one accord."

In the ancient canton of Schwitz, which lay nearer to Zurich than the places of which we have just spoken, there were eyes that were turned in the direction of the light. Some of its citizens addressed Zwingli by letter, desiring him to send men to them who might teach them the new way. Schwitz, however, did not intend to take her stand by the side of her sister Zurich, in the bright array of cantons that had now begun to march under the Reformed banner. The majority of her citizens, content to drink at the muddy stream from which some had turned away, were not yet prepared to join in the request. Schwitz became one of the most hostile of all the Helvetic cantons to the Reformer and his work. But though the cloud still continued to rest on Schwitz, the light shone on the cantons around and beyond it.

"The gospel needs neither pillared aisle nor fretted roof," said they; "let us go to the meadow." They assembled in the open fields, and their worship lost nothing of impressiveness, or sublimity, by the change. The echoes of their mountains awoke responsive to the voice of the preacher proclaiming the "good tidings," and the psalm with which their service was closed blended with the sound of the torrents as they rolled down from the summits. Out of the eight parishes of the canton, six embraced the Reformation.

Following the course of the Upper Rhine, the Protestant movement penetrated to Coire, which nestles at the foot of the Splugen pass.

It is interesting to think that the light spread on the east as far as to Constance and its lake, where a hundred years before John Huss had poured out his blood. After various reverses the movement of reform was at last crowned, in the year 1528, by the removal of the images and altars from the churches, and the abolition of all ceremonies, including that of the mass itself. All the districts that lie along the banks of the Thur, of the Lake of Constance, and of the Upper Rhine, embraced the gospel.

After a protracted struggle, Protestantism gained the victory over the Papacy in Schaffhausen. The chief laborers there were Sebastian Heftmeister, Sebastian Hoffman, and Erasmus Ritter. On the Reformed worship being set up there, after the model of Zurich in 1529, the inhabitants of Eastern Switzerland generally may be said to have enjoyed the light of Protestant truth. From the husks of superstition they turned to feed on the bread and water of life.

Perhaps the most efficient instrument in this reform remains to be mentioned. In every canton a little band of laborers arose at the moment when they were needed. All of them were men of intrepidity and zeal, and most of them were pre-eminent in piety and scholarship. In this distinguished phalanx, Zwingli was the most distinguished; but in those around him there were worthy companions in arms, well entitled to fight side by side with him. But the little army was joined by another combatant, and that combatant was one common to all the German-speaking cantons — the Word of God. Luther's German edition of the New Testament appeared in 1522. Introduced into Switzerland, it became the mightiest instrumentality for the furtherance of the movement.

It was a work of this magnitude which was accomplished in Switzerland in the short space of ten years. The truth entered, and the heart was cleansed from the pollution of lust, the understanding was liberated from the yoke of tradition and human doctrines, and the conscience was relieved from the burden of monastic observances. The emancipation was complete as well as speedy; the intellect, the heart, the conscience, all were renovated; and a new era of political and industrial life was commenced that same hour in the Reformed cantons.

Unhappily, the five Forest Cantons did not share in this renovation. The territory of these cantons contains, as every traveler knows, the grandest scenery in all Switzerland. It possesses the higher distinction of having been the cradle of Swiss independence. But those who had contended on many a bloody field to break the yoke of Austria, were content, in the sixteenth century, to remain under the yoke of Rome. They even threatened to bring back the Austrian arms, unless the Reformed cantons would promise to retrace their steps, and return to the faith they had cast off.

Our attention must again be directed to the center of the movement at Zurich. In 1521 we find the work still progressing, although at every step it provokes opposition and awakens conflict. The first trouble grew out of the affair of foreign service. Charles V and Francis I were on the point of coming to blows on the plains of Italy. On the outlook for allies, they were making overtures to the Swiss. The men of Zurich promised their swords to the emperor. The other cantons engaged theirs to the French. Zwingli, as a patriot and a Christian minister, denounced a service in which Swiss would meet Swiss, and brother shed the blood of brother in a quarrel which was not theirs. To what purpose should he labor in Switzerland by the preaching of the gospel to break the yoke of the Pope, while his fellow-citizens were shedding their blood in Italy to maintain it? Nevertheless, the solicitations of the Cardinal-Archbishop of Sion, who had sent an agent into the canton to enlist recruits for the emperor, to whom the Pope had now joined himself in alliance, prevailed, and a body of 2,700 Zurichers marched out at the gates, bound on this

enterprise. They won no laurels in the campaign; the usual miseries—wounds and death, widows and orphans, vices and demoralization formed its sequel, and many a year passed before another body of Zurichers left their home on a similar errand. Zwingli betook himself more earnestly to the preaching of the Word of God, persuaded that only this could extinguish that love of gold which was entangling his countrymen with foreign princes, and inspire them with a horror of these mercenary and fratricidal wars into which this greed of sordid treasure was plunging them, to the ruin of their country.

The next point to be attacked by the Reformer was the fast-days of the Church. Hitherto no change had been made in the worship at Zurich. The altar with its furniture still stood; mass was still said; the images still occupied their niches; and the festivals were duly honored as they came round. Zwingli was content, meanwhile, to sow the seed. He precipitated nothing, for he saw that till the understanding was enlightened, and the heart renovated, outward change would nought avail. But now, after four years' inculcation of the truth, he judged that his flock was not unprepared to apply the principles he had taught them. He made a beginning with the smaller matters. In expounding the fourth chapter of the first Epistle to Timothy, Zwingli took occasion to maintain that fasts appointed by the Church, in which certain meats were forbidden to be eaten at certain times, had no foundation in the Bible. Certain citizens of Zurich, sober and worthy men for the most part, resolved to reduce Zwingli's doctrine to practice. They ate flesh on forbidden days. The monks took alarm. They saw that the whole question of ecclesiastical ordinances was at stake. If men could eat forbidden meats without purchasing permission from the Church, might not her commands be set at nought on other weightier points?

It began to be clear how Zwingli's doctrine would work; its consequences threatened to be very alarming, indeed. The revenues of the clergy it would diminish, and it would withdraw the halberds of the Swiss from the service of Rome and her allies. The enemies of the Reformation, who up to this time had watched the movement at Zurich in silence, but in no little uneasiness, began now to bestir themselves. The Church's authority and their own pockets were invaded. Numerous foes arose to oppose Zwingli.

The tumult on this weighty affair of "forbidden meats" increased, and the Bishop of Constance, in whose diocese Zurich was situated, sent his suffragan, Melchior Bottli, and two others, to arrange matters. The suffragan-bishop appeared (April 9th, 1522) before the Great Council of Zurich. He accused Zwingli, without mentioning him by name, of preaching novelties subversive of the public peace; and said if he were allowed to teach men to transgress the ordinances of the Church, a time would soon come when no law would be obeyed, and a universal anarchy would overwhelm all things. Zwingli met the charge of sedition and disorder by pointing to Zurich, "in which he had now been four years, preaching the gospel of Jesus, and the doctrine of the Apostles, with the sweat of his brow, and which was more quiet and peaceful than any other town in the Confederacy."

The Council of Two Hundred broke up without pronouncing any award as between the two parties. It contented itself with craving the Pope, through the Bishop of Constance, to

give some solution of the controverted point, and with enjoining the faithful meanwhile to abstain from eating flesh in Lent. In this conciliatory course, Zwingli went thoroughly with the council. This was the first open combat between the champions of the two faiths; it had been fought in presence of the supreme council of the canton; the prestige of victory, all men felt, remained with the Reformers, and the ground won was not only secured, but extended by a treatise which Zwingli issued a few days thereafter on the free use of meats.

Rome resolved to return to the charge. She saw in Zurich a second Wittenberg, and she thought to crush the revolt that was springing up there before it had gathered strength. The first attacking galley was fitted out in the port of Zurich; the other three sailed out of the episcopal harbor of Constance. One day, the aged Canon Hoffman tabled in the chapter of Zurich a long accusatory writing against the Reformer. This, which was the opening move of the projected campaign, was easily met. A few words of defense from Zwingli, and the aged canon was fain to flee before the storm which, at the instigation of others, he had drawn upon himself. "I gave him," writes Zwingli to Myconius, "a shaking such as an ox does, when with its horns it tosses a heap of straw up in the air."

The second attack came from the Bishop of Constance. In a pastoral letter which he issued to his clergy, he drew a frightful picture of the state of Christendom. On the frontier stood the Turk; and in the heart of the land were men, more dangerous than Turks, sowing "damnable heresies." The two, the Turk and the heresies, were so mixed up in the bishop's address, that the people, whose minds the pastoral was intended to influence, could hardly avoid concluding that the one was the cause of the other, and that if they should imbibe the heresy, their certain doom was to fall by the scimitar of the Turk.

The third attack was meant to support the second. It came from the Bishop of Lausanne, and also took the shape of a pastoral letter to the clergy of his diocese. It forbade all men, under pain of being denied the Sacrament in their last hours, or refused Christian burial, to read the writings of Zwingli or of Luther, or to speak a word in private or public, to the disparagement of the "holy rites and customs of the Church."

The first three attacks having failed to destroy Zwingli, or arrest his work, the fourth was now launched against him. It was the most formidable of the four. The Diet, the supreme temporal power in the Swiss Confederacy, was then sitting at Baden. To it the Bishop of Constance carried his complaint, importuning the court to suppress by the secular arm the propagation of the new doctrines by Zwingli and his fellow-laborers. The Diet was not likely to turn a deaf ear to the bishop's solicitations. The majority of its members were pensioners of France and Italy, the friends of the "foreign service" of which Zwingli was the declared and uncompromising foe. They regarded the preacher of Zurich with no favorable eye. Only the summer before (1522), the Diet, at its meeting in Lucerne, had put upon its records an order "that priests whose sermons produced dissension and disorder among the people should desist from such preaching." This would not have been improper, but it was meant to stop the Reformation persecute Reformers who preached the truth.

It had remained a dead letter hitherto, but now the Diet resolved to put it in force, and made a beginning by apprehending and imprisoning Urban Weiss, a Protestant pastor in the neighborhood of Baden. The monks, who saw that the Diet had taken its side in the quarrel between Rome and the gospel, laid aside their timidity, and assuming the aggressive, strove by clamor and threats to excite the authorities to persecution.

The Reformer of Zurich did not suffer himself to be intimidated by the storm that was evidently brewing. He saw in it an intimation of the Divine will that he should not only display the banner of truth more openly than ever in the pulpit of Zurich, but that he should wave it in the sight of the whole Confederacy. In the June following, he summoned a meeting of the friends of the gospel at Einsiedeln. This summons was numerously responded to. Zwingli submitted two petitions to the assembly, to be signed by its members, one addressed to the Diet, and the other to the Bishop of the diocese. The petitions, which were in substance identical, prayed "that the preaching of the gospel might not be forbidden, and that it might be permitted to the priests to marry." A summary of the Reformed faith accompanied these petitions, that the members of the Diet might know what it was they were asked to protect, and an appeal was made to their patriotism, whether the diffusion of doctrines so wholesome, drawn from their original fountains in the Sacred Scriptures, would not tend to abolish the many evils under which their country confessedly groaned, and at once purify its private morals, and reinvigorate and restore its public virtue.

These petitions were received and no further cared for by those to whom they were presented. Nevertheless, their influence was great with the lower orders of the clergy, and the common people. The manifesto that accompanied them laid bare the corruption which had taken place in the national religion, and the causes at work in the deterioration of the national spirit, and became a banner round which the friends of gospel truth leagued themselves. Thus banded together, they were abler to withstand their enemies. The cause grew and waxed strong by the efforts it made to overcome the obstacles it encountered. Its enemies became its friends.

The friends of the Reformation in Germany were greatly encouraged and emboldened by what was now taking place in Switzerland. If Luther had suddenly and mysteriously vanished, Zwingli's voice had broken the silence which had followed the disappearance of the former. If the movement stood still for the time on the German plains, it was progressing on the mountains of Switzerland. The hopes of the Protestants lived anew. The friends of truth everywhere could not but mark the hand of God in raising up Zwingli when Luther had been withdrawn, and saw in it an indication of the Divine purpose, to advance the cause of Protestantism, although emperors and Diets were "taking counsel together" against it. The persecuted in the surrounding countries, turning their eyes to Switzerland, sought under the freer forms and more tolerant spirit of its government that protection which they were denied under their own. Thus from one day to another the friends of the movement multiplied in Helvetia.

The printing-press was a powerful auxiliary to the living agency at work in Switzerland.

Zurich and Basle were the first of the Swiss towns to possess this instrumentality. There had been, it is true, a printing-press in Basle ever since the establishment of its University, in 1460, by Pope Pius II; but Zurich had no printing-press till 1519, when Christopher Froschauer, from Bavaria, established one. Arriving in Zurich, Froschauer purchased the right of citizenship, and made the city of his adoption famous by the books he issued from his press. He became in this regard the right hand of Zwingli, to whom he afforded all the facilities in his power for printing and publishing his works. Froschauer thus did great service to the movement.

The third city of Switzerland to possess a printing-press was Geneva. A German named Koln, in 1523, printed there, in the Gothic character, the Constitutions of the Synod of the Diocese of Lausanne, by order of the bishop, Sebastien de Mont-Faulcon. The fourth city of the Swiss which could boast a printing establishment was Neuchatel. There lived Pierre de Wingle, commonly called Pirot Picard, who printed in 1535 the Bible in French, translated by Robert Olivetan, the cousin of Calvin. This Bible formed a large folio, and was in the Gothic character.

Early in the following year (1523) the movement at Zurich advanced a step. An incident, in itself of small moment, furnished the occasion. Leo Juda, the school-companion of Zwingli at Basle, had just come to Zurich to assume the Curacy of St. Peter's. One day the new pastor entered a chapel where an Augustine monk was maintaining with emphasis, in his sermon, "that man could satisfy Divine justice himself." "Most worthy father," cried Leo Juda, but in calm and friendly tones, "hear me a moment; and ye, good people, give ear, while I speak as becomes a Christian." In a brief address he showed them, out of the scriptures, how far beyond man's power it was to save himself. A disturbance broke out in the church, some taking the side of the monk, and others that of the Curate of St. Peter's. The Little Council summoned both parties before them. This led to fresh disturbances. Zwingli, who had been desirous for some time to have the grounds of the Reformed faith publicly discussed, hoping thereby to bear the banner of truth onwards, demanded of the Great Council a public disputation. Not otherwise, he said, could the public peace be maintained, or a wise rule laid down by which the preachers might guide themselves. He offered, if it was proved that he was in error, not only to keep silence for the future, but submit to punishment; and if, on the other hand, it should be shown that his doctrine was in accordance with the Word of God, he claimed for the public preaching of it protection from the public authority.

Leave was given to hold a disputation, summonses were issued by the council to the clergy far and near; and the 29th day of January, 1523, was fixed on for the conference.

The lords of Zurich granted the conference craved by Zwingli, and published a formal decree to that effect. They invited all the cures or pastors, and all ecclesiastics of whatever degree, in all the towns of the canton. The Bishop of Constance, in whose diocese Zurich was situated, was also respectfully asked to be present, either in person or by deputy. The day fixed upon was the 29th of January. The disputation was to be conducted in the German language, all questions were to be determined by the Word of God, and it was added that after the conference had pronounced on all the questions

discussed in it, only what was agreeable to scripture was to be brought into the pulpit.

That an ecclesiastical Diet should convene in Zurich, and that Rome should be summoned before it to show cause why she should longer retain the supremacy she had wielded for a thousand years, appeared to the men of those times a most extraordinary and, indeed, portentous event. It made a great stir all over Switzerland.

Zwingli prepared for the conference which he had been the main instrument of convoking, by composing an abridgment of doctrine, consisting of sixty-seven articles, which he got printed, and offered to defend from the Word of God. The first article struck at that dogma of Romanism which declares that "Holy Scripture has no authority unless it be sanctioned by the Church." The others were not less important, namely, that Jesus Christ is our only Teacher and Mediator; that He alone is the Head of believers; that all who are united to Him are members of His body, children of God, and Members of the Church; that it is by power from their Head alone that Christians can do any good act; that from Him, not from the Church or the clergy, comes the efficacy that sanctifies; that Jesus Christ is the one sovereign and eternal Priest; that the mass is not a sacrifice; that every kind of food may be made use of on all days; that monkery, with all that appertains to it—frocks, tonsures, and badges—is to be rejected; that Holy Scripture permits all men, without exception, to marry; that ecclesiastics, as well as others, are bound to obey the magistrate; that magistrates have received power from God to put malefactors to death; that God alone can pardon sin; that He gives pardon solely for the love of Christ; that the pardon of sins for money is simony; and, in fine, that there is no purgatory after death.

By the publication of these theses, Zwingli struck the first blow in the coming campaign, and opened the discussions in the canton before the conference had opened them in the Council Hall of Zurich.

When the clay (29th January, 1523) arrived, 600 persons assembled in the Town Hall. The burgomaster, Marx Roist, presided. All eyes were turned on the bishop's representative, John Faber. Faber had formerly been a friend of Zwingli, but having visited Rome and been flattered by the Pope, he was now thoroughly devoted to the Papal interests, and had become one of Zwingli's bitterest opponents. Faber sat still, but James von Anwyl rose. He tried to throw oil upon the waters, and to allay the storm raging, not indeed in the council chamber— for there all was calm—but in Zurich. The deputies, he said, were present not to engage in controversy, but to learn the unhappy divisions that were rending the canton, and to employ their power in healing them. He concluded by dropping a hint of a General Council, that was soon to meet, and which would amicably arrange this whole matter.

Zwingli saw through a device which threatened to rob him of all the advantage that he hoped to gain from the conference. "This was now," he said, "his fifth year in Zurich. He had preached God's message to men as contained in His own Word;" and, submitting his theses, he offered to make good before the assembly their agreement with the scriptures; and looking round upon all, said, "Go on then, in God's name. Here I am to answer you."

Thus again challenged, Faber, who wore a red hat, rose, but only to attempt to stifle discussion, by holding out the near prospect of a General Council. "It would meet at Nuremberg within a year's time."

"And why not," instantly retorted the Reformer, "at Erfurt or Wittenberg?" Zwingli entered fully into the grounds of his doctrine, and closed by expressing his convictions that a General Council they would not soon see, and that the one now convened was as good as any the Pope was likely to give them. Had they not in this conference, doctors, theologians, jurisconsults, and wise men, just as able to read the Word of God in the original Hebrew and Greek, and as well qualified to determine all questions by this, the alone infallible rule, as any Council they were ever likely to see in Christendom?

A long pause followed Zwingli's address. He stood unaccused in the midst of those who had so loudly blamed and condemned him out of doors.

Again he challenged his opponents: he challenged them a second time, he challenged them a third time. No one spoke. At length Faber rose—not to take up the gauntlet which Zwingli had thrown down, but to tell how he had discomfited in argument the pastor of Fislisbach, whom, as we have already said, the Diet at Baden had imprisoned; and to express his amazement at the pass to which things had come, when the ancient usages which had lasted for twelve centuries were forsaken, and it was calmly concluded "that Christendom had been in error fourteen hundred years!"

The Reformer quickly replied that error was not less error because the belief of it had lasted fourteen hundred years, and that in the worship of God antiquity of usage was nothing, unless ground or warrant for it could be found in the Sacred Scriptures.

He denied that the false dogmas and the idolatrous practices which he was combating came from the first ages, or were known to the early Christians. They were the growth of times less enlightened and men less holy. Successive Councils and doctors, in comparatively modern times, had rooted up the good and planted the evil in its room. The prohibition of marriage to priests he instanced as a case in point.

Master Hoffman, of Schaffhausen, then rose. He had been branded, he said, as a heretic at Lausanne, and chased from that city for no other offense than having preached, agreeably to the Word of God, against the invocation of the saints. Therefore he must adjure the Vicar-General, Faber, in the name of God, to show him those passages in the Bible in which such invocation is permitted and enjoined. To this solemn appeal Faber remained silent.

Leo Juda next came forward. He had but recently come to Zurich, he said, as a laborer with Zwingli in the work of the gospel. He was not able to see that the worship of the Church of Rome had any foundation in Scripture. He could not recommend to his people any other intercessor than the one Mediator, even Christ Jesus, nor could he bid them repose on any other expiation of their sins than His death and passion on the cross. If this belief of his was false, he implored Faber to show him from the Word of God a better

way.

This second appeal brought Faber to his feet. But, so far as proof or authority from the Bible was concerned, he might as well have remained silent. Not deigning even a glance at the Canon of Inspiration, he went straight to the armory of the Roman Church. He pleaded first of all the unanimous comment of the Fathers, and secondly the Litany and canon of the mass, which assures us that we ought to invoke the mother of God and all the saints. Coming at last to the Bible, but only to misinterpret it, he said that the Virgin herself had authorized this worship, inasmuch as she had foretold that it would be rendered to her in all coming time: "From henceforth all generations shall call me blessed." And not less had her cousin Elizabeth sanctioned it when she gave expression to her surprise and humility in these words: "Whence is this to me, that the mother of my Lord should come to me?" These proofs he thought ought to suffice, and if they were not to be held as establishing his point, nothing remained for him but to hold his peace.

The Vicar-General found a supporter in Martin Blantsch, Doctor of Tubingen. He was one of those allies who are more formidable to the cause they espouse than to that which they combat. "It was a prodigious rashness," said Dr. Blantsch, "to censure or condemn usages established by Councils which had assembled by the inspiration of the Holy Ghost. The decisions of the first four General Councils ought to receive the same reverence as the Gospel itself: so did the canon law enjoin (Distinction XV.); for the Church, met in Council by the Holy Spirit, cannot err. To oppose its decrees was to oppose God. 'He that heareth you heareth me, and he that despiseth you despiseth me.'

It was not difficult for Zwingli to reply to arguments like these. They presented a pompous array of Councils, canons, and ages; but this procession of authorities, so grandly marshaled, lacked one thing—an Apostle or evangelist to head it. Lacking this, what was it? Not a chain of living witnesses, but a procession of lay figures. Seeing this discomfiture of the Papal party, Sebastien Hoffman, the pastor of Schaffhausen, and Sebastien Meyer, of Bern, rose and exhorted the Zurichers to go bravely forward in the path on which they had entered, and to permit neither the bulls of the Popes nor the edicts of the Emperor to turn them from it. This closed the morning's proceedings.

After dinner the conference re-assembled to hear the decree of the lords of Zurich. The edict was read. It enjoined, in brief, that all preachers both in the city and throughout the canton, laying aside the traditions of men, should teach from the pulpit only what they were able to prove from the Word of God. "But," interposed a country cure, "what is to be done in the case of those priests who are not able to buy those books called the New Testament?" "So much for his fitness to instruct his hearers in the doctrines of a book which he had never seen. "No priest," replied Zwingli, "is so poor as to be unable to buy a New Testament, if he seriously wishes to possess one; or, if he be really unable, he will find some pious citizen willing to lend him the money."

The business was at an end, and the assembly was about to separate. Zwingli could not refrain giving thanks to God that now his native land was about to enjoy the free preaching of the pure gospel. But the Vicar-General, as much terrified as Zwingli was

gladdened by the prospect, was heard to mutter that had he seen the theses of the pastor of Zurich a little sooner, he would have dealt them a complete refutation, and shown from scripture the authority of oral traditions, and the necessity of a living judge on earth to decide controversies. Zwingli begged him to do so even yet.

"No, not here," said Faber; "come to Constance." "With all my heart," replied Zwingli; but he added in a quiet tone, and the Vicar-General could hardly be insensible to the reproach his words implied, "You must give me a safe-conduct, and show me the same good faith at Constance which you have experienced at Zurich; and further, I give you warning that I will accept no other judge than Holy Scripture." "Holy Scripture!" retorted Faber, somewhat angrily; "there are many things against Christ which scripture does not forbid: for example, where in Scripture do we read that a man may not take his own or his sister's daughter to wife?" "Nor," replied Zwingli, "does it stand in scripture that a cardinal should have thirty livings. Degrees of relationship further removed than the one you have just specified are forbidden, therefore we conclude that nearer degrees are so." He ended by expressing his surprise that the Vicar-General should have come so long a way to deliver such sterile speeches.

Faber, on his part, taunted the Reformer with always harping on the same string, namely, scripture, adding, "Men might live in peace and concord and holiness, even if there were no gospel." The Vicar-General, by this last remark, had crowned his own discomfiture. The audience could no longer restrain their indignation. They started to their feet and left the assembly-hall. So ended the conference.

Victory had been gained, but Zwingli was of opinion that he had won it somewhat too easily. He would have preferred the assertion of the truth by a sharp debate to the dumb opposition of the priests. He set to work, however, and in a few months produced a treatise on the established ordinances and ceremonies, in which he showed how utterly foundation was lacking for them in the Word of God. The luminous argument and the "sharp wit" of the volume procured for it an instant and wide circulation.

Men read it, and asked why these usages should be longer continued. The public mind was now ripe for the changes in the worship which Zwingli had hitherto abstained from making. This is a dangerous point in all such movements. Not a few Reformations have been wrecked on this rock. The Reformer of Zurich was able, partly by aid of the council, partly by the knowledge he had sown among the people, to steer his vessel safely past it. He managed to restrain the popular enthusiasm within its legitimate channel, and he made that a cleansing stream which otherwise would have become a devastating torrent.

Faber took care that the indignation his extraordinary arguments had awakened in the Zurichers should not cool down. Like the Parthian, he shot his arrows in his flight. No sooner was the Vicar-General back in Constance, than he published a report of the conference, in which he avenged his defeat by the most odious and calumnious attacks on Zwingli and the men of Zurich. This libel was answered by certain of the youth of Zurich, in a book entitled the Hawk-pluckings. It was "a sharp polemic, full of biting wit." It had an immense sale, and Faber gained as little in this after-fight as he had done in the main

battle.

The Reformer did not for a moment pause or lose sight of his grand object, which was to restore the gospel to its rightful place in the sanctuary, and in the hearts of the people. He had ended his exposition of the Gospel of Matthew. He proceeded next to the consideration of the Acts of the Apostles, that he might be able to show his hearers the primitive model of the church, and how the gospel was spread in the first ages. Then he went on to the 1st Epistle to Timothy, that he might unfold the rules by which all Christians ought to frame their lives. He turned next to the Epistle to the Galatians, that he might reach those who, like some in Paul's days, had still a weakness for the old leaven; then to the two epistles of Peter, that he might show his audience that Peter's authority did not rise above that of Paul, who, on Peter's confession, had fed the flock equally with himself. Last of all he expounded the epistle to the Hebrews, that he might fix the eyes of his congregation on a more glorious priesthood than that of the Jews of old, or that of Rome in modern times—on that of the great Monarch and Priest of His church, who by His one sole sacrifice had sanctified for ever them that believe.

Thus did he place the building which he was laboring to rear on the foundations of the Prophets and Apostles, Jesus Christ Himself being the chief corner-stone. And now it seemed to him that the time for practical reformation had arrived.

This work began at the cathedral, the institution with which he himself was connected. The original letter of grant from Charlemagne limited the number of canons upon this foundation to thirteen. There were now more than fifty canons and chaplains upon it. These had forgotten their vow, at entry, framed in accordance with the founder's wish, "to serve God with praise and prayer" and "to supply public worship to the inhabitants of hill and valley." Zwingli was the only worker on this numerous staff; almost all the rest lived in downright idleness, which was apt on occasion to degenerate into something worse. The citizens grumbled at the heavy rents and numerous dues which they paid to men whose services were so inappreciable. Feeling the justice of these complaints, Zwingli devised a plan of reform, which the council passed into a law, the canons themselves concurring. The more irritating of the taxes for the ecclesiastical estate were abolished. No one was any longer to be compelled to pay for baptism, for extreme unction, for burial, for burial-candles, for grave-stones, or for the tolling of the great bell of the minster. The canons and chaplains who died off were not to be replaced; only a competent number were to be retained, and these were to serve as ministers of parishes. The amount of benefices set free by the decease of canons was to be devoted to the better payment of the teachers in the Gymnasium of Zurich, and the founding of an institution of a higher order for the training of pastors, and the instruction of youth generally in classical learning.

In place of the choir-service, mumbled drowsily over by the canons, came the "prophesying" or exposition of Scripture (1525), which began at eight every morning, and was attended by all the city clergy, the canons, the chaplains, and scholars. Of the new school mentioned above, Oswald Myconius remarks that "had Zwingli survived, it would not have found its equal anywhere." As it was, this school was a plant that bore

rich fruit after Zwingli was in his grave. Of this the best proof is the glory that was shed on Zurich by the numbers of her sons who became illustrious in Church and State, in literature and science.

Reform was next applied to the conventual and monastic establishments. They fell almost without a blow. As melts the ice on the summit of the Alps when spring sets in, so did the monastic asceticism of Zurich give way before the warm breath of evangelism. Zwingli had shown from the pulpit that these institutions were at war alike with the laws of nature, the affections of the heart, and the precepts of Scripture. From the interior of some of these places, cries were heard for deliverance from the conventual vow. The council of Zurich granted their wish, by giving permission to the nuns to return to society. There was no compulsion; the convent door was open; the inmates might go or they might remain. Many quitted the cloister, but others preferred to end their days where they had spent their lives.

Zwingli next set about preparing for the dissolution of the monastic houses. He began by diffusing rational ideas on the subject in the public mind. "It has been argued," said he, "that a priest must in some way distinguish himself from other men. He must have a bald pate, or a cowl, or a frock, or wooden shoes, or go bare-foot. No," said Zwingli, "he who distinguishes himself from others by such badges but raises against himself the charge of hypocrisy. I will tell you Christ's way: it is to excel in humility and a useful life. With that ornament we shall need no outward badge; the very children will know us, nay, the devil himself will know us to be none of his. When we lose our true worth and dignity, then we garnish ourselves with shorn crowns, frocks, and knotted cords; and men admire our clothes, as the children stare at the gold-bespangled mule of the Pope. I will tell you a labor more fruitful both to one's self and to others than singing matins, aves, and vespers: namely, to study the Word of God, and not to cease till its light shine into the hearts of men." In accordance with these rational and gospel principles, came a resolution passed by the council in December, 1524, to reform the monasteries.

It was feared that the monks would offer resistance to the dissolution of their orders, but the council laid their plans so wisely, that before the fathers knew that their establishments were in danger the blow had been struck. On a Saturday afternoon the members of council, accompanied by delegates from the various guilds, the three city ministers, and followed by the town militia, presented themselves in the Augustine monastery. They summoned the inmates into their presence, and announced to them the resolution of the council dissolving their order. Taken unawares, and awed by the armed men who accompanied the council, the monks at once yielded. So quietly fell the death-blow on the monkish establishments of Zurich.

"The younger friars who showed talent and inclination," says Christoffel, "were made to study: the others had to learn a trade. The foreigners were furnished with the necessary traveling money to go to their homes, or to re-enter a cloister in their own country; the frail and aged had a competent settlement made upon them, with the condition attached that they were regularly to attend the Reformed service, and give offense to none either by their doctrines or lives. The wealth of the monasteries was for the most part applied to

the relief of the poor or the sick, since forsooth the cloisters called themselves the asylums of the poor; and only a small part was reserved for the churches and the schools."

"Every kind of door and street beggary was forbidden," adds Christoffel, "by an order issued in 1525, while at the same time a competent support was given to the home and stranger poor. Thus, for example, the poor scholars were not allowed any longer to beg their living by singing beneath the windows, as was customary before the Reformation. Instead of this a certain number of them (sixteen from the canton Zurich, four strangers) received daily soup and bread, and two shillings weekly. Foreign beggars and pilgrims were allowed only to pass through the town, and nowhere to beg."

In short, the entire amount realized by the dissolution of the monastic orders was devoted to the relief of the poor, the ministry of the sick, and the advancement of education. The council did not feel at liberty to devote these funds to any merely secular object.

The abrogation of the law of celibacy fittingly followed the abolition of the monastic vow. This was essential to the restoration of the ministerial office to its Apostolic dignity and purity. Many of the Reformed pastors took advantage of the change in the law, among others Leo Juda, Zwingli's friend. Zwingli himself had contracted in 1522 a private marriage, according to the custom of the times, with Anna Reinhard. On the 2nd of April, 1524, he publicly celebrated his marriage. Zwingli had made no secret whatever of his private espousals, which were well known to both friend and foe, but the public acknowledgment of them was hailed by the former as marking the completion of another stage in the Swiss Reformation.

Thus step by step the movement advanced. Its path was a peaceful one. That changes so great in a country where the government was so liberal, and the expression of public opinion so unrestrained, should have been accomplished without popular tumults, is truly marvelous. This must be ascribed mainly to the enlightened maxims that guided the procedure of the Reformer. When Zwingli wished to do away with any oppressive or superstitious observance; he sifted and exposed the false dogma on which it was founded, knowing that when he had overthrown it in the popular belief, it would soon fall in the popular practice. When public sentiment was ripe, the people would go to the legislative chamber, and would there find the magistrates prepared to put into the form of law what was already the judgment and wish of the community; and thus the law, never outrunning public opinion would be willingly obeyed. In this way Zwingli had already accomplished a host of reforms. He had opened the door of the convents; he had suppressed the monastic orders; he had restored hundreds of idle men to useful industry; he had set free thousands of pounds for the erection of hospitals and the education of youth; and he had closed a fountain of pollution, only the more defiling because it issued from the sanctuary, and restored purity to the altar, in the repeal of the law of clerical celibacy. But the Reformation did not stop here. More arduous achievement awaited it.

The images were still retained in the churches, and mass still formed part of the public worship. Zwingli now began to prepare the public mind for a reform in both particulars—

to lead men from the idol to the one true God; from the mass which the Church had invented to the Supper which Christ had instituted. The Reformer began by laying down this doctrine in his teaching, and afterwards more formally in eighteen propositions or conclusions which he published — "that Christ, Who offered Himself once for all upon the cross, is a sufficient and everlasting Sacrifice for the sins of all who believe upon Him; and that, therefore, the mass is not a sacrifice, but the memorial of Christ's once offering upon the cross, and the visible seal of our redemption through Him." This great truth received in the public mind, he knew that the mass must fall.

But all men had not the patience of Zwingli. A young priest, Louis Hetzer, of fiery zeal and impetuous temper, published a small treatise on images, which led to an ebullition of popular feeling. Outside the city gates, at Stadelhofen, stood a crucifix, richly ornamented, and with a frequent crowd of devotees before it. It gave annoyance to not a few of the citizens, and among others to a shoemaker, named Nicholas Hottinger, "a worthy man," says Bullinger, "and well versed in his Bible." One day as Hottinger stood surveying the image, its owner happened to come up, and Hottinger demanded of him "when he meant to take that thing away?" "Nobody bids you worship it, Nicholas," was the reply. "But don't you know," said Hottinger, "that the Word of God forbids images?" "If," replied the owner, "you feel yourself empowered to remove it, do so." Hottinger took this for consent, and one morning afterwards, the shoemaker, coming to the spot with a party of his fellow-citizens, dug a trench round the crucifix, when it fell with a crash. A violent outcry was raised by the adherents of the old faith against these iconoclasts. "Down with these men!" they shouted; "they are church-robbers, and deserving of death."

The commotion was increased by an occurrence that soon thereafter happened. Lawrence Meyer, Vicar of St. Peter's, remarked one day to a fellow-vicar, that when he thought of the people at the church-door, pale with hunger, and shivering from want of clothes, he had a great mind to knock down the idols on the altars, and take their silken robes and costly jewels, and therewith buy food and raiment for the poor. On Lady-day, before three o'clock in the morning, the plates, rolls, images, and other symbols had all disappeared from St. Peter's Church. Suspicion, of course, fell upon the vicar. The very thing which he had confessed having a strong desire to do, had been done; and yet it may have been another and not the vicar who did it, and as the deed could not be traced to him, nothing more came of it so far as Meyer was concerned.

Still the incident was followed by important consequences. Zwingli had shrunk from the discussion of the question of worshipping by images, but now he felt the necessity of declaring his sentiments. He displayed in this, as in every reform which he instituted, great breadth of view, and singular moderation in action. As regarded images in churches, he jocularly remarked that they did not hurt himself, for his short-sightedness prevented him seeing them. He was no enemy to pictures and statues, if used for purposes purely aesthetic. "On the other hand," said he, "all images must be removed which serve the purposes of a superstitious veneration, because such veneration is idolatry. First of all, where are the images placed? Why, on the altar, before the eyes of the worshippers. Will the Romanist permit a man to stand on the altar when mass is being celebrated? Not they.

Images, then, are higher than men, and yet they have been cut out of a willow-tree by the hands of men. But further, the worshippers bow to them, and bare the head before them. Is not that the very act which God has forbidden? 'Thou shalt not bow down unto them.' Consider if this be not open idolatry."

"Further," argued Zwingli, "we burn costly incense before them, as did the heathen to their idols. Here we commit a two-fold sin. If we say that thus we honor the saints, it was thus that the heathen honored their idols. If we say that it is God we honor, it is a form of worship which no Apostle or evangelist ever offered to Him."

"Like the heathen, do we not call those images by the names of those they represent? We name one piece of carved wood the Mother of God, another St. Nicholas, a third Holy Hildegarde, and so on. Have we not heard of men breaking into prisons and slaying those who had taken away their images, and when asked why they did so, they replied, 'Oh, they have burned or stolen our blessed Lord God and the saints'? Whom do they call our Lord God? The idol."

"Do we not give to these idols what we ought to give to the poor? We form them of massive gold or silver, or we overlay them with some precious metal. We hang rich clothing upon them, we adorn them with chains and precious jewels. We give to the bedizened image what we ought to give to the poor, who are the living images of God."

"But, say the Papists," continued Zwingli, "images are the books of the simple. Tell me, where has God commanded us to learn out of such a book? How comes it that we have all had the cross so many years before us, and yet have not learned salvation in Christ, or true faith in God? Place a child before an image of the Savior and give it no instruction. Will it learn from the image that Christ suffered for us? It is said, 'Nay, but it must be taught also by the Word.' Then the admission is made that it must be instructed not by the image, but by the Word."

"It is next insisted the images incite to devotion. But where has God taught us that we should do Him such honor through idols, and by the performance of certain gestures before them? God everywhere rejects such worship. Therefore, while the Gospel is preached, and men are instructed in the pure doctrine, the idols ought to be removed that men may not fall back into the same errors, for as storks return to their old nests, so do men to their old errors, if the way to them be not barred."

To calm the public excitement, which was daily growing stronger, the magistrates of Zurich resolved to institute another disputation in October of that same year, 1523.

The two points which were to be discussed were Images and the Mass. It was meant that this convocation should be even more numerous than the former. The Bishops of Constance, Coire, and Basle were invited. The governments of the twelve cantons were asked to send each a deputy.

When the day arrived, the 26th of October, not fewer than 900 persons met in the Council

Hall. None of the bishops were present. Of the cantons only two, Schaffhausen and St. Gall, sent deputies. Nevertheless, this assembly of 900 included 350 priests. At a table in the middle sat Zwingli and Leo Juda, with the Bible in the original tongues open before them. They were appointed to defend the theses, which all were at liberty to impugn.

There was a preliminary question, Zwingli felt, which met them on the threshold: namely, what authority or right had a conference like this to determine points of faith and worship? This had been the exclusive prerogative of Popes and Councils for ages. If the Popes and Councils were right, then the assembly now met was an anarchical one: if the assembly was right, then Popes and Councils had been guilty of usurpation by monopolizing a power which belonged to more than themselves. This led Zwingli to develop his theory of the Church; whence came she? what were her powers, and of whom was she composed?

The doctrine now propounded for the first time by Zwingli, and which has come since to be the doctrine held on this head by a great part of Reformed Christendom, was, in brief, that the Church is created by the Word of God; that her one and only Head is Christ; that the fountain of her laws, and the charter of her rights, is the Bible; and that she is composed of all those throughout the world who profess the gospel.

This theory carried in it a great ecclesiastical revolution. It struck a blow at the root of the Papal supremacy. It laid in the dust the towering fabric of the Roman hierarchy. The community at Zurich, professing their faith in the Lord Jesus and their obedience to His Word, Zwingli held to be the church—the church of Zurich—and he maintained that it had a right to order all things conformable to the Bible. Thus did he withdraw the flock over which he presided from the jurisdiction of Rome, and recover for them the rights and liberties in which the Scriptures had vested the primitive believers, but of which the Papal See had despoiled them.

The discussion on images was now opened. The thesis which the Reformer undertook to maintain, and for which he had prepared the public mind of Zurich by the teaching stated above, was "that the use of images in worship is forbidden in the Holy Scriptures, and therefore ought to be done away with." This battle was an easy one, and Zwingli left it almost entirely in the hands of Leo Juda. The latter established the proposition in a clear and succinct manner by proofs from the Bible. At this stage the combat was like to have come to an end for want of combatants. The opposite party were most unwilling to descend into the arena. One and then another was called on by name, but all hung back. The images were in an evil case; they could not speak for themselves, and their advocates seemed as dumb as they. At length one ventured to hint that "one should not take the staff out of the hand of the weak Christian, on which he leans, or one should give him another, else he falls to the ground." "Had useless parsons and bishops," replied Zwingli, "zealously preached the Word of God, as has been inculcated upon them, it were not come to this, that the poor ignorant people, unacquainted with the Word, must learn Christ only through paintings on the wall or wooden figures." The debate, if such it could be called, and the daylight were ending together. The president, Hoffmeister of Schaffhausen, rose. "The Almighty and Everlasting God be praised," said he, "that He

hath vouchsafed us the victory." Then turning to the councilors of Zurich, he exhorted them to remove the images from the churches, and declared the sitting at an end. "Child's play," said Zwingli, "this has been; now comes a weightier and more important matter."

We have previously given Zwingli's fundamental proposition, which was to this effect, that Christ's death on the cross is an all-sufficient and everlasting sacrifice, and that therefore the Eucharist is not a sacrifice, but a memorial. This cut the ground from beneath "transubstantiation" and the "adoration of the Host."

Zwingli led the debate. He expressed his joy at the decision of the conference the day before on the subject of images, and went on to expound and defend his views on the yet graver matter which it was now called to consider. "If the mass is no sacrifice," said Stienli of Schaffhausen, "then have all our fathers walked in error and been damned!" "If our fathers have erred," replied Zwingli, "what then? Is not their salvation in the hands of God, like that of all men who have erred and sinned? Who authorizes us to anticipate the judgment of God? The authors of these abuses will, without doubt, be punished by God; but who is damned, and who is not, is the prerogative of God alone to decide. Let us not interfere with the judgments of God. It is sufficiently clear to us that they have erred." When he had finished, Dr. Vadian, who was president for the day, demanded if there was any one present prepared to impugn from Scripture the doctrine which had been maintained in their hearing. He was answered only with silence. He put the question a second time. The greater number expressed their agreement with Zwingli. The Abbots of Kappel and Stein "replied nothing." The Provost of the Chapter of Zurich quoted in defense of the mass a passage from the apocryphal Epistle of St. Clement and St. James. Brennwald, Provost of Embrach, avowed himself of Zwingli's sentiments.

The Canons of Zurich were divided in opinion. The chaplains of the city, on being asked whether they could prove from scripture that the mass was a sacrifice, replied that they could not. The heads of the Franciscans, Dominicans, and Augustines of Zurich said that they had nothing to oppose to the theses of Zwingli. A few of the country priests offered objections, but of so frivolous a kind that it was felt they did not merit the brief refutation they received. Thus was the mass overthrown.

This unanimity deeply touched the hearts of all. Zwingli attempted to express his joy, but sobs choked his utterance. Many in that assembly wept with him. The grey-headed warrior Hoffmeister, turning to the council, said, "Ye, my lords of Zurich, ought to take up the Word of God boldly; God the Almighty will prosper you therein." These simple words of the veteran soldier, whose voice had so often been heard rising high above the storm of battle, made a deep impression upon the assembly.

No sooner had Zwingli won this victory than he found that he must defend it from the violence of those who would have thrown it away. He might have obtained from the council an order for the instant removal of the images, and the instant suppression of the mass, but with his characteristic caution he feared precipitation. He suggested that both should be suffered to continue a short while longer, that time might be given him more fully to prepare the public mind for the change. Meanwhile, the council ordered that the

images should be "covered and veiled," and that the Supper should be dispensed in bread and wine to those who wished it in that form. It was also enacted that public processions of religious bodies should be discontinued, that the Host should not be carried through the streets and highways, and that the relics and bones of saints should be decently buried.

At last the hour arrived to carry out the greater reforms. In 1524 a procession composed of twelve councilors, the three city pastors, the city architect, smiths, lock-smiths, joiners, and masons might have been seen traversing the streets of Zurich, and visiting its several churches. On entering, they locked the door from the inside, took down the crosses, removed the images, defaced the frescoes, and re-stained the walls.

"The reformed," says Bullinger, "were glad, accounting this proceeding an act of worship done to the true God." But the superstitious, the same chronicler tells us, witnessed the act with tears, deeming it a fearful impiety. "Some of these people," says Christoffel, "hoped that the images would of their own accord return to their vacant places, and astound the iconoclasts by this proof of their miraculous power." As the images, instead of remounting to their niches, lay broken and shivered, they lost credit with their votaries, and so many were cured of their superstition.

The affair passed off without the least disturbance. In all the country churches under the jurisdiction of Zurich, the images were removed with the same order and quiet as in the capital. The wood was burned, and the costly ornaments and rich robes that adorned the idols were sold, and the proceeds devoted to the support of the poor, "those images of Christ."

The act was not without significance; nay, rather, rightly considered, it was among the more important reformations that had been hitherto brought to pass in the canton. It denoted the emancipation of the people from the bonds of a degrading superstition. Men and women breathed the "ampler ether and the diviner air" of the Reformed doctrine, which condemned, in unmistakable language, the use of graven images for any purpose whatever. The voice of scripture was plain on the subject, and the Protestants of Zurich now that the scales had fallen from their eyes—saw that they were to worship God, and Him only, in spirit and in truth, in obedience to the commandments of the Almighty, and in accordance with the teaching of Jesus Christ.

Again there came a pause. The movement rested a little while at the point it had reached. The interval was filled up with portentous events. The Diet of the Swiss Confederation, which met that year at Zug, sent a deputation to Zurich to say that they were resolved to crush the new doctrine by force of arms, and that they would hold all who should persist in these innovations answerable with their goods, their liberties, and their lives. Zurich bravely replied that in the matter of religion they must follow the Word of God alone. When this answer was carried back to the Diet the members trembled with rage. The fanaticism of the cantons of Lucerne, Schwitz, Uri, Unterwalden, Friburg, and Zug was rising from one day to another, and soon blood would be spilt.

In 1525, the three pastors of Zurich appeared before the Council of Two Hundred, and demanded that the Senate should enact that at the approaching Easter festival the celebration of the Lord's Supper should take place according to its original institution. The Under-Secretary of State, Am-Gruet, started up to do battle in behalf of the threatened Sacrament. "This is my body," said he, quoting the words of Christ, which he insisted were a plain and manifest assertion that the bread was the real body of Christ. Zwingli replied that scripture must be interpreted by scripture, and reminded him of numerous passages where 'is' has the force of signifies, and among others he quoted the following:—

"The seed is the Word," "The field is the world," "I am the Vine," "The Rock was Christ."

The secretary objected that these passages were taken from parables and proved nothing. "No," it was replied, "the phrases occur after the parable has ended, and the figurative language been put aside." Am-Gruet stood alone. The council were already convinced; they ordered that the mass should cease, and that on the following day, Maundy Thursday, the Lord's Supper should be celebrated after the Apostolic institution. On the Thursday of Easter-week the Sacrament of the Supper was for the first time dispensed in Zurich according to the Protestant form.

This ecclesiastical Reformation brought a social one in its wake. Protestantism was a breath of healing—a stream of cleansing in all countries to which it came. By planting a renovating principle in the individual heart, Zwingli had planted a principle of renovation at the heart of the community; but he took care to nourish and conserve that principle by outward arrangements. Mainly through his influence with the Great Council, aided by the moral influence the gospel exercised over its members, a set of regulations and laws was framed, calculated to repress immorality and promote virtue in the canton. The Sunday and marriage, those twin pillars of Christian morality, Zwingli restored to their original dignity. Rome had made the Sunday simply a church festival: Zwingli replaced it on its first basis—the Divine enactment; work was forbidden upon it, although allowed, specially in harvest-time, in certain great exigencies of which the whole Christian community were to judge.

Marriage, which Rome had desecrated by her doctrine of "holy celibacy," and by making it a Sacrament, in order, it was pretended, to cleanse it, Zwingli revindicated by placing it upon its original institution as an ordinance of God, and in itself holy and good. All questions touching marriage he made subject to a small special tribunal. The confessional was abolished. "Disclose your malady," said the Reformer, "to the Physician who alone can heal it." Most of the holy-days were abrogated. All, of whatever rank, were to attend church, at least once, on Sunday. Gambling, profane swearing, and all excess in eating and drinking were prohibited under penalties. To support this arrangement the small inns were suppressed, and drink was not allowed to be sold after nine o'clock in the evening. Grosser immoralities and sins were visited with excommunication, which was pronounced by a board of moral control, composed of the marriage-judges, the magistrates of the district, and the pastors—a commingling of civil and ecclesiastical

authority not wholly in harmony with the theoretic views of the Reformer, but he deemed that the peculiar relations of the church to the state made this arrangement necessary and justifiable for the time.

Above all he was anxious to guard the morals of the pastors, as a means of preserving untarnished the grandeur and unimpaired the power of the Word preached, knowing that it is in the church usually that the leprosy of national declension first breaks out. An act of council, passed in 1528, appointed two synodal assemblies to be held each year—one in spring, the other in autumn. All the pastors were to convene, each with one or two members of his congregation. On the part of the council the synod was attended by the burgomaster, six councillors, and the town clerk. The court mainly occupied itself with inquiries into the lives, the doctrine, and the occupations of the individual pastors, with the state of morals in their several parishes.

Thus a vigorous discipline was exercised over all classes, lay and cleric. This regime would never have been submitted to, had not the gospel as a great spiritual pioneer gone before. Its beneficent results were speedily apparent.

Zwingli had withdrawn them from the "foreign service," so demoralizing to their patriotism and their morality, and while the other cantons were shedding their blood on foreign fields, the inhabitants of the canton of Zurich were prosecuting the labors of peace, enriching their territory with their activity and skill, and making its capital, Zurich, one of the lights of Christendom.

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CHAPTER 23 : HISTORY OF PROTESTANTISM IN SWITZERLAND FROM A.D. 1516 TO ITS ESTABLISHMENT AT ZURICH, 1525

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James A. Wylie, *The History of Protestantism* (Cassell & Company, Limited: London, Paris & New York. 1878). (see electronic version at <http://www.whatsaiththescripture.com/Fellowship/James.A.Wylie.html>)

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The on-line resources of Historicism Research Foundation at <http://www.historicism.net/> also proved invaluable for my understanding of Biblical prophecy. Biblical prophecy concerning Christian church history, especially as revealed in the book of Revelation, serves as the foundation upon which all church histories should be based.