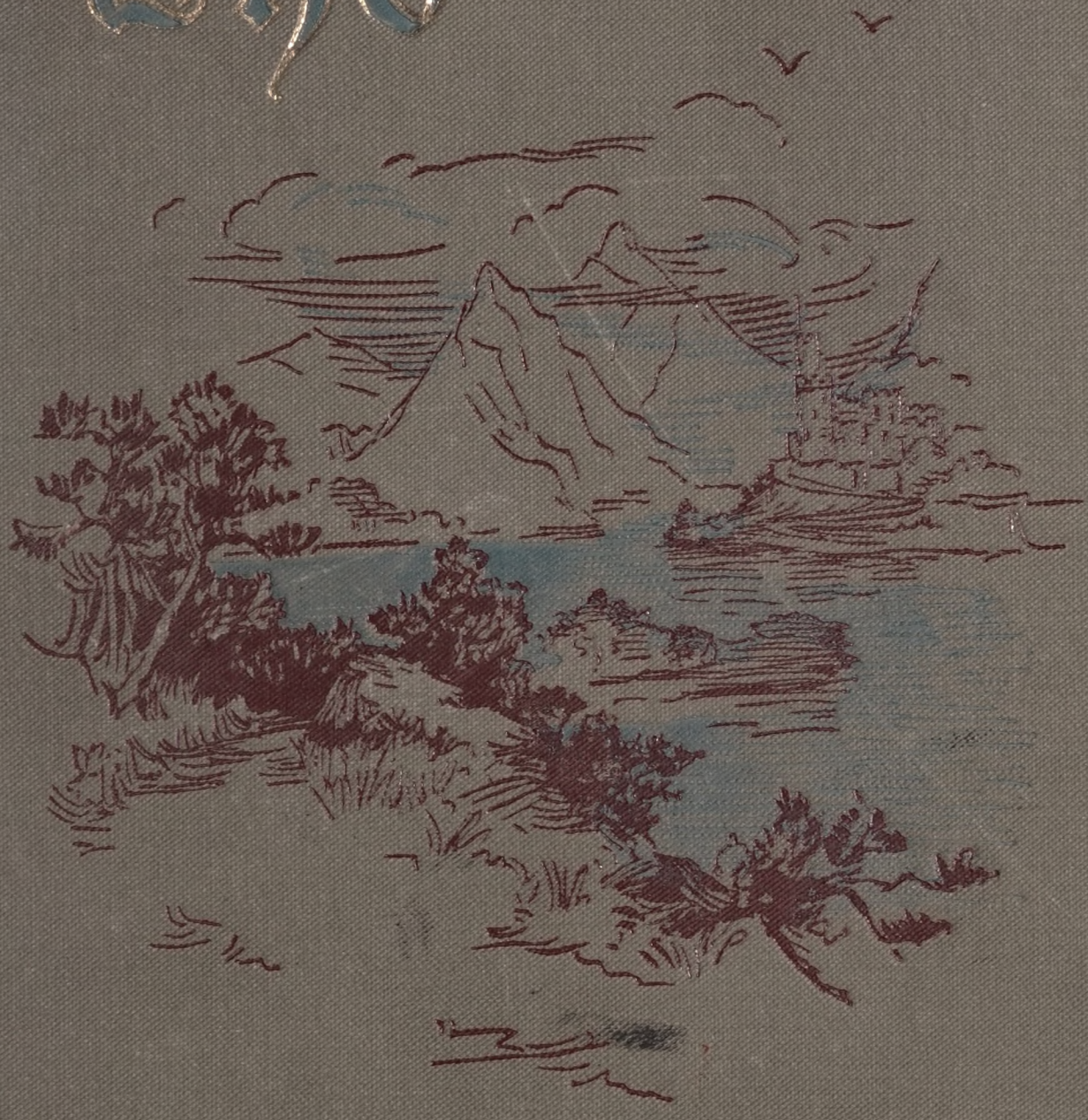
True to the End



a Story of the Swiss Reformation

"Dr. Faber now addressed the burgomaster."

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TRUE TO THE END

A STORY OF THE SWISS REFORMATION

BY

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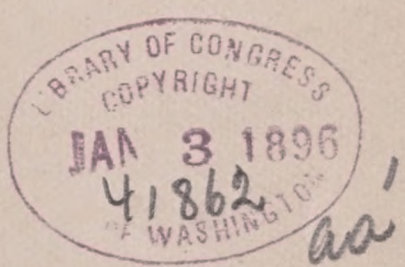

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PREFACE

THE aim of the author in the following pages is to call attention to the beginnings of the great Anabaptist movement in Europe in the sixteenth century. These beginnings are to be found in Switzerland in connection with Zwingli's reformatory work. The characters introduced are for the most part prominent actors in the Swiss Reformation, and I have endeavored to be faithful to the facts of history as far as they are concerned; while in the case of those who are not historic characters the spirit of the movement, I believe, is correctly represented. It is my hope that the reading of these pages will awaken a wider interest in the history of the noble men and women who were the pioneers in the great conflict for civil and religious liberty.

HENRY S. BURRAGE.

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TRUE TO THE END

CHAPTER I

A MEMORABLE DAY

AN eager, excited throng was pressing into the great cathedral at Zürich. It was January 2, 1519. A stalwart peasant was watching the crowd, as men and women, old and young, pushed past him in their haste to enter the place of worship.

"Well, well," he said aloud to himself, as he looked upon the hurrying throng; "it was not always so. Something must have happened. What can it be?" and turning to one of the crowd he said, "Pray, sir, what is the meaning of all this stir to-day?"

"Why, good fellow," was the reply, "Zwingli is here, and preaches this morning in the cathedral."

It was Zwingli's first Sunday in Zürich. He had come from Einsiedeln, where he had served as parish priest with such distinction that his fame as a preacher had been widely extended; and this doubtless had secured his election as preacher at the cathedral. But Zwingli's apprehension of divine truth had already influenced his ministry, and those who knew him best

rejoiced in the larger opportunity Zürich afforded for reformatory work. On the previous day, his thirty-fifth birthday, Zwingli had made an announcement in the cathedral pulpit that had been carried into every home in the place. "It is to Christ that I desire to lead you," he said; "to Christ, the true source of salvation. His divine word is the only food that I wish set before your hearts and souls." And then he told the people that on the morrow, the first Sunday of the year, he would commence an exposition of the Gospel of Matthew.

It was this announcement that brought the people of Zürich together in such large numbers. After the introductory services, standing in the pulpit, Zwingli opened the long-neglected Scriptures and read the first chapter of Matthew's Gospel. Closing the book, he said: "We have in this Gospel, dear friends, a life of Christ which has too long been hidden from the people. I purpose to preach upon the whole Gospel, chapter by chapter, sounding its depths, comparing one passage with another, seeking for wisdom by constant and earnest prayer. It is to God's glory, in the salvation of souls, and in their edification in the true faith, that I shall consecrate my ministry here." Then calling attention to the words he had just read concerning Christ—"he shall save his people from their sins"—he presented Jesus as the Saviour of men, the Lamb slain from the foundation of the world.

"I know," he added, "that there are those who teach

otherwise. Do not listen to them. Jesus Christ, the Son of God, has said, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' Is it not, then, most presumptuous folly and senseless temerity to declare, on the contrary, 'Buy letters of indulgence, hasten to Rome, give to the monks, sacrifice to the priests, and if thou doest these things I absolve thee from thy sins'? Jesus Christ is the only oblation, the only sacrifice, the only way!"

Zwingli's burning words stirred the hearts of his hearers to their lowest depths. They were convinced that these were the words of truth and soberness, and as the vast throng, at the close of the service, passed out through the doors of the great cathedral, from many lips came the exclamation, "I never heard such words before!"

Among those who had listened to Zwingli's first sermon at Zürich was William Hermann, the second son of Baron Hermann (the older son, Otto, serving in the imperial army); he was a student in the university at Basel, and had recently returned to his home, an old castle in the neighborhood of Zürich, in order to spend the Christmas holidays. Attractive in his personal appearance, he possessed also intellectual gifts that betokened for him a future of usefulness and honor in any walk of life he might choose. Hitherto he had manifested little interest in matters pertaining to religion, and with many other young men of his time he had yielded to the influence of the era introduced by the re-

vival of classical learning in Italy. Tidings that Zwingli was to preach that day had reached him in his father's castle, and out of curiosity to hear the man whose name was on all lips, he rode into Zürich that morning, and joining the crowd, had made his way into the cathedral.

When Zwingli rose to speak young Hermann was impressed by the personality of the preacher. Manliness and sincerity were stamped upon his countenance. But personal attractions were soon forgotten as, in plain yet glowing words, Zwingli spoke of the Bible as the divine repository of revealed truth, and extolled the infinite mercy of God in thus making known his purposes of grace to men. At first the young man listened with interest, charmed by the pleasing manner in which Zwingli presented his burning thoughts, and then he found himself under the spell of the thoughts themselves. The vision of a nobler life than that which he was now living rose up before him, and yielding to the hallowed influences of the hour, new and better hopes awakening in his breast, he went out from the preacher's presence profoundly stirred by the words he had heard.

Not far away was the delightful residence of Froschauer, the well-known book publisher of Zürich; and after a little delay occasioned by meeting old-time friends, young Hermann made his way thither. Froschauer's two sons, William and August, were his fellow-students at Basel, and with Bertha, the only daughter, they had been his most intimate com-

panions for many years. It was a generous welcome that he received from the various members of the family group as he was ushered into the reception room. They too had heard Zwingli preach.

"Were you at the cathedral this morning?" asked William Froschauer.

"Yes," replied his friend. "Wonderful things I had heard concerning Zwingli, but evidently the half has not been told. That I call preaching."

"And rightly," added Froschauer. "Felix Frey, who presided at the meeting of the canons of the cathedral immediately after Zwingli's arrival here, makes an interesting statement concerning what occurred on that occasion. One of the canons, addressing Zwingli, said: 'We expect that you will make every exertion to collect the revenues of the chapter, without overlooking the least; that you will exhort the faithful, both from the pulpit and in the confessional, to pay all tithes and dues, and thus to show by their offerings their affection to the church; and that you will be diligent in increasing the income from the sick, from masses, and in general from every ecclesiastical ordinance. As for the preaching and the care of the flock, these are the duties of the chaplain.'

"Zwingli, in his reply, made no reference to the work thus outlined for him, but firmly announced his purpose of commencing at once a series of expositions of Matthew's Gospel. Some of the canons were horrified. 'Such preaching is an innovation,' they said; 'one

innovation will lead to another, and where shall we stop?' Zwingli, however, insisted that scriptural exposition was not an innovation. 'Chrysostom,' he said, 'in his homilies expounded the Gospel of Matthew in this way, and Augustine, the Gospel of John.' His opponents were silenced but not convinced."

"Did Zwingli in any way yield?" inquired Hermann.

"No," replied Froschauer, "he was as immovable as a rock. Hoffman, one of the canons, afterward wrote to the provost, urging him to forbid Zwingli to disturb the faith of the people by his new methods. The provost at once summoned Zwingli to appear before him, and in the interview he urged him to change his course. But Zwingli refused. He said that his duty was clear and that he purposed to continue the work he had commenced at Einsiedeln."

"He is evidently as brave as he is thoughtful," added young Hermann. "What a scene that must have been!"

"Tell him about Samson," said Frau Froschauer.

"Do you not remember," said Froschauer, "that in his sermon this morning, Zwingli, when speaking of Christ as the Saviour from sin, said there are those who teach otherwise? His reference was to Samson, a Franciscan monk, who by the way of the St. Gothard Pass entered Switzerland not long ago, from Italy, empowered by the pope to sell indulgences within the limits of the Swiss cantons. He commenced his sale

in Uri, and after a brief halt entered Schwytz. 'I can pardon all sins,' he said. 'Heaven and hell are subject to my power; and I sell the merits of Christ to any who will purchase them by buying an indulgence for ready money.' Zwingli denounced this traffic with fiery energy. His warning words compelled Samson to move on. Then he appeared in Zug. 'Let those come first who have gold,' exclaimed one of Samson's attendants, as the poor people of the canton pressed forward to obtain the desired boon; 'the rest will receive attention afterward.' As added tidings came to Zwingli concerning Samson's work, his soul was even more deeply stirred within him, and now," said Froschauer, "one of his Einsiedeln friends writes to me, 'Samson is making his way toward Zürich, but Zwingli will prove more than a match for the wily Italian, who is determined to plunder our poor people.'"

"What! will Zwingli defy the pope?" asked William Hermann.

"This Luther has already done," answered Froschauer, "and Zwingli is as full of personal courage as the Wittenberg monk himself."

"Doubtless," replied the young man; "but remember that the end of Luther's conflict with Rome is not yet. However, I wish well both to Luther and Zwingli."

Dinner was now announced. At the table Froschauer asked young Hermann what news he brought from the castle.

"I wish I could say good news," he replied; "but my father's health has not improved as we had expected. You know how weak the fever left him in the autumn, and now his physicians tell us there are other unfavorable symptoms which refuse to yield to their treatment."

"The same report had reached me through others," said Froschauer; "but my wish had inspired the hope that you might be the bearer of better tidings. Tell your father we miss not only his presence but his counsels in these stirring times."

"And give your mother my love," added Frau Froschauer. "We have not seen her for many a day. Your father's illness of course has kept her at the castle. Yet it will not be long, I trust, before the sunshine of her face will brighten our Zürich home once more."

"You are very kind," replied he. "Such words make us all your debtors."

When the young man was leaving the house, later in the afternoon, Bertha followed him to the door.

"I wanted to tell you," she said, when they were alone, "how pleased I was to see you at the cathedral this morning. I was wont to see you there when we were younger than we are now, but in recent years, until to-day, I have looked for you in vain."

"In vain?" asked Hermann. "It never occurred to me that my absence was noticed by any one; certainly not by you."

"My words are not words of condemnation," added

Bertha. "I admit that hitherto there has been little that was helpful in the services or in those who conducted them. But, as you must know, a new era is dawning in religious as well as in classical learning, and I could not withhold the expression of my joy in the thought that you will have a prominent part in it," and the flush in her face as she spoke told how deeply she was moved.

"You do me too much honor," replied William; "but that you think of me in connection with my future, whatever it may be, is something I had not even supposed possible."

For a moment he pressed her hand, and then, stirred with unwonted thoughts, he passed out into the street, where eager groups, here and there, were discussing the events of the day, and then rode out of Zürich homeward.

CHAPTER II

AT THE CASTLE

IT was growing dark as young Hermann entered the castle enclosure. The castle itself was an old feudal dwelling, erected in times when security was the first consideration. It was built of stone, was somewhat irregular in shape, and was surrounded by a massive wall. Crowning a rocky height, it was a prominent feature of the landscape of which it formed a part. In summer time nothing could be more delightful than the outlook from the castle; and even in winter, when the fields as well as the mountains were covered with snow, it was a magnificent view that here met the eye of the beholder as he looked out over a wide extent of country toward the south and west to the mountain-peaked horizon beyond. In earlier years the castle had been the summer residence of the Hermanns, but on account of financial reverses the present baron had been obliged to dispose of his ancestral estate in southern Germany, and so his summer residence became his home for the round year.

Handing the bridle of his horse to a servant, William bounded up the stone steps that led to the side entrance of the castle. His mother met him in the hall. Time evidently had dealt kindly with her, and

there was in her fair face not only an indication of more than ordinary intelligence, but also a winsomeness that could not but awaken the conviction that to know her was to love her.

"Why so late, my boy?" she asked. "Your father and I have been exercising the grace of patience for a wearisome hour or more." Without waiting for an answer she took William's hand and led the way to the second floor, adding other questions which concerned her more now that he was at her side. As they entered the chamber where the baron was reclining upon a couch, propped up by many pillows, the sick man opened his eyes, and a smile played upon his wan features as he saw his son approaching the bedside.

"We have been a little impatient in our waiting for you," said the baron, in feeble tones. "You must know that now our only way of communication with the outside world is through you. What news do you bring from Zürich?"

"Pardon my delay," answered the son. "After leaving the cathedral I called on the Froschauers, and they insisted that I should stay to dinner."

"And Bertha doubtless joined in the invitation," added the baroness, evidently not in the least displeased with William's excuse.

William made no reply with words, but the glance he gave his mother was a confession he had not hitherto made.

"But what about Zwingli?" asked the baron. "There was a great crowd in the cathedral, I suppose."

"Yes," replied William. "It seemed as if all Zürich had assembled to hear what the new preacher had to say. I was obliged to stand through the entire service, and yet I had no thought of weariness. Zwingli's manner is exceedingly attractive, but it is not his manner, pleasing as it is, that enlists your attention. The attractive power is rather in what he says. As a preacher he evidently believes he has a message that men ought to hear, and he presses it upon them with all earnestness and faithfulness."

"Tell us what he said," said the baron; and William gave an extended outline of Zwingli's sermon, recalling especially those passages that had made such a profound impression upon his own mind and heart.

"I did not know before," he added, "that the Bible is such a remarkable book. Zwingli commended its study as of the utmost importance. 'I hope,' he said, 'that the day will soon come when every one who hears me, yes, every one in our beloved fatherland, will own a copy of God's word faithfully translated.' And it was on this account that I went to Froschauer's after the service. I wanted to get a copy of the New Testament. Froschauer tells me there is an edition of the New Testament in Greek published by Erasmus, at Basel. He says he will order a copy for me, and it will be here in a few days."

"It is a pleasure for me to know that you are interested in these matters," said the baron. "You are exceedingly fortunate in entering upon manhood at such a time. At your period of life I found myself alienated from Christianity because of the church itself. Many of its clergy I knew were corrupt in heart and life, and I had only contempt for their insincerity and duplicity; and so in all the years that have followed I have stood aloof from the church, unwilling to yield a pretended obedience to its claims. Perhaps even for me as well as for you, William, a better day is dawning."

"As I was leaving the cathedral," said William, "a gentleman not far away was engaged in animated conversation with a group of gentlemen accompanying him, and I heard him say, 'Glory to God, this man is a preacher of truth. He will be our Moses to lead us forth from this Egyptian darkness.' I turned and saw that the speaker was Henry Reuschlin, State treasurer."

"A noble man," said the baron. "He is unquestionably right, and I am sorry that I myself cannot join with him and others in giving Zwingli the support he needs."

A day or two later, William, while sitting at his father's bedside, said, "Perhaps you would like to have an interview with Zwingli; I am sure he would gladly respond to an invitation to call."

"I shall never see him unless he comes to me,"

said the sick man, and a shadow flitted across the baron's face. "If you can make the arrangement I shall be gratified. I am sure I need the helping hand of just such a guide at this stage of my pilgrimage."

That afternoon William rode into Zürich, and found Zwingli in his room at the Einsiedeln hotel. Zwingli received him most cordially, and when the young man made known his father's condition and request he at once said, "Yes, I will see the baron to-morrow. The man who wishes to see me is the man I wish to see."

"I will call for you at eleven o'clock to-morrow forenoon if you can leave at that hour," said Hermann. "My mother wishes you to be at the midday meal at the castle."

Zwingli assented to the arrangement, and at the appointed hour young Hermann was at the door of the Einsiedeln hotel. On the way to the castle many things concerning his past and present Zwingli drew from his young companion. His frank, manly bearing interested the Reformer, and when at length the young man opened to him his heart, and thanked him for the helpful words he had spoken in the cathedral on Sunday, Zwingli grasped him warmly by the hand.

"You have helped me," he said. "When I came to Zürich it was with the prayer that I might have influence with young men, especially those whom the church hitherto has not attracted to its services; and I am glad to know that the heart of even one already responds to my words. Let me in private commend

to you the Scriptures, as I did in public on Sunday. Study God's word. It will give you new views of life and duty and prove a counsellor whose words you may wisely follow."

At the castle, Zwingli was received by the baroness. As she took his hand she said, "I cannot find words to express my gratitude for your kindness in coming to us at this time. The Lord reward you."

"I have my reward already," said Zwingli. "Your son has made the ride hither a most delightful one."

There were added words in the reception room. Soon a servant appeared and the baroness, rising, said to Zwingli: "You need some refreshment after your ride in the frosty air of this winter's day; then the baron will be ready to receive you." And she led the way to the dining hall.

At the table, Zwingli related many interesting incidents with reference to the beginnings of his work in Zürich. The cordiality of his reception by the people, he said, was most gratifying. Some of the canons of the cathedral, indeed, still expressed their disapproval of his plans, but with the great body of the people on his side, he did not regard the issue as a doubtful one.

The interview between Zwingli and the baron that followed was one of very great interest. The sick man, reclining upon his couch, received his visitor with much open-heartedness. "I am afraid," he said, "that I have asked too much of you in these early days of your work in Zürich."

"Oh, no," replied Zwingli. "I came to Zürich for service, and there is no call I shall more delight to answer than that which comes from the chamber of the sick."

"No one needs your help more than I," continued the baron. "Christianity, as expounded by priests and monks, had become to me a worn-out creed, and I thought to die as I had lived. But from what William has told me concerning your sermon on Sunday, I have a desire to have from your own lips an answer to the question, 'What shall I do to be saved?'"

"That very question," said Zwingli, "was once addressed to the Apostle Paul, and I know of no better answer than that given by him, 'Believe on the Lord Jesus Christ.' The Apostle Peter also says, we are 'not redeemed with corruptible things, as silver and gold, . . but with the precious blood of Christ.' It is Christ that I preach; Christ in us the hope of glory; Christ, very man and very God, has purchased for us an everlasting redemption. For since it was the eternal God who died for us, his passion is therefore an eternal sacrifice. It satisfies divine justice for ever in behalf of all who rely upon it with firm and unshaken faith."

As he uttered these words, Zwingli opened his Greek Testament, which he had taken from his pocket, and turning to the baron he said, "May I read you a few passages from the Scriptures?"

The baron nodded his assent, and Zwingli read from the third chapter of John's Gospel:

"'As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that every one who believes on him may have eternal life. For God so loved the world, that he gave his only begotten Son, that every one who believes on him should not perish, but have eternal life.'"

Closing the book, Zwingli in simple, earnest words, unfolded the great doctrine of salvation by faith in Jesus Christ. Occasionally he turned to other passages in the New Testament, concerning the great truth he was endeavoring to impress.

As Zwingli at length paused, "Wonderful words!" exclaimed the baron; "I see it all."

"But do you see it in your heart?" added Zwingli.

"I see that I am a sinner," the baron replied. "I have long known that. I also see that Christ is a Saviour."

"But is he your Saviour?" asked Zwingli. "God gave his only begotten Son, that every one that believes on him should not perish, but have eternal life. Believest thou?"

The baron thoughtfully folded his hands, and recalling some words of Scripture that Zwingli had read only a few moments before, he replied, "Lord, I believe; help thou mine unbelief."

"Let us pray," said Zwingli, and falling upon his knees at the bedside of the baron he poured out his soul in gratitude to God for salvation through a crucified Saviour. And then, in words of wonderful tender-

ness he made his plea for the sin-confessing soul seeking pardon by the blood of Christ. "Give him," he said, "the consciousness of thine own presence, thou Lamb of God that takest away the sin of the world; and may he know, here and now, in his own heart that the blood of Jesus Christ cleanseth from all sin."

As Zwingli rose from his knees, the baron extended his hand and as Zwingli clasped it the words, "God bless you," fell from the sick man's lips.

"Good-bye," said Zwingli. "I must leave you now. There is an old motto, *teneo et teneor*—I both hold and am held. The hand of infinite love is extended to you. You have grasped it. Never relinquish your hold. Do not forget what Peter says in his first epistle, that we are kept by the power of God *through faith* unto salvation."

As Zwingli, with the young Hermann, was about to leave the castle on his return to Zürich, the baroness followed him to the door. "You brought much with you," she said to the Reformer. "I trust you will take much with you on your return. As my husband said, God bless you!"

CHAPTER III

A SECRET DISCLOSED

THE baron continued to fail in health. Even the milder air of spring brought no healing to the weary sufferer. His couch occasionally was moved nearer to the large window in order that he might look out upon the magnificent prospect in which he had taken so much delight in earlier years. The scene stirred within him the feelings of other days.

"It is beautiful, Mary," he said to his wife one morning, as his eyes fell upon the fair landscape. "The fields, the hills, the mountains, I love as I have always loved them; yet there are fairer scenes than this." And he quoted the lines of the old Latin hymn:

> Jerusalem the golden,
> With milk and honey blest, etc.,

remarking: "Zwingli read that hymn to me when he was here a few days ago. He said it was written by Bernard of Clugny, and forms a part of a poem containing about three thousand lines, entitled '*De Contemptu Mundi.*' The greater part of the poem is a stinging satire on the fearful corruptions of the time in which the poet lived; but as a contrast to the wretched-

ness and sinfulness of earth, the poem opens with an enrapturing description of the peace and glory of heaven."

The baron paused a moment, and then he thoughtfully added, "How much I owe to Zwingli!" As he looked up shortly after, he saw there were tears in the eyes of the baroness.

"Forgive me, Mary," he said. "I was thinking only of myself. And yet is there not comfort here for you also? The separation will not be long. We shall meet again in that Jerusalem the golden."

"I know it," said the baroness; "and I rejoice in the blessed hope that animates you. I daily thank God for eternal life through Jesus Christ our Lord. And yet the thought of separation awakens feelings I cannot suppress."

"Do not try to suppress them," said the baron. "You will only burden your heart with a weary weight. There is an injunction of the psalmist that in these last days I have found exceedingly helpful: 'Cast thy burden upon the Lord and he shall sustain thee,' or, if it is God's will that we shall carry the burden, he will give us needed strength, even as he says, 'my grace is sufficient for you.'"

Then were added words which neither hitherto had ventured to speak. At length the baroness arose, and kissing the thin hand she was holding, she said, "You must rest now. I am afraid we have talked too long."

"No, not too long," replied the baron. "We have done well thus to open our hearts to each other."

The bed was now drawn back from the window, and the sick man was left awhile alone. A few days more and the end came. All the members of the family were present at the final leave-taking. There were words of farewell for each, and then the baron, folding his thin hands upon his breast, took up the triumphant words of the twenty-third Psalm, "Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me."

After a pause he repeated : "Yes, thou art with me, thou art with me ! Blessed companionship !" These last words were spoken only in whispers. Then the lips were motionless, and all was still. It was that solemn moment in which a soul passes from time into eternity.

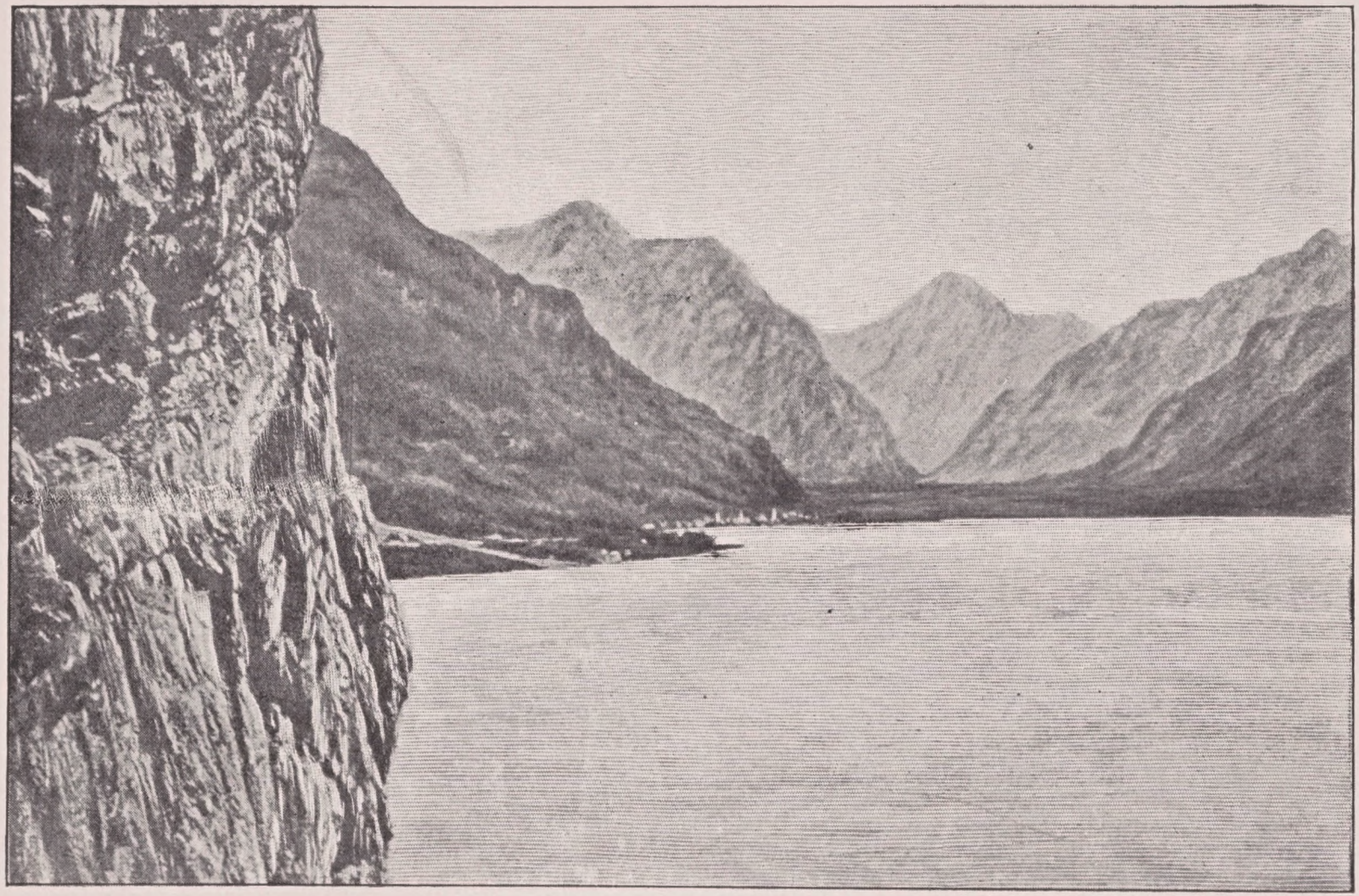
On the Sunday after the funeral, Zwingli, in a sermon on "The Conquering Faith," paid a noble tribute to the baron's memory. "During the past week," he said, "one has left us whose life was devoted to the public welfare. Even his long alienation from the church was because of his integrity and uprightness. The scandalous lives of the clergy and the false doctrines they proclaimed, had repelled him from the sanctuary. He needed only to have the truth as it is in Jesus presented to him, to accept it with all readiness of heart : and so he became a witness to the fact that the gospel is the power of God unto salvation

through faith. Such faith alone saves," said Zwingli, "and such faith is the need of every man. I commend it to you again as God's plan of redemption which he has made known to us in his holy word."

William's brother, Otto, who on account of the death of his father had received an extended leave of absence from his army duties, remained at the castle until the following summer, when William completed his studies at the university in Basel. Then, returning to the army, Otto left to William the care of the estate, the revenues of which, under judicious management, were sufficient for the comfortable support of the family.

William's interest in Zwingli's work deepened constantly. He was one of a circle of scholarly young men who were accustomed to meet in Zwingli's study once a week for Scripture reading and instruction. Zwingli was never happier than when surrounded by such a company. Each member of the circle had his Greek Testament before him, and from it, as a treasure house of divine wisdom, Zwingli derived lessons of wonderful interest. "The Bible alone," he said, "is the rule of faith. We need, therefore, to know what it teaches and honestly to follow its teachings."

The home of the Froschauers continued to have its attractions for young Hermann. In the summer of 1520, he was spending a few days with friends in Lucerne. While he was there, Bertha Froschauer, with her brothers, came to the place. The young man in-



True to the End. The Lake of Lucerne. Page 29.

troduced them to his own acquaintances, and they were welcome guests in the various excursions which were planned for his entertainment. One of these excursions was by boat to the base of Pilatus, the *Fractus Mons* of the ancients, a few miles from Lucerne. It was a delightful trip. Favoring winds filled their sails, beautiful colors were on the mountains at the farther end of the lake, while Pilatus, on their right, a magnificent peak, towered above them in solitary grandeur.

At length, coming into a little bay enclosed with fertile fields, the boat was made fast to a stone pier near a farmhouse. Not far away was a group of beautiful shade trees, and under these the various members of the party were soon gathered. It was one of those days in summer when nature is in her happiest moods. The air was delicious. On the hills around numerous herds of cattle were feeding, and the tinkling of the cow-bells could be heard on every hand. Then too, there was the music of thousands of insects, filling the air everywhere. The sky, deeply, darkly blue, was almost cloudless, and in the clear waters of the lake were reflected Alps on Alps.

A few of the members of the party decided to make the ascent of Pilatus, the day was so favorable. Bertha and William were of the number. The first part of the way was through grassy fields and wooded slopes ; but the upper portion of the mountain consists of a series of rugged cliffs and precipices, and

the path was rugged and toilsome. At length the summit was reached and a magnificent view to the east, south, and west from the mountains of Uri and the Lake of Lucerne to the vicinity of Freiburg and the Lake of Neufchatel rewarded their efforts. On the way down Bertha suggested to her companion that they should turn aside to search for Alpine flowers.

"I wish to take home some mementos of this delightful excursion," she said.

They were still not far from the summit of the mountain, and at length, in a sunny crevice of a rocky cliff, Hermann found some beautiful specimens of the edelweiss; while lower down the mountain side the Alpine roses were abundant.

"I must arrange my floral treasures," said Bertha, at length, as she seated herself upon a mossy bank by the side of the path.

"I did not tell you about the letter I received this morning," said William.

"Did it bring good news?" quietly asked Bertha.

"You shall say; Otto writes that an army position is open to me if I will accept it."

"But you won't, will you?" eagerly exclaimed Bertha; and as she spoke her face rapidly changed color.

"Not if you say nay," answered William.

Bertha's deep blue eyes looked up into William's face. There was no need of added words. Her secret was disclosed.

William, who was standing in the path, bent over and kissed the still quivering lips, and then, as he seated himself beside Bertha and stroked the light wavy hair upon her forehead, he said: "I have loved you since Zwingli's first Sunday in Zürich. Do you remember that as I was leaving your father's house that afternoon you expressed an interest in my future?"

"Oh, yes," replied Bertha. "How could I forget it? I loved you then, and I was afraid I had betrayed my secret. It was on this account that subsequently I endeavored to avoid you. The secret is yours at last. But we must not linger here longer," she added, "or we shall betray ourselves to others. Let the secret be kept by us until we return to Zürich."

"As long as you will," said William. "Meanwhile it is enough for me to know that you love me."

And together they continued their way down the mountain, and when they joined the rest of the party, Bertha proudly exhibited the white blossoms of the edelweiss with which William's search had been rewarded.

Late in the afternoon the party set out on the return to Lucerne. The wind was light, and darkness had settled down upon the quiet waters of the lake when the landing was reached. Lights gleamed here and there in the houses, but on the tops of the snow-capped mountains in the west the slowly fading light of day still lingered.

"This has been a memorable day," said William,

as the party separated; yet only Bertha understood the full meaning of his words. Her heart was overflowing with a new and holy joy. William accompanied her to the house where she and her brothers were guests. As he was to leave Lucerne early in the morning, he would not see her again until she returned to Zürich. "God give us both a safe journey homeward," he said, "and added days as full of happiness as this has been!"

On his return to the castle William found his mother in the library near an open window, from which there was a charming view of the lake of Zürich and the mountain ranges beyond. It was just at dusk as he entered the room. The baroness had closed the book she had been reading, and was apparently engaged in some pleasing reverie. After greeting his mother, William said: "And now I have something to tell that will please you, I am sure. Bertha is mine;" and then he narrated the incidents connected with his interview with Bertha while descending Pilatus.

"This is no surprise to me," said the baroness, when William had finished his story. "A woman can read a woman's heart better than a man, and I was confident that in some way the secret would sooner or later be revealed. You have made a wise choice, William. Bertha is fitted to adorn any station in life, and you may be sure that you will find in her a worthy companion as well as a helpmeet. You have my blessing."

Bertha's confession was as pleasing to the Froschauers as was William's to his mother.

The wedding occurred in the summer of the following year. It was a lovely day in June. The glassy waters of the lake were like molten silver in the bright sunshine, while the hills and mountains on either side were arrayed in their richest colors. From the castle a brilliant cavalcade, escorting the bridegroom, made its way into Zürich. In the cathedral were assembled the good people of the city of all classes, together with many guests from Basel, Constance, Lucerne, and other places. At length the wedding procession entered the church, the sweet tones of the organ voicing the general joy, while little girls, scattering flowers in the aisles, loaded the air with the sweet fragrance. Zwingli conducted the service, and at its close, as the bridal pair were leaving the cathedral, the bells in the tower rang out their merriest peals.

The home of the Froschauers was thronged at the reception that followed. The high officials in Church and State, members of the prominent families in the place, learned authors and well-known business men with their wives, were there with heartiest greetings. There was no young man in Zürich who had a brighter future than William Hermann, and certainly a lovelier bride than Bertha, Zürich had not known.

The wedding journey took the young couple into Southern Germany among family kindred and friends, and on their return they took up their residence at the castle, the interests of the estate requiring young Hermann's presence and attention.

CHAPTER IV

THE FIRST DISCUSSION AT ZÜRICH

THE work of reform in Zürich proceeded slowly, but there was progress. Zwingli continued his exposition of the Scriptures, and his earnest, practical words were readily welcomed by willing hearers. Some of these, having adopted Zwingli's principle to reject in doctrine and practice whatever was contrary to the word of God,—unlike the principle adopted by Luther, who would retain whatever was not forbidden by the word of God,—attempted to carry the principle into effect, and in this way soon came into conflict with the old church party, and especially with the monks. The members of the Zürich Council were not a little disturbed by reports of these conflicts, and summoning several of the more prominent among Zwingli's younger followers into their presence, they suggested that they should moderate their zeal and avoid collisions of this kind.

But these conflicts continued, Zwingli making no effort to restrain those who were most active in the work of reform.

"You and your associates are unquestionably right," said Zwingli one day to William Hermann; "only remember to be as wise as serpents and as harmless as doves. Make haste slowly."

The complaints of the church party, however, became more and more bitter, and it was at length decided that a public discussion should be held in Zürich, January 29, 1523. This was what is known as the First Zürich Discussion. Invitations had been sent to prominent men in the various cantons; but of the reform party outside of the canton of Zürich, none were present except Dr. Sebastian Hofmeister, of Schaffhausen, so little up to this time had the work of reform accomplished in other cantons. The assembly, however, was a notable one. High ecclesiastics, learned doctors from the universities, men prominent in civil and military affairs, parish priests, and many of the citizens of Zürich—in all six hundred—crowded the council hall where the discussion was held.

As Zwingli entered the hall he received an enthusiastic greeting from the friends of reform. He was accompanied by a group of intimate friends, among whom were Conrad Grebel, Ludwig Hetzer, and William Hermann, and following them were attendants bearing large leather-bound volumes, that were placed on the table near which Zwingli took his seat.

Max Roust, the burgomaster of Zürich, presided. A deep hush fell upon all as he called the assembly to order. Tall, of a powerful frame, with a face that indicated firmness and alertness, the burgomaster evidently possessed qualifications for leadership in troublous times. Referring to the object of the assembly, he said that complaints by some of the church

officials with reference to Zwingli's preaching and teaching had reached the council. "For example," he continued, "there are those who call Zwingli a heretic, and tell us that he is using his position in Zürich for the purpose of instilling into the minds and hearts of the people his abominable errors. Reports of these accusations have reached Zwingli, and he has expressed, in a manly way, an earnest desire to meet his accusers face to face. The council, therefore, in accordance with a custom handed down to us by our fathers, has called this meeting, and if any one in this hall has aught to say against Zwingli's preaching or teaching, let him say it here and now in the presence of these my associates in the council and of this large assembly."

Fritz von Anwyl, grand master of the Bishop's Court at Constance, rose as the burgomaster took his seat, and said that the bishop of Constance was represented in the assembly by Dr. Bergenhaus, Vicar-General Faber, and Dr. Martin Blanche, of Tübingen. They had taken seats at a table near which Zwingli and his friends were seated.

Following this announcement there was a brief pause, and then Zwingli arose. All eyes were at once turned upon him, as in clear, ringing tones he addressed the burgomaster. "In all ages," he said, "God has manifested himself as an Almighty Father. But his children, following the devices of their own hearts, have departed from him. God, however, has

been merciful and bestowed upon them the light of his word. But in our time, and indeed for centuries, that light has been darkened. The doctrines of men have taken the place of the teachings of the Scriptures. What is needed is the pure gospel, faithfully preached. That it may be preached here in yonder cathedral, I came to Zürich four years ago. The holy gospel, the glad tidings of our Saviour and King, Jesus Christ, I have declared, not with man's wisdom, but in demonstration of the Spirit. On this account I have been denounced in certain quarters as a heretic, as if preaching and teaching what is contrary to the word of God. It is on this account, as the burgomaster has just said, that I have asked the council to call this assembly, and that all may know the sum and substance of my preaching and teaching, I have prepared certain theses which I am ready to defend. Now then, in the name of God, here I stand," and Zwingli handed to the burgomaster the manuscript containing his theses.

Dr. Faber, one of the representatives of the bishop of Constance, now addressed the burgomaster. "This is not the place for a discussion," he said. "We must have a general council, or a council of bishops and learned men of the universities. I am informed that a general council will be held at Nuremberg within a year. Furthermore, the questions should be brought before the universities of Paris, Cologne, or Freiburg."

At this there was a smile upon many faces, and Zwingli said, "Why not Erfurt, or Wittenberg?"

"Luther would be too near," Faber replied, and he too smiled. "But as I have already said," he added, "I am here to listen, not to discuss," and he took his seat.

"The vicar-general speaks of a council," said Zwingli. "Here, in this room, is a Christian council. Indeed, the Saviour says, 'Where two or three are gathered in my name, there am I in the midst of them.'"

"But where are the judges?" asked Faber.

"Here," answered Zwingli, "are the Holy Scriptures, which cannot lie," and he laid his hand on the volumes before him. "Here are the Scriptures in Hebrew, Greek, and Latin. In this city of Zürich, God be praised, we have more men learned in these languages than in any one of the universities mentioned by the vicar. Yes, there are in this room Christian hearts so enlightened by the Spirit of God that they are competent judges."

There was no response to these words, and the burgomaster at length, breaking the silence, said, "If any one has anything to say let him say it."

After another pause Zwingli again arose. "For the truth's sake," he said, "I ask those here who have found fault with my preaching to state their objections." But no one spoke.

A stalwart Swiss near the door cried out, "Where are now those fellows who on the streets talk so bravely? There is Zwingli. You can talk behind his back, but not to his face," and laughter in all parts of the hall greeted this sharp sally.

Having a second and third time requested his opponents to appear against him, Zwingli called upon Jacob Wagner, pastor of Neftenbach. "This is a practical matter," said Wagner, and he referred to a mandate against evangelical preaching issued during the year by the bishop of Constance, and also to the arrest of the pastor of Fislisbach, who had disobeyed the mandate and in consequence had been thrown into prison. "He is our brother," said Wagner, "and I wish to know what attitude I am to take in reference to this mandate."

"I was not at Constance when the mandate was issued," replied the vicar-general; "but I have no doubt it was intended to promote the peace of the diocese. As to the pastor of Fislisbach, he is a good simple-hearted man, but not a scholar. I saw him, proved to him that the invocation of saints is scriptural, and he retracted his errors."

Zwingli was on his feet in an instant. "Show us the place where it is written that we are to invoke the saints as our advocates. Here are the Scriptures in Hebrew, Greek, and Latin. If there are such passages, I will retract, like the imprisoned pastor, and in my ignorance seek instruction."

"I am not here to discuss," replied Faber. "I will say, however, that there have been heretics who have rejected the invocation of saints, purgatory, etc., but councils and popes have condemned them. As to Zwingli's appeal to the Scriptures, it should be said that

interpretation is no slight gift of God. It is not enough that one should be able to read the Scriptures; he must also be able to interpret what he reads."

"Not so fast," said Zwingli. "Show us the chapter in which the invocation and intercession of saints are taught. We will examine the passage and see if the doctrine is there."

Faber, however, did not deign to reply. Dr. Sebastian Hofmeister then arose. "I was driven from Lucerne," he said, "on the charge of heresy, because I preached against the invocation and intercession of saints. I also would like to have the vicar-general give the passages in the Scriptures with which he won his victory over the pastor at Fislisbach."

Faber still declined to answer. "Whatever others may say or believe," he said, "I believe firmly in the intercession of the mother of God."

"But," said Zwingli, "our inquiry is not what is your belief. We wish you to give us the Scripture passages, if any, on which your belief is founded."

Faber made no response. Leo Jud, who was sitting near Zwingli, then arose. "I have been called to St. Peter's Church in Zürich," he said, "and shall not teach the invocation of saints. Am I in error? If so will the vicar-general show me the passage of Scripture where it is written that we are to invoke the saints."

"Must I fight against two?" asked Faber.

"You have your choice," said Leo Jud.

"I do not know you," was the vicar-general's contemptuous response.

Zwingli, interrupting, reminded Faber that passages of Scripture concerning the invocation of saints had been called for.

Faber now appealed to the litany and canons of the church, and Zwingli again asked for the testimony of the Scriptures. "Give us one passage, even."

Faber quoted Luke 1 : 14: "Blessed art thou among women."

"Is not the reference here to the sanctity and honor of Mary?" asked Zwingli. "Not a word is said concerning invocation, intercession."

Faber made no reply and sat down. Then Dr. Martin Blanche, of Tübingen, arose. "What has been ordained by the councils, under the guidance of the Holy Spirit," he said, "should be regarded by the Christian church as the gospels; for councils thus guided cannot err."

"Cannot err!" said Zwingli. "It certainly would not be difficult to show that councils have erred. We are to hold the truth, and whatever is aside from that, whether ordained by popes or councils, is not binding."

To this Faber made no answer, and as no one else desired to speak, the burgomaster, after consulting with his associates of the council, adjourned the assembly until afternoon.

During the intermission reports of what had taken

place in the assembly were carried to every part of Zürich, and the events of the morning were earnestly discussed.

At the appointed hour, in the afternoon, the council hall was again crowded. Speaking for the council, the burgomaster announced that inasmuch as no one had shown that Zwingli was a heretic, the cathedral preacher should be allowed to continue to teach and preach as he had already done, and that all other pastors and preachers in the canton should teach and preach only what was in accordance with the Holy Scriptures.

"Praise be to God," exclaimed Zwingli, "who causes his word to rule in heaven and on earth."

At this Faber could not restrain his indignation. "Gentlemen," he cried out, "the theses of Zwingli seem to me to be wholly contrary to the honor of the church, and the divine teachings of Christ; and I can prove it."

"Do it," said Zwingli. "We will gladly listen."

"Very well," said Faber. "We learn from Luke 9 : 50, that 'he who is not against us is for us.' Fasts, confession, the mass, etc., are not against God, but for his honor, and therefore they are not to be rejected."

"But are not these customs of the church against God?" said Zwingli. "God is best pleased with our obedience to his commands. He honors God who keeps his word, and lives according to his will."

"Well said, Zwingli," exclaimed Joachim von Watt, a member of the Council of St. Gall.

Faber, who had risen, hesitated in his reply. At length he said that at one of the universities, Paris, Cologne, or Freiburg, as Zwingli might choose, he would prove that Zwingli's theses were false.

"I will meet you anywhere," exclaimed Zwingli. "I will have no judge but the Scriptures, however."

"But you understand the Scriptures in one way and others in another," said Dr. Martin Blanche. "There must be judges to decide as to the right interpretation."

"We are responsible to God, not to men," said Zwingli. "I must be true to my own enlightened understanding of God's word; and so must every one judge for himself."

"But what shall he do who has so small an income as not to be able to buy a Testament?" asked a priest in the middle of the hall.

"There is no priest so poor," replied Zwingli, "who if he really wishes a Testament may not have one. A pious member of the parish, or some other person, will buy a copy for him, or furnish him with money to buy one."

Faber again rose and referred to Zwingli's theses. "They are contrary to Scripture," he said, "and I can prove it in debate or in writing."

"Why not now and here?" asked Zwingli. "This is precisely what we desire."

As Faber made no reply, the burgomaster rose, and looking at Zwingli and those gathered around him, he said, "The sword with which the pastor of Fislisbach was slain evidently sticks in its scabbard. I see no reason for prolonging the assembly and declare it dissolved."

At once Zwingli was surrounded by an enthusiastic throng, and he was congratulated on the easy and decisive victory he had won in this first public encounter with the opponents of the reform movement.

CHAPTER V

ZWINGLI'S PRINCIPLE APPLIED

RETURNING to the castle, after the close of the assembly at Zürich, young Hermann gave Bertha and his mother a vivid account of the events of the day.

"Never was Zwingli a nobler figure than in the council hall in the presence of his opponents," he said. "From first to last his appeal was to the Scriptures, copies of which lay on the table before him;" and then he told how Faber, goaded by Zwingli, endeavored to meet this appeal and failed. "Oh, it was a great victory," said William, "and its influence must be felt. Zwingli has certainly indicated the way for us all in this growing movement."

"It is the way indicated by our Lord, in his temptation in the wilderness, when he repulsed the assaults of Satan by the words, 'It is written,'" added the baroness. "The Bible is the armory from which our most effective weapons must be drawn."

The long winter evenings that followed were given by William, Bertha, and the baroness to earnest, careful study of the word of God. A copy of Luther's translation of the New Testament, the first edition of which was published in the preceding autumn, Bertha had re-

ceived from her father as a New Year's present, while her husband had recently secured a beautiful copy of the Complutensian Polyglot which was published in 1514-1517. Occasionally Zwingli was a guest at the castle, and these visits were made the more enjoyable because of his clear and at the same time profound exposition of the sacred word.

In one of these visits Zwingli referred to certain complaints which the peasants of Wytikon, a village near Zürich, had made with reference to the exorbitant land rental charges which they were compelled to pay. These, with the great and small tithes of their products, they said, kept them in abject poverty, and they desired Zwingli's assistance in securing relief.

"I wish you would look into this matter for me," Zwingli said to William Hermann. "Why not go to Wytikon, make an investigation and report the facts on your return?"

Hermann assented, and a few days later he rode out to Wytikon. With the pastor of the Wytikon Church, William Reublin, he was already acquainted. Reublin had become interested in the work of reform while connected with one of the churches in Basel, and making his way to Zürich, Zwingli had befriended him and secured his appointment as pastor at Wytikon. As one of the circle of young men whom Zwingli was accustomed to meet each week for Bible study, Reublin had attracted William's attention an account of the readiness and heartiness with which he accepted the

teachings of the Scriptures. He had met him last at the recent discussion in Zürich in which Reublin took a very deep interest.

Reublin gave young Hermann a hearty welcome, and in answer to his questions, related very fully the circumstances of those who had made complaint to Zwingli of the burdens imposed upon them by rents and tithes. "The fact is," said Reublin, "these complaints were called forth by my report of Zwingli's victory at Zürich. After my return from that memorable assembly I called my people together, and stating Zwingli's principle, to reject in doctrine and practice whatever is contrary to the word of God, I gave them a full account of the way in which Zwingli applied this principle to such errors as the invocation of saints. In closing my report of the discussion I said, 'Study the word, and if there is aught in doctrine or practice that is contrary to the Scriptures, have no part or lot with it.' Some of the more thoughtful of my hearers," added Reublin, "applied Zwingli's principle in a way I had not foreseen. At one of my meetings for Bible study, not long after my report of the proceedings at the Zürich assembly, I read as the Scripture lesson, Luke 4 : 16-30. The passage comprises the account of the reception which Jesus received on his return to Nazareth after his baptism and the temptation in the wilderness. One of the company called attention to the Saviour's words, 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he

hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.' 'It seems to me,' said the speaker, 'that the gospel is designed to benefit those to whom it is addressed. Our Saviour was anointed to preach to the poor, to heal the broken-hearted, and to set at liberty them that are bruised. Christianity does not leave men where it finds them. It reaches out a helping hand to all the weary and heavy laden, animating them with the hope of a better and nobler life. Let us apply Zwingli's principle to our own unhappy condition. Is not oppression contrary to the principles of the gospel? Could any greater wrong be inflicted upon us than to load us down with burdens that we are unable to bear?'

"The appeal was evidently to me," said Reublin, "and I replied that the brother was unquestionably right in his view of the aim of Christianity. A better day is dawning for all who are oppressed. 'But be patient,' I added. 'Do not meet wrong with wrong. State your grievances and I will see what can be done for their redress. It must be that relief is possible.'

"It was in this way," continued Reublin, "that the complaints of the peasantry reached Zwingli. With his powerful aid I felt sure that the hand of the oppressor would be lifted.

"But you shall see some of these men and judge for yourself," added Reublin. A messenger was sum-

moned, and in a short time several of the peasants presented themselves. Reublin explained the purpose of the interview, and the peasants in a manly way stated their grievances. "We ask nothing," they said, "but what is in accordance with the plain teachings of the word of God. It seems to us that we are supported in our demands by the Scriptures. If we are not, let the fact be shown."

On his return to Zürich, William rehearsed to Zwingli all that he had heard at Wytikon. "Tyranny unquestionably is practised in this matter of rents and tithes," he said. "Those who oppress the peasants in this free mountain land are unjust extortioners."

"Gently, Hermann," replied Zwingli. "There is doubtless a wrong here that should be righted, but moderate your utterance a little, at least for other ears."

The question concerning rents and tithes rapidly became one of general interest. Berthold Haller, of Berne, wrote to Zwingli April 8, 1523: "The nobles who delight so much in tithes and rents are especially hostile to the gospel. Therefore I greatly desire that you will give me your view of Matt. 5:42, in order that I may satisfy the opponents as well as the friends of the gospel. I know what some authorities say, but I cannot be satisfied until you have given me your opinion fully."

June 24, 1523, Zwingli preached a sermon on "Divine and Human Righteousness," in which he set forth quite fully his views upon the subject. "While

we are to render to every man what is his due," he said, "the magistrates should make it their duty to see that no injustice is done in the matter of tithes and rents. If injustice is done, a remedy should be provided."

This cautious utterance on the part of Zwingli did not satisfy the oppressed peasants. Reublin, who stood in such close relations to them, as a village pastor, was disappointed, and in a letter to Hermann he expressed regret that Zwingli, a son of a peasant, had not placed himself unequivocally upon the side of his suffering countrymen.

"Let us have boldness in assaulting the wrong," he said, "and the result we can leave with God."

Another movement showed still farther how Zwingli's principle was applied in a way he had not anticipated. Ludwig Hetzer, a native of Bischofszell, in Thurgau, who had received his education at the university of Freiburg or that of Basel, and had become interested in the reform movement, had been attracted to Zürich by Zwingli's fame, and had received an appointment as chaplain at Wadenschwyl, on the road from Zürich to Einsiedeln. Afterward he was transferred to Zürich. With other of Zwingli's followers he devoted himself ardently to the study of the Scriptures. Impressed by the teachings of the Scriptures concerning idolatry, he soon came to the conviction that the worship of images in the churches and elsewhere was a violation of the word of God.

"The people fall down, they crowd before these idols," he said; "they burn tapers before them and bring them offerings."

So much was his heart stirred within him that he prepared a tract which he entitled, "The Judgment of God against Images." This tract was published by Froschauer, and had a wide circulation. In the first part of the tract Hetzer gave quotations from the Pentateuch and other Old Testament Scriptures, concerning idol worship and idol worshipers. In the second part he reviewed the arguments advanced by the old church party in favor of the use of images. In closing the discussion he called upon those who took the opposite view to cite even a single passage of Scripture in favor of their position.

Just outside of Zürich, at a place called Stadelhofen, stood an elaborately carved and richly ornamented cross, upon which was an image of the Saviour. One day Nicholas Hottinger, who had read Hetzer's tract and had been impressed with its teachings, asked one of the residents of the neighborhood:

"When do you intend to throw down your idols?"

"No one compels *you* to worship them," was his gruff response.

"But do you not know," replied Hottinger, "that the word of God forbids us to have graven images?"

"Well, then," was the answer, "if you are authorized to remove them, why do you not do so?"

Not long after, about the end of September, 1523,

Hermann was riding into Zürich late in the afternoon, just as a crowd of men, led by Hottinger, was passing out of the city gate. "Down with the idols!" was the cry uttered by many voices, and the throng pressed forward to the Stadelhofen crucifix. Some of the men at once commenced to remove the earth at the base of the crucifix, and when this at length was done, the image fell with a loud crash. Sharp axes at once assailed it, and in a few minutes that which had been so long an object of worship, became a pile of chips only.

Hermann, who had been a silent spectator of the work of these iconoclasts, reported the affair to Zwingli; and while they were conversing concerning it, a member of the council was ushered into the room. The council, he said, had been hurriedly called together, and the arrest of Hottinger and his associates had been ordered. Such demonstrations they thought would hinder rather than help the work of reform.

Zwingli counseled moderation. "Hottinger and his associates," he said, "may be punished for having acted without the sanction of the magistrates, but they have certainly done nothing that is wrong in itself or worthy of death."

Later, Zwingli conferred with other members of the council, and it was finally agreed, on account of conflicting views, that further consideration of the matter should be postponed until the principles involved could have additional discussion.

Meanwhile, late in August, Zwingli had published a tract which still more irritated the old church party. This tract had reference to the sacrifice of the mass, but it did not go so far as some of Zwingli's radical followers desired, especially Grebel, Reublin, Mantz, and Stumpf, who would abolish the mass as unscriptural.

With a view to the settlement of the questions that had been raised concerning images and the mass, the Zürich council decided to summon delegates to a second discussion. This was held October 26–28, 1523. As before, members of the old church party were invited, but they failed to appear, and the discussion was participated in only by the friends of reform, of whom more than nine hundred, including three hundred and fifty priests, were assembled.

Dr. Sebastian Hofmeister presided on the first day. At the opening of the assembly Zwingli arose. All eyes were fixed upon him as he said: "The assembly before which I now speak is the church of Zürich. It desires to hear the word of God, and it has the right of demanding that all that is here said shall be in harmony with the Holy Scriptures."

One of the canons of the cathedral, Conrad Hoffman, in the absence of the bishop's representatives, defended the pope. No such body of Christians, he contended, had any right to discuss such matters. "I was thirteen years at Heidelberg," he said, "living in the house of a very great scholar, whose name was Dr.

Joss, a worthy and pious man, with whom I long ate and drank and led a merry life; but I always heard him say it was not proper to discuss such matters. So you see ——" A roar of laughter, promptly suppressed by the burgomaster, greeted these words.

"Let us wait for a council," added Hoffman.

"Wait for a council!" exclaimed Zwingli. "And who will attend a council? The pope with some sluggish and ignorant bishops who do nothing but what suits their fancy. No! the church is not there. Our village churches even are of more account than all the bishops and popes put together."

The discussion of the question concerning images then commenced. There were those among the priests who defended the earlier practice; but Zwingli and his associates insisted that all arguments must be derived from the Scriptures alone. "If no one comes forward to defend the use of images by arguments derived from the Scriptures," said Hofmeister, "I shall call upon some of those who favor the use of images to present the scriptural argument."

As no one arose, Hofmeister asked the priest of Wädenschwyl to take the floor.

"He is asleep," said one of the spectators.

The priest of Horgen was then called.

"He has sent me as his representative," replied his curate; "but I have nothing to say."

Indeed no one could be found who was willing to attempt even a scriptural defense of the use of images

in worship, and all those who hitherto had defended the practice admitted that this had been done without due consideration.

"Hitherto," said one of these parish priests, "I have put my trust in the old doctors; now I will believe in the new."

"You should not believe in us," exclaimed Zwingli, "but in God's word. It is the Scriptures alone that cannot err."

The second day of the discussion was devoted to the doctrine of the mass.

"My brethren in Christ," said Zwingli, "far from us be the thought that there is any deception or falsehood in the body and blood of Christ. Our only aim is to show that the mass is not a sacrifice that one man can offer to God for another, any more than a man can eat and drink for his friend."

No one in the assembly was willing to defend the mass from the Scriptures.

At length Hubmeier, pastor at Waldshut, arose.

"I should like to add a few words," he remarked, "to what Zwingli has so well said. My appeal in this matter, as in all matters, is to the clear word of God."

Then, with the Bible in his hand, Hubmeier read numerous passages of Scripture. After calling attention to the account of the Lord's Supper in 1 Cor. 11: 23–26, he added, "You will notice that Christ does not say, 'This offer,' but 'This do.'"

And with emphasis he repeated, an emphasis that

challenged the rapt attention of all in the council chamber, the words, "This do! This do!"

At the close of the discussion, Conrad Grebel arose. "It is not enough," he said, "to have discussed the doctrine of the mass, we must put an end to its abuses."

"The council will draw up an edict on the subject," replied Zwingli.

"The Spirit of God has already decided," exclaimed Simon Stumpf. "Why refer the matter to the members of the council. Is the decision after all with them, and not with the word of God, as the supreme authority?"

The discussion closed, but with feelings of dissatisfaction on the part of some who had been Zwingli's most ardent supporters hitherto. William Hermann was one of these. He regretted that Zwingli during the discussion had not insisted upon immediate obedience to the plain teachings of the Scriptures. He had been especially impressed by the earnest, forcible words of Hubmeier. In a letter to Hubmeier, a few days after the discussion, Hermann wrote: "Your words had the right ring. Thus far I have stood at Zwingli's side, and I love him so well that I hope nothing will in any way separate me from him. But having planted my feet upon the word of God, I cannot be moved therefrom even by Zwingli himself. It is the mandate of the council, I understand, that the images need not be immediately removed, while each priest is

free to celebrate the mass or not. It is also provided that the views of the council shall be laid before the bishops of Constance, Chur, and Basel, also the University of Basel, with the promise that after six months the matter will be finally settled. Hottinger is banished from the canton for two years."

CHAPTER VI

THE BREACH WIDENED

A FEW days after the second discussion, some business matters required William Hermann's presence in the little village of Hönng, a short distance north of Zürich. Simon Stumpf was the pastor of the village church, and Hermann, recalling Stumpf's vigorous words near the close of the discussion, sought an interview with him before leaving the place. He found Stumpf in his study reading a letter which he had just received from the council of Zürich.

"No one could be more welcome," said Stumpf, as he rose to greet young Hermann, whom he had often met in Zwingli's study. "I want your advice. Here is a letter from the council dismissing me from my pastorate."

"On what ground?" asked Hermann.

"I am not informed," replied Stumpf. "A few weeks ago I called on Zwingli, and had a long conversation with him. 'The reform movement,' I said, 'means separation from the Church of Rome. But what is to take its place? If we turn to the New Testament it is plain that the apostolic churches were composed of believers only, and not of believers and unbelievers, as in the Roman Catholic Church'; and I

suggested to Zwingli that we should go back to the primitive practice in this matter as well as in other matters."

"What answer did he make?" inquired Hermann.

"He said he did not think that such a course would be in accordance with the Scriptures," replied Stumpf. "'Are we not taught by our Saviour himself that the tares and the wheat are to grow together? Besides,' he said, 'if we are here and now to separate the tares from the wheat, there will be nothing for the angels to do at the end of the world.'"

Hermann smiled at this last suggestion, and Stumpf continued: "I reminded Zwingli that if we should adopt the primitive practice, we would still have, as far as humanity is concerned, the tares and the wheat growing together; 'in other words,' I said, 'the teaching of Christ concerning the tares and the wheat cannot be urged against the teachings of the New Testament concerning the constitution of the apostolic churches, which clearly show that these churches were bodies of Christian disciples, banded together for their own development in Christian knowledge and graces, and for the purpose of securing the complete establishment of the kingdom of Christ among men.'

"We discussed the matter a long time," added Stumpf, "but Zwingli was immovable. He said my view was that of the Donatists, and was manifestly impracticable. 'But is it scriptural? That is the question,' I added. Zwingli declined to discuss the

matter further, and now comes this missive from the council removing me from my pastorate."

"Have you talked with others who are interested in the reform movement?" asked Hermann.

"Yes," replied Stumpf; "at the time of the second discussion I had an interview with Conrad Grebel and Felix Mantz at the latter's home, where I was a guest. Both said they had not thought of the matter, and I called their attention to such passages of Scripture as occurred to me at the time, viz., Acts 2 : 47; 5 : 14; 1 Cor. 1 : 2."

"Will you turn to these passages?" asked Hermann. "I confess that the suggestion you make is a new one with me."

Stumpf opened his New Testament and read not only the passages to which he had just referred, but many others, comprising the scriptural teaching concerning the constitution of the apostolic churches.

"And yet," he said, "evidently because I have expressed these and other views not in harmony with those which Zwingli holds, the council dismisses me from my pastorate."

"I do not like to think so," said Hermann. "At any rate I will see Zwingli on my return to Zürich."

As William Hermann rode back to the city, his thoughts were busy with the matters that Stumpf had mentioned. It seemed to him that Stumpf was right; but he did not wish to break with Zwingli. The differences developed at the second discussion had greatly

distressed him, and now added differences could hardly be avoided.

He found Zwingli in his study. "I have just come from Hönng," he said.

"Did you see Stumpf?" asked Zwingli.

"Yes," he answered. "Some business matters in the village required my presence, and when I had attended to them I called on him."

"He is a troublesome fellow," said Zwingli. "He carries a windmill in his head."

"But he is evidently a man of deep religious spirit," said Hermann. "From his people I heard only good concerning him."

"No doubt," replied Zwingli; "but of late he has developed certain radical tendencies that will certainly bring our work of reform into contempt. He has recently conceived the idea of a church consisting of believers only, which he insists is in accordance with the New Testament idea. What added folly he is contemplating, he has not as yet disclosed."

"In my interview with him," said Hermann, "Stumpf referred to his views concerning a New Testament church. The point he makes is a new one to me, but he evidently has the Scriptures on his side. At any rate I was not able to break the force of the scriptural argument which he presented."

Zwingli paused a moment, gave young Hermann a searching look, and added in a tone that indicated great sorrow of heart, "And will you also leave me?"

"You know I have loved you as I have loved no other man except my own father," replied Hermann, "but in all matters of faith and practice you have taught me to follow the instructions of God's word. I thank you for the great service you have rendered me in making me familiar with the divine oracles. I will never cease to be grateful to you. But if Stumpf is right in his understanding of the teachings of the Scriptures, I must not refuse to follow these teachings from a feeling that possibly they may prove harmful to the reform movement. I should do violence to my conscience if I were to take such a position. I will give further thought to the matter, however," he added, "and I hope we shall still be found on the same side in this great conflict for God and the right."

That evening, after his return to the castle, Hermann made known to Bertha and his mother the experiences of the day. The shadow that rested upon him now rested upon them also. That anything should ever separate them from Zwingli, to whom they were bound by so many sacred ties, was a possibility they had not hitherto considered; and they talked the matter over far into the night. As the baroness rose to retire, she said: "In some way, I trust that these differences may yet disappear, and that the friends of reform, as hitherto, may be found standing side by side."

"Yes," replied Hermann, "but it must be upon the one foundation—God's holy word."

A few weeks later Conrad Grebel and Felix Mantz called at the castle. Grebel, whose position at the second discussion indicated radical tendencies, was a son of Jacob Grebel, a member of the Zürich council. He had studied at the universities of Vienna and Paris, and was one of the most promising of the young men whom Zwingli had attached to himself in the reform movement. Indeed, the thought had occurred to many of the friends of reform that Grebel would yet be to Zwingli what Melanchthon was to Luther. Mantz was a son of a canon of the cathedral, an excellent Hebrew scholar, and had been associated with Zwingli from the time Zwingli came to Zürich. Both Grebel and Mantz had accepted Stumpf's view as to the constitution of the apostolic churches, and both had discussed the matter with Zwingli, but discussion had only widened the breach between them. It was on this account that they now sought an interview with William Hermann. The whole question as to church-membership was carefully considered.

At length Mantz said: "There is another matter that should receive attention. The Scriptures assert the great doctrine of justification by faith. Those who were added to the apostolic churches were believers—those who could exercise personal faith. What, then, becomes of infant baptism? This question I know has troubled Zwingli. Indeed, at one time he entertained the view that it would be better to abandon infant baptism, and not to baptize children until they

were sufficiently advanced in years to exercise intelligent faith. But from this position he was compelled to withdraw. He saw that a State church without infant baptism is impossible; in other words, that the setting aside of infant baptism was the same as the setting aside of the national church."

"And he saw clearly," added Grebel. "But is it not now also plain that Zwingli has abandoned the position he held at the first discussion when he won such a splendid victory? The reason is not far to seek. Zwingli favors a union of Church and State. Indeed, he deems such a union essential to the highest prosperity of either. Accordingly he is opposed to what he calls a Donatist church, that is, a church of believers only, and he wishes to retain infant baptism as indispensable in a State church."

"It is evident," said Hermann, "that in the reform movement we have come to the parting of the roads. This thought has been growing upon me since the second discussion, and I have sought to find, if possible, some way in which I could be true to my convictions of duty and still remain at Zwingli's side. But in this I have been disappointed, and I had almost come to the conclusion that henceforth I would refrain from any expression of my opinions and quietly await the disclosures the future is sure to bring."

"But if we desire to influence the reform movement in Switzerland," said Grebel, "I am confident that we shall accomplish most by immediate action.

Believing we are right in our view of the teaching of the Scriptures, we must speak promptly and boldly."

"Furthermore," added Mantz, "the position we have taken with reference to a return to the practice of the apostolic churches may so commend itself to the people generally that even Zwingli will be constrained to change his course."

"Very well," said Hermann; "we will hope for the best."

There was a knock at the door of the library, and as young Hermann rose to answer it, a servant ushered in Zwingli, who had just arrived at the castle, and evidently expected to find Hermann alone. When he discovered the presence of Grebel and Mantz, he drew back as if he might be regarded as an intruder.

"I was not told," he said, "that you were busy with visitors. Pardon the interruption."

"It is not an interruption," was the reply. "You have always been a welcome guest at this house and you are still. We are all old friends and interested in the great movement in which we have looked to you for leadership."

"But, evidently, you look to me no longer," said Zwingli. "I have cared for you as a mother cares for her children, and now you insist on walking in your own ways."

"No, not in our own ways," answered Hermann, but in God's ways. You yourself taught us that the Scriptures are the supreme authority in all matters of

faith and practice, and it is because of these teachings that we have been compelled to differ with you."

"That is your view of the matter," said Zwingli. "But you are deceived, and are imperiling the reform movement in Switzerland. I entreat you to stop where you are, and this is the purpose of my presence here to-day. Standing at my side as hitherto, you can accomplish much for truth and righteousness. In your present course you will aid in the work of division and separation that has already begun. And what I say to you, I say also to Grebel and Mantz."

Zwingli moved toward the door. "I should not have broken in upon you in this way," he said; "excuse me."

Hermann, Grebel, and Mantz insisted that no excuse was needed, and begged Zwingli to stay; but he politely declined and hurriedly left the castle.

"It is evident," said Grebel, "that no change on the part of Zwingli is to be expected."

"Let us not forget, however, how much we owe to him," said Hermann. "If we cannot longer stand at Zwingli's side, we can honor him for his invaluable instructions."

After some further conversation, Grebel and Mantz returned to Zürich.

CHAPTER VII

FURTHER DEVELOPMENTS.

STUMPF continued to preach in the little parish church at Hönng notwithstanding his dismissal by the Zürich council. A few weeks later, however, December 23, 1523, an officer of the council appeared in the village, bringing with him an order banishing Stumpf from the canton. Stumpf had no time for consultation with his friends. No opportunity was given him even for a farewell word to his people, by whom he was greatly beloved on account of his faithful ministrations among them. The villagers, however, had rightly divined the meaning of this official visitation, and hurriedly came together in the narrow street on which the pastor's modest residence stood. Stumpf soon appeared, accompanied by the officer.

"Make way!" shouted the latter.

"For you?" asked William Aberli, the amtmann of the village. "Stumpf is our pastor, and has been faithful to us. We will be faithful to him."

"We are a free people," added Jacob Gross, "and have a right to choose our own pastors." And turning to the crowd in the street, he shouted, "Shall we maintain our rights?"

"Yes! yes! yes!" responded a hundred voices, and the villagers were about to rush forward to rescue Stumpf from the hands of the officer, when the pastor raised his hand, and waving it deprecatingly, cried out, earnestly:

"Calm yourselves, my people. You are not strong enough to contend successfully with Zürich. Be sure it is better to allow this wrong to be consummated than to resist the order of the council. I have endeavored to serve you faithfully. It has been my aim to set forth and enforce the teachings of God's word. I regret that I cannot continue my work. But as I am denied this privilege, remember the words I have spoken to you, and God grant that you may not long be left as sheep without a shepherd."

It was evident that Stumpf would not accept an unlawful release, and yet it was with difficulty that the people could restrain themselves from resisting the officer of the council. Mounting the horse that had been provided for him, Stumpf shook hands with those who were nearest, and then with a word of farewell to all, he accompanied the officer, by whom he was conducted to Schaffhausen, whence he soon made his way into Germany.

While at Schaffhausen, Stumpf seized an opportunity for writing a letter to William Hermann. After recounting the circumstances connected with his arrest and banishment, he added: "I might have availed myself of the services of my faithful parishioners and made

my escape, but others would thereby have suffered on my account. I shall continue the good work elsewhere for the present. May God be with the brethren in Switzerland who are laboring so faithfully to restore primitive Christianity."

The council evidently expected that the banishment of Stumpf would serve as a warning to other pastors who had manifested radical tendencies; but the pastor at Rifferschwyl, in March, 1524, preached a sermon in which he referred to infant baptism as unscriptural; while Reublin, at Wytikon, emphasized the same fact, not only in his preaching, but in his weekly study of the Scriptures with his people.

Deprecating division in the work of reform, however, Hermann at length suggested to Grebel, Mantz, and Reublin, that an effort be made to have a discussion with Zwingli and the pastors at Zürich concerning infant baptism. "We have already a constituency in the churches around Zürich which cannot be disregarded," he said, "and I feel that in the interest of union in this great work, we should make all possible effort to bring the friends of reform together once more."

Grebel and Reublin were of the opinion that the proposal of such a discussion would not be received with favor by Zwingli. Mantz, however, agreed with Hermann, and it was finally decided that the latter should have an interview with Zwingli and suggest a discussion.

Zwingli at first declined to enter into any such arrangement. "My views upon this point," he said, "are settled. I do not care to discuss the subject any further."

"But," said young Hermann, "the desirability of union in the reform movement you must acknowledge. The members of the old church party say we are threatened with a multiplicity of sects. Let us have a careful and prayerful consideration of the teachings of the Scriptures, and possibly once more we may present a united front in the work undertaken."

Zwingli at length yielded, and it was arranged that a discussion should be held during the summer. Zwingli insisted that the discussion should be private.

"Why private?" asked Grebel, who with Hermann had called upon Zwingli to make arrangements for the meeting.

"There is no necessity for a public discussion," said Zwingli. "The question does not concern the people generally."

"It concerns them more than you imagine, evidently," added Grebel.

It was at length agreed that the discussion should be held in private, and that Grebel, Mantz, Reublin, and William Hermann should meet the Zürich pastors in the presence of witnesses representing both parties. The discussion took place near the close of July, in Zwingli's room at the cathedral. An entire day was spent in the presentation of arguments, but at the close

of the discussion it was evident that neither party had made any impression upon the other, and that each would continue in the course hitherto pursued.

On returning to the castle that night William Hermann found a messenger just arrived from Waldshut with a note from Hubmeier, who, after the second discussion, had entered upon the work of reform at Waldshut with great earnestness. The old church party from the first manifested much opposition to the movement, and recalling the letter he had received from young Hermann after his return from Zürich, Hubmeier now wrote to him asking if it would be possible for him to come to Waldshut.

"I think you can be of service here in the present juncture," he wrote.

William Hermann hurriedly made his way to Waldshut, leaving the castle a little after noon. It was the sixteenth of August, and he reached the town early in the evening. Groups of men, here and there upon the street, were in earnest conversation. Evidently matters of importance were under consideration. Having left his horse at the public house, he inquired for Hubmeier's residence, and was directed to a dwelling near the church. He found Hubmeier alone.

"Your arrival is most opportune," he said. "The old church party here is too strong for me. As Waldshut is within the imperial jurisdiction, some of my opponents have sought to deliver me into the hands of Austria. But there are some among them who are

kindly disposed toward me, and they have given me to understand that if I will resign, I will be allowed to seek some other field of labor. I have accordingly deemed it best to take this course, and my resignation is in the hands of the proper authorities; but some of my people here are by no means sure that my opponents are acting in good faith. I am going to Schaffhausen, and I have therefore asked some of my friends to accompany me. It was on this account that I wrote to you. There are others to whom I sent a like request, and they will be here this evening. Some of my people here also will accompany me. I shall leave Waldshut in the morning, and I hope we will get through to Schaffhausen without trouble of any kind."

Hermann spent the evening in consultation with some of Hubmeier's Waldshut friends, and arrangements were made for the journey on the morrow. Outside of a small circle of Hubmeier's followers, no one in Waldshut knew that the pastor's departure was at hand.

Early in the morning everything was in readiness, and before many of the townspeople were astir, Hubmeier, with a dozen well-armed attendants, rode out of Waldshut, taking the road up the Rhine. It was such a day as one would choose for a holiday excursion, bright and cool. The road was by the side of green fields or along the river's bank. One or two of the party rode in advance, ready to report any suspicious circumstances. But none were discovered, and at

length the boundary of the canton was safely reached. Here the Waldshuters took their leave.

"We will not say farewell," said Felix Wandt to Hubmeier. "We expect to see you again soon. Your departure cannot but help the reform movement in Waldshut. Those who for one reason or another have hitherto hesitated to join us will not be content with a pastor of the old church party, and discovering the error they have made, they will unite with us, I am confident, in requesting your return to Waldshut. Make no permanent engagement elsewhere."

"As God wills," replied Hubmeier. "It is my wish certainly that I may be permitted to resume my work in Waldshut. You shall hear from me." And with many expressions of affectionate regard, the Waldshuters shook hands with Hubmeier, and set out on their return.

Hubmeier, with William Hermann and several other members of the party, continued his journey to Schaffhausen. A few hours' ride brought them to this interesting old town, situated, like Waldshut, on the Rhine. Entering one of the narrow streets of the place, they halted at the house of Conrad Strasser, a member of the council, whose acquaintance Hubmeier had made when in Schaffhausen, in March of the preceding year. Strasser invited Hubmeier and his companions to dismount and partake of his hospitality; but when he learned the circumstances under which Hubmeier had left Waldshut, he suggested a consultation with some

of the friends of reform in Schaffhausen. These were hastily summoned, and it was agreed that while Hubmeier was in no immediate danger, there was need of watchfulness on the part of his friends, and an asylum was found for him in a cloister connected with the cathedral. There William left him.

"You have done me a service I shall never forget," said Hubmeier. "There are times when one learns the worth of a true friend. The Lord reward you a thousand fold."

"I have had my reward already," replied young Hermann. "It is enough that I have had these few hours in your company. Your words and your example are an inspiration to me. Call upon me whenever I can serve you."

A few weeks after his return from Schaffhausen, he received a letter from Hubmeier. His Waldshut enemies, he said, had made their appearance in Schaffhausen, and had urged the council to arrest him and hand him over to the imperial authorities. In the meantime Hubmeier had addressed three letters to the council. Copies of these letters he sent to his friend. In one of them he offered to meet his opponents in the presence of the pastors of Lucerne, Appenzell, and Uri, and discuss with them the points at issue. "If I am wrong," he said, "let me be punished. If, however, these pastors are wrong, I ask only that they may be brought to a knowledge of their errors, and left unpunished." He closed his letter with this ringing

utterance: "Divine truth is immortal, and although for a while it may be arrested, scourged, crowned, crucified, and buried, it will, nevertheless, on the third day rise victorious and rule and triumph forever and ever."

In the last of these three letters Hubmeier earnestly renewed his request for a discussion. It was not just, he said, that he should be condemned unheard. "I am ready to give to all men an account of my doctrine and my hope, as for two years I have preached the same. If I have spoken the truth, why am I assailed, and others for my sake? If I have erred and taught what is false, I call upon all Christians to testify to the same, and from the Scriptures to show me again the right way." Hubmeier closed the letter with these words: "I entreat all believers in Christ to unite with me in prayer to God that he will impart to me his grace and strength, and bestow upon me a brave, princely spirit, to the end that I may rest upon his holy word, and in a true Christian faith may commend my spirit into God's hands, through our Lord Jesus Christ, his only begotten Son."

"I am awaiting the action of the council," wrote Hubmeier to Hermann, "and I am employing my leisure in writing a book 'Concerning Heretics, and Those who Burn Them.' The old church party has become more and more violent in its demands, and their cry now is, 'Away with these heretics! let them be burned!' I shall show that the burning of heretics

cannot be justified by the Scriptures. Our Saviour taught that the wheat and tares should be allowed to grow together until the harvest, which is the end of the world."

Early in October William received a letter from Jacob Wandt, of Waldshut. He said there had been a change in the sentiments of the people of the town, as he anticipated. Those who had hitherto stood aloof from the reform movement had become dissatisfied with the action of the old church party, and the friends of reform were now in the majority in Waldshut. "We have just issued an address to all believing Christians," he said, "and we have also asked the council of Zürich to send us help, as we fear a conflict with the imperial authorities. Can you not come here also? You can make my house your home while in Waldshut."

William read the letter to his wife and mother.

"If it is necessary that you should go," said Bertha, "I have nothing to say. But is it necessary?"

"I cannot answer," said William, "but my interest in affairs at Waldshut, and especially in Hubmeier, is such that I think I ought to go. It is a time when one should not think of himself, but of the great interests that are at stake."

The next morning he set out for Waldshut, and before noon he dismounted at Wandt's house. Wandt greeted him most cordially, and made him acquainted with the present state of affairs. During the night a

company of soldiers sent by the Council of Zürich entered Waldshut and were quartered in the town hall.

The action of the Waldshuters in securing the presence of an armed force in the place had the desired effect, and all opposition on the part of the opponents of reform now ceased. William Hermann returned home, and many of the Zürich soldiers left Waldshut in a few days, as there was no need of their services.

Toward the end of October, Hubmeier received word that the obstacles to his return to his parish had been removed, and with a few of his Schaffhausen friends he at once set out for Waldshut. It was near the close of the day as the little party rode into the town. Hubmeier was at once recognized, and glad shouts greeted him as he passed along the street to his former residence. A large crowd at once gathered in front of his house. Hubmeier soon appeared. "I will speak to you in the church," he said; and the people having made a passage for their pastor through the throng, followed Hubmeier into the sanctuary where they had so often listened to his eloquent words.

First a hymn of thanksgiving was sung, all the congregation joining in the melody. Then Hubmeier offered a fervent prayer, in which all hearts were lifted to the God of all grace. Another hymn was followed by an earnest, inspiring address. Hubmeier expressed his gratitude to the people for the kind words of welcome with which they had received him and his joy in

resuming his ministry among them. "It has been said," he added, "that I preach a new doctrine. This is an error. The doctrine I have preached is as old as the New Testament. It is the doctrine taught by Christ and by his apostles by his command. It is not Luther's doctrine, as some have affirmed. He is a man as we. If he speaks or writes the truth, it is not his truth, but Christ's. Christ we know, and daily from his holy word we learn more and more concerning him. We are not baptized in the name of Luther, or any other man, but of Christ. In his name we bend the knee, not in the name of Luther. Through Christ, and through Christ alone, we have redemption. To him I have endeavored to lead you hitherto, and to him I seek to lead you now as here again in this hallowed place I take up the work I love so well. The Lord smile upon us and bless us one and all."

Hubmeier then dismissed the congregation, but all remained for a personal greeting. Waldshut had never known a happier hour than that in which pastor and people were reunited.

CHAPTER VIII

SEVERER MEASURES

LUDWIG HETZER reappeared in Zürich not long after Hubmeier's return to Waldshut. When he left Zürich for Augsburg, in Bavaria, in the preceding June, although he evidently was in sympathy with the radical party, he carried with him a letter from Zwingli to Frosch, one of the evangelical pastors of the city, commending him as an exceedingly promising and scholarly young man. While in Augsburg he devoted himself to the preparation of a translation of "Bugenhagen's Commentary on the Ten Epistles of Paul," which he published there, dedicating the work to Andrew Rem, one of the wealthiest and most influential citizens of the place. A copy of this work he gave to Zwingli on his arrival in Zürich. In an interview with Zwingli at this time, Hetzer found that the Zürich reformer was much more emphatic in his opposition to radical views than when he was in Zürich before.

"I am about to publish a work," said Zwingli, "in which I will denounce in the severest terms this movement to destroy the work of reform."

"But is this the purpose of the movement?" said

Hetzer. "During my former residence in Zürich I had frequent interviews with Grebel, Mantz, Reublin, Hermann, and others, but they seemed to me to have no other purpose than to accept and follow the teachings of the Scriptures. Indeed I shared their views, and my study of the Scriptures during my residence in Augsburg has confirmed the position I was compelled to take at that time."

"I suspected as much," replied Zwingli. "Indeed nothing has been to me the occasion of greater grief than the falling away from the truth of so many of my dearest friends and pupils. You are wrong, you may be sure."

"But the path we have taken is the one you marked out for us," said Hetzer. "May it not be possible that blinded by your desire to maintain the union of Church and State you yourself have fallen away from the truth?"

"I do not care to discuss the matter with you," said Zwingli. "All such discussions I have found to be unprofitable," and with some manifestations of irritation he closed the interview, and Hetzer withdrew.

The evening that followed, Hetzer spent with William Hermann at the castle. William's wife, a few days before, had given birth to a son, their first child, and William announced the fact to Hetzer.

"You can well understand how much of joy the event has brought to us here in our home," he said. "Strangely enough, however, it has only widened the

breach that separates us from those who are nearest and dearest to us. The Froschauers have been here, and because we declined to have the child baptized they returned to Zürich with evident signs of displeasure."

"You may be sure Zwingli will not retreat from the position he has taken," said Hetzer; and he related to William the principal facts concerning his interview with Zwingli.

Zwingli's work in opposition to the radicals was published near the close of December by Froschauer, and efforts were made by Zwingli's friends to give it the widest circulation possible. Meanwhile Grebel and his associates were by no means inactive. Not only in Zürich, but in all the villages round about, they continued their earnest, self-denying labors, and with many tokens of approval on the part of the people. The matter of infant baptism was the one to which especial consideration was given.

In a sermon, Megander, one of the pastors in Zürich, was defending the practice of infant baptism, when Jacob Hottinger interrupted him.

"Where in the New Testament do you find this doctrine?" he asked.

Megander repeated the words: "'Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.'"

"Yes," said Hottinger, "but the Saviour did not say, 'come unto me to be baptized.'"

At Zollikon, Brödli, the pastor of the church, had a

heated discussion with Hausser, an assistant from the cathedral in Zürich. The little church was crowded with people, and Brödli, in the course of his sermon, was considering the unscripturalness of infant baptism. Hausser, who had come to Zollikon in connection with the circulation of Zwingli's new book, was in the church, and when Brödli reiterated the statement that not a single passage could be found in the New Testament in which there was any reference to infant baptism, Hausser arose and said :

"What about those passages in which the baptism of households is mentioned?"

"There are such passages," replied Brödli, "but we are not told that there were infants in these households."

"True," said Hausser, "but you cannot say that in these households there were no infants."

"But I have a right to infer that there were none," said Brödli, "for everywhere in the New Testament emphasis is laid upon the necessity of faith in Jesus Christ in order to baptism. Those who believed and gladly received the word were those who were baptized, and there is not even the slightest hint that any others received the sacred rite. Nothing is clearer than that baptism is for believers, and for believers only."

"But the church directs that infants shall be baptized," added Hausser.

"Yes," replied Brödli, "but the question with us is whether the Scriptures so direct."

"I say they do," replied Hausser.

"Well, give us a single passage," said Brödli.

This he failed to do, and, after a brief pause, Brödli continued his sermon.

At the beginning of the new year the general interest in the matter of infant baptism was such that the council deemed it best to accede to the wishes of the radicals, and have a public discussion. Accordingly a call was issued for a discussion in the Council Hall, in Zürich, January 17, 1525. Grebel desired that the discussion should be in writing, and on the basis of the Scriptures; but the members of the Council withheld their assent to this proposal.

When the announcement of the discussion was made in Zürich, it was stated that Hubmeier was to be invited. Evidently this was an error, or for some reason the invitation was withheld. Had Hubmeier received an invitation, he would have taken a seat with the opponents of Zwingli, and the day before the discussion was held he wrote to Œcolampadius, at Schaffhausen, expressing forcibly the objections to infant baptism, and he added: "I believe, yes, I know, that Christianity will not prosper unless baptism and the Lord's Supper are brought back to their original purity."

The chief opponents of infant baptism at the discussion were Grebel, Mantz, and Reublin. Andrew Castelberger, Brödli, Hetzer, Blaurock, and Hermann were also present. Zwingli was accompanied by the

other Zürich pastors and by members of the council. The Council Hall was crowded. Grebel and his associates opened the discussion. They contended that infants can neither exercise faith nor understand what baptism signifies; that baptism is to be administered to believers only, to those to whom the gospel has already been preached, who comprehend it, desire to be baptized, and purpose henceforth to walk in newness of life. Such is the teaching of the Scriptures, to which appeal was constantly made.

Zwingli, on the other hand, insisted that in the Christian church infant baptism takes the place of circumcision in the Jewish church. When pressed for any Scripture warrant for this position he appealed to 1 Cor. 7 : 14, where Paul speaks of the children of Christian parents as "holy."

"But have you rightly interpreted the passage?" asked Grebel. "Is not the apostle's language here the strongest possible proof that when Paul wrote these words there was no such thing as infant baptism?"

"How so?" asked Zwingli.

"For the reason," said Grebel, "that if infant baptism had then been practised, Paul would certainly have referred to the baptism of children as a proof that they were holy. Furthermore, if your view of the passage is correct, one might appeal to it as teaching the baptism of the unconverted husband of a believing wife."

"I have given you my view of the passage," said Zwingli, somewhat coldly.

"But is your view the right view?" asked Grebel. "The passage clearly proves that the children of Christian parents had no closer connection with the apostolic church than the unbelieving partners of Christians, and we must infer that neither were baptized. The fact is," said Grebel, "infant baptism is not mentioned in the New Testament. No instance of it is recorded there. No allusion is made to its effects. No directions are given for its administration. It is not a New Testament ordinance."

The members of the council retired for consultation at the close of the discussion. When they returned the burgomaster announced the decision. The victory, he said, was with Zwingli. The mandate would be issued later.

It was evident that the council had determined to deal with the matter in no half-hearted way. On the morrow the mandate was announced. Those who had unbaptized children were required to have them baptized during the following week, or be banished. The council directed their attention to the leaders of the radical party. Grebel, Mantz, and Hermann were ordered to abstain from further discussion, while their associates, Reublin, Brödli, Hetzer, and Castelberger, who were not natives of the canton, were required to leave by the close of the following week. Reublin and Brödli went to Schaffhausen and Waldshut, Hetzer

returned to Augsburg, while Castelberger, who was in delicate health, was allowed to remain in Zürich one month, but he was forbidden to hold religious meetings.

The mandate of the council concerning unbaptized children was read in the churches throughout the canton, but it failed to secure submission to the repudiated ordinance. In fact, so determined was the opposition to it in all quarters that the council hesitated to enforce it. It was found that to insist upon its enforcement would result in the loss to the canton of some of its best citizens.

"What shall we do?" said Bertha, when her husband reported the action of the council in issuing the mandate.

"I do not think we shall be molested," he replied. "Much will be made of the threat of banishment, doubtless. Officers of the council will annoy certain families, but beyond this nothing will be done, certainly at present. The leaders of the movement, however, will be made to feel the heavy hand of the civil authorities, in the hope that in silencing these, all opposition to Zwinglianism will at length disappear."

"How will it fare with you, then?" asked Bertha.

"I cannot say," he replied. "I must obey God rather than man, and there I let the matter rest. But I shall not do anything rashly."

A second mandate, requiring magistrates to arrest and imprison pastors who refused to comply with the

previous mandate, was issued February 1. It was also decreed that unless severe illness prevented, children should be brought to the church for baptism as soon as they were born.

When this second mandate was read in the church at Wytikon by one of the assistants of the cathedral at Zürich, Andrew Grossmann, who had been an ardent supporter of Reublin, exclaimed: "Infant baptism hitherto has been a law of the church; it is now an ordinance of the civil power."

An officer of the council who was standing near the door of the church stepped forward and arrested Grossmann.

"For what?" he asked.

"For defaming the council," replied the officer. And without further words he hurried Grossmann out of the church, who was soon on his way to Zürich, where he was lodged in the tower. The next day Grossmann was brought before the council, but after a sharp reprimand was allowed to depart.

CHAPTER IX

AN ADDED STEP FORWARD

REGULAR religious meetings were now held in Zürich by Grebel and his associates. They still attended the preaching services in the cathedral or other churches, but for the study of the Scriptures, and also for prayer and conference, they wished to meet by themselves. These meetings were not always held at the same place, and for prudential reasons not many persons came together at any one time. An appointment was made for a meeting, and those to whom the notice was carried by trusty messengers, assembled in such a way as not to attract public attention. Usually about forty were present at these gatherings of the brethren.

Such a meeting, not long after the January discussion, was held in the house of William Stubner, a silk manufacturer, who had been one of the most active workers in the reform movement in Zürich from its beginning. For a long time he had held with Zwingli that those who were dissatisfied with the development of the reform movement were not only unreasonable, but utterly regardless of consequences. At the recent discussion, however, the force of the

words of Grebel and those who were in agreement with him made upon Stubner an impression which he could not remove, and he revealed to Mantz his purpose henceforth to take his place with those who were seeking to restore primitive Christianity.

Stubner's house was favorably situated for a meeting of the brethren. It stood in a garden, at some distance from the street, and could be approached from several directions.

The reception room of the Stubners was well filled with men and women. At the opening of the meeting Stubner made a statement of the way in which he had been led to cast in his lot with the brethren; and he gave a very vivid account of an interview he had had with Zwingli immediately after the January discussion.

"Even then," said Stubner, "it was my hope that in some way I still could find myself in agreement with Zwingli—I had followed him so long and was so much indebted to him as a spiritual leader and guide; but although he fully restated his position, he failed to remove the obstacles I had encountered, and my convictions of duty were such that I could follow him no longer. I told him so, regretfully, as you can well understand, and I am now one with you, as is also my wife."

Grebel, who was the leader of the meeting that evening, expressed the joy of the brethren in welcoming to their ranks a brother and a sister whom God

had led to them by a way that was familiar to many of those present. "It is not easy to break with men whom we have trusted and loved," he said, "but our allegiance to Christ is above that to any earthly teacher, however revered; and if there are losses,—and losses there are,—we may be sure that we shall have blessed compensations."

"True! true!" was the testimony that came from all parts of the room.

A season of prayer followed. In earnest, simple language many of those present lifted their hearts heavenward. They prayed for the brethren, under whatever circumstances and however widely separated, that the word of God might dwell in them richly by faith; that they might be valiant for the truth as loyal soldiers of the Lord Jesus Christ; bearing witness to the power of the gospel to save and bless. Zwingli was not forgotten. "Let him not halt in the onward march of reform," was the prayer of one of the brethren. "We have regarded him as a chosen vessel, as one fitted by divine grace to lead our people into the glorious liberty of the sons of God. May no influences of a worldly nature hold him back in the good work. Enlighten his mind, strengthen his heart, and may we all be found united in the great endeavor to upbuild the kingdom of God among men."

After this season of prayer, Grebel arose, opened his Greek Testament, and addressed the brethren. "We have been led in the study of God's word," he said,

"to abandon infant baptism as unscriptural. It has occurred to you, doubtless, as it has occurred to me, that the position we have taken in this matter raises a question of duty with reference to ourselves. That baptism is a duty there can be no doubt. The Saviour himself submitted to the ordinance, and made it obligatory. Matthew gives the Great Commission as follows: "Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway even unto the end of the world.' It is a superhuman work that is demanded of the disciples, a work for which all power is requisite, and all power is given. The proper subjects of baptism are those who give credible evidence that they have been regenerated by the Holy Spirit.

"Now, brethren, how is it with ourselves? We believe in the Spirit's work. We believe that such a work has been wrought in our hearts. Have we been baptized? This is a question I have asked myself again and again of late. I can make only one answer —No. My baptism as an unconscious infant does not meet the requirements of the Scriptures. Nothing done for me by another can take the place of a personal confession of allegiance to Christ. Is it not so?"

Grebel paused. "Let us pray," said Mantz. All bowed in prayer before God as Mantz implored the presence and guidance of the Holy Spirit. "We wish to know thy will, O God," he said, "and knowing thy will may we have power to perform it."

As the prayer closed, Blaurock arose, and turning to Grebel said:

"I see it now. The divine command is plain. Why should I not obey it here in the presence of these witnesses? Will you baptize me?"

Grebel assented. A bowl of water was brought.

"Do you believe in the Lord Jesus Christ?" asked Grebel.

"I do," was the answer.

Blaurock fell upon his knees, and Grebel applying water to the candidate, said: "I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit," following the custom with which he had been made familiar in the churches. In like manner all the rest were baptized by Blaurock. The celebration of the Lord's Supper followed.

It was a season of spiritual elevation. To the members of the little company it seemed as if they had been on the mount with the Master himself, and they would linger there.

Just then there was a loud knock at the door. What could it mean? There was no occasion for alarm, however; a belated traveler, seeking the house of a friend, had stopped to make inquiry.

The brethren now began to separate, leaving the house singly or in small groups, and so wending their way to their homes.

"You have a long ride," said Stubner to William Hermann and his wife, as they were about to leave. "I suppose nothing would induce you to spend the night with us?"

"We are glad to have this evening hour in this goodly fellowship," replied Bertha, "but you know there are those at home who have claims upon us."

"I see, I see," said Stubner, "the little son has claims, and we must let you go."

A swift dash over the winter snow soon brought William and his wife to the castle, where by a blazing fire the baroness was reading Luther's New Testament.

An account of the meeting in Stubner's house was carried at once to the brethren in Zollikon, and at their request Mantz visited them and administered the ordinance of baptism. Wytikon, Hönng and other neighboring villages, where the brethren were already numerous, were also visited and the ordinance administered. Soon the tidings reached Zwingli and the council at Zürich, and it was decided that the strong arm of the civil power should be used for the suppression of anabaptism, as the act of Grebel and his associates was popularly styled. Twenty-four persons in Zollikon who had refused to have their children baptized were arrested and thrown into the Augustinian cloister in Zürich. Mantz and Blaurock were also arrested and

imprisoned. The Zollikon brethren were released after giving bonds. Mantz and Blaurock, at a separate examination, were questioned at great length concerning the meeting at Stubner's house, and also the subsequent meeting in Zollikon, and an attempt was made to secure from them a promise that they would not baptize others; they both refused. February 18, it was ordered that Mantz should be released after obtaining bail and payment of costs, and that Blaurock should be released after taking an oath of submission to the civil authorities. Both declined to accept release upon these terms, and after a few days, with many admonitions, they were set at liberty.

Meanwhile Grebel had made his way to Schaffhausen. Reading in his Greek Testament one morning, he was impressed with the language of Matthew (3 : 16): "And Jesus, when he was baptized, went up straightway out of the water." He turned to the parallel passage in Mark (1 : 10) and read: "Straightway coming up out of the water," etc. "Why out of the water?" he asked himself. Then he recalled John 3 : 23, where mention is made of John the Baptist as "baptizing in Enon near to Salim, because there was much water there." "What was the act of baptism in the times of the apostles?" he asked. He turned to Acts 8 : 38, "And they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water the Spirit of the Lord caught away Philip."

Was baptism immersion in New Testament times? What was the meaning of the word used by the sacred writers to designate the act of baptism? Grebel turned to his Greek lexicon and found that the word signified immersion, and immersion only. This certainly meets the requirements of these New Testament passages, he said. The Saviour was immersed by John, and so came up out of the water. The "much water" at Enon made immersion possible. So Philip and the eunuch went down into the water, and came up out of the water. Then too, he added, there is Col. 2 : 12, "buried with him in baptism," and Rom. 6 : 4, "buried with him by baptism." He paused a moment. "How appropriate the apostle's language," he continued. "I never understood the significance of those passages before."

Grebel closed his New Testament. At once the thought was flashed through his mind, "I have not been baptized."

For a while he was engaged in silent, profound meditation.

There was a knock at the door, and Reublin and Brödli entered.

"Shall we disturb you?" asked the former.

"Not at all," answered Grebel. "I am glad you have come. I have been considering a question of duty."

"Do you want our aid?" asked Reublin.

"No, good friends, the way is plain," said Grebel.

Then Grebel related to Reublin and Brödli the results of his Scripture study that morning, and together they reviewed the passages Grebel had already considered, and examined such added passages as occurred to one or the other.

"You are right, Grebel," said Reublin and Brödli, at length. "The wonder is that we did not understand this matter before."

That evening Grebel, Reublin, and Brödli repaired to a secluded spot on the banks of the Rhine near Schaffhausen. Reublin read appropriate passages of Scripture. Brödli offered prayer. Then Grebel baptized Reublin, and Reublin in turn baptized Grebel and Brödli.

A day or two after, Grebel met at Schaffhausen, Wolfgang Ulimann, of St. Gall, who had recently joined the brethren. Grebel unfolded to him the teachings of the Scriptures concerning baptism. It was with Ulimann as with the eunuch of old. "See," he said, "here is water; what doth hinder me to be baptized?" and as the old chronicler tells us, he "was drawn under and covered over with the waters of the Rhine."

A little later, March 20, Mantz and Blaurock, with some others, were asked to meet the Zürich pastors, Zwingli, Myconius, and Leo Jud, and six members of the council, for another discussion. They accepted the invitation; but discussion, as was evident when the parties met, was not desired.

"It would be a waste of time," said Zwingli, "to go over the ground we have traversed in previous discussions. What we wish to know is whether you will retract the views you have recently advanced, and cease these disorganizing efforts, the disastrous effects of which are already so apparent." Some of the members of the council also urged retraction, and suggested that otherwise severer measures would certainly be adopted. A few of the brethren at length made known their willingness to yield, but Mantz, Blaurock, and the rest—twenty-one in all—refused to silence their convictions and were thrown into prison.

The prison was an old structure on one of the side streets of Zürich. It was in a filthy condition, also damp, cold, and uncomfortable in every way, and the sufferings of the prisoners were many and severe. But they bore them heroically, and the walls of the prison often resounded with hymns written by Mantz and Blaurock for the encouragement and comfort of their associates.

One evening after a service of prayer and praise, the sound of a small stone thrown against a window pane in the rear of the prison attracted the attention of the prisoners. The windows were barred with iron, but the sash could be raised, and when the throwing of the stone was repeated a second and a third time, Mantz went to the window, raised the sash, and a small piece of iron, to which a string was attached, was thrown into the prison. Drawing up the string Mantz found

at the other end a chisel with a note attached. There was no light in the prison, and the prisoners had no means of making a light. The chisel was at once concealed, and with the first light of the morning the note was read. It was unsigned, and contained only the words, "Be ready at two o'clock in the morning April 5. Rope will be provided." This was April 4. An examination of the window in the rear of the building through which the note was received showed that it would not be a difficult task to loosen, with the chisel, the stones in which the iron bars were fastened. It was found that it would be necessary to remove only two of the bars. Careful study of methods was made during the day, but the work itself was not commenced until evening when the usual praise service was held. This, that evening, was somewhat prolonged, and the tones of the singers were full and strong, as the workers loosened the stones. The task was at length successfully accomplished, and the prisoners retired, though not to sleep. Slowly the hours of the night wore away. The watchman in the street in front of the prison called the hour of midnight, and at last one o'clock. A little before two the loosened stones were quietly removed together with the iron bars, and when the watchman called two o'clock and had passed down the street, a small stone was thrown against the window in the rear of the prison as on the night before. Mantz raised the sash, lowered the string, and immediately drew up a coil of rope some one had attached to it. The rope

was strongly fastened to one of the remaining bars of the window, and all was in readiness for the exit.

The prisoners had been numbered, and number two was instructed to remain at the window until number one had reached the ground. Then he was to follow and number three was to take his place at the window and so on until the twenty-one had left the prison. Mantz was the first to test the rope. He reached the ground safely. In a whisper came the inquiry :

"Is not this Mantz?" It was William Hermann.

"It is," was the reply.

"Make your way to the castle," he said. "I will follow when I have directed the rest of the brethren to places of safety."

One after another the prisoners quietly descended to the ground, and soon all were on their way to the various places of refuge provided for them.

Only two were recaptured. These had lingered in the neighborhood of Zürich in order to settle some important business matters ; but their places of concealment became known, and before their arrangements were completed, they were re-arrested and returned to the prison from which they had made their escape.

CHAPTER X

AT ST. GALL

THE action of the Zürich Council in banishing the Anabaptists contributed to the spread of the new doctrines. Forthwith they went everywhere preaching the word. The times were favorable for such a movement. It was the era of the Peasants' War. Among the common people there was uneasiness, discontent; and the thought was present in many minds that the Reformation meant the bringing in not only of better hopes, but of better times for the downtrodden and the oppressed. The earnest, evangelical spirit of the Anabaptists, which was everywhere recognized, also aided the movement. The gospel story they loved to tell, and they told it in such a way that the heart and conscience were reached and stirred. In all of their services the reading of the Bible had a prominent place. Those who had freely received, would freely give; and so the sacred Scriptures were magnified and their lessons of faith and hope and love were repeated and commended. Much was made also of Christian experience. God's dealings with his children in these last days were recalled, and from them words of comfort and encouragement were derived.

Wolfgang Ulimann, after his baptism by Grebel at Schaffhausen, set out at once on his return to St. Gall. It was as if he had heard the words of his Master, "Return to thine own house and show them how great things God hath done unto thee." Two days were required for the journey. At the close of the first day Ulimann reached Constance. With some of the brethren in this place he was already acquainted, and to the house of one of them, Henry Rosenbaum, he made his way at once on his arrival in the town.

"You are welcome," said Rosenbaum, in a low tone of voice, as he took Ulimann by the hand; "but remember that even the walls in these days have eyes and ears. One of our brethren was arrested yesterday and thrown into prison. Others will doubtless follow if any occasion for legal proceedings can be found. It is evident that the authorities here have decided to show us no favor whatever."

"Their hostility shortly will doubtless be manifested even more strongly," said Ulimann, and then he made known the facts concerning his baptism at Schaffhausen.

"Anabaptism, we may be sure, will become a war-cry with our opponents, and we shall learn very soon what it is to suffer persecution for Jesus' sake."

The situation was still further considered during the evening, and in the morning Ulimann continued his journey toward St. Gall.

The Anabaptist movement in St. Gall had already obtained a strong foothold. Laurence Hochrütiner,

when banished from Zürich, in 1523, on account of his participation in the destruction of the great cross at Stadelhofen, made his way to St. Gall, his native place. Here he gathered around him in a short time a goodly number of his old acquaintances, and interested them in the new movement. Their numbers increased during the following year, one or two visits of Grebel, whose sister was the wife of Vadian, the burgomaster of St. Gall, aiding in awaking attention to the principles which the Anabaptists sought to promulgate.

It was just at the close of the day that Ulimann reached St. Gall. As he passed along the street toward his home, he met Hochrütiner, who asked:

"What do you bring that is new?"

"I can not tell you here and now," replied Ulimann. "Call the brethren together at your home this evening, and I shall have some important matters to communicate."

A notice was at once sent to all the brethren in the place, and at the usual hour for evening service there was a large gathering in Hochrütiner's house.

After a hymn and prayer, Ulimann addressed the brethren.

"First," he said, "I have an experience;" and he went on to relate the facts connected with his meeting with Grebel at Schaffhausen and his subsequent baptism.

"From the time I became interested in the reform movement," he said in the course of his statement, "I

have sought first of all to know the will of God as indicated in the Scriptures. In this way I have gone forward, step by step, as the path has been made plain before me. When now I saw—and I saw it clearly—that I had not received the one baptism of Christ and the apostles, I hastened to follow in the footsteps of my Lord. I wish I could find words with which adequately to express my joy in being buried with Christ in baptism. I now know, as I never knew before, the meaning of the words recorded concerning the eunuch, 'And he went on his way rejoicing.' Two things, I conceive, contributed to this joy: the first was the eunuch's joy in believing, and the second was his joy in obedience. I was a believer already, but an act of obedience remained unperformed. I had not been baptized. With that act done, in the manner already narrated, I too went on my way rejoicing, hastening home to give you this chapter from my experience.

"And now," he added, "I wish to go over with you the teachings of Scripture with reference to baptism, in the hope that you will see this matter as I now see it." And so, beginning with the account of John's baptism, he read and commented upon the passages in the New Testament relating to the act, the significance, and the duty of baptism.

"I marvel," said Hochrütiner, as Ulimann sat down at the close of his remarks, "that this testimony of the Scriptures has not impressed us all before. That it has not, is unquestionably due to the fact that

other matters have engrossed our attention. Indeed this whole movement is one in which progress has been made only step by step. At the outset we were entirely unfamiliar with the word of God. We were blinded too, by erroneous teachings. Accordingly only slowly have the scales fallen from our eyes. But they have fallen now; at least I can speak for myself, and I too must be baptized."

Others expressed a like wish to follow Christ in baptism.

It was at length decided that Ulimann should record the names of those who desired to be baptized.

"Grebel will be here in a day or two," said Ulimann, "and an arrangement can then be made for a baptismal service."

The fact that Ulimann had been immersed by Grebel at Schaffhausen was the theme of conversation in St. Gall on the following day.

Kessler, the pastor of the Zwinglian Church in St. Gall, called on Vadian at an early hour. The burgomaster was a man whose counsel he valued not only because of his official position, but because of his integrity of character and his steadfast adherence to the reformed faith.

"Have you heard the news?" asked Kessler, as the burgomaster cordially greeted him.

"Yes," replied Vadian, "and I am not surprised at what I hear. You know how earnestly I have endeavored to hold Grebel back in the course he is fol-

lowing, but one might as well attempt to hold back an avalanche on one of our Alpine slopes."

"But what shall we do?" asked Kessler. "This means more than division, it means separation."

"True," replied Vadian. "I hear that Grebel is expected at St. Gall in a day or two, and that there are those who will receive baptism at his hands."

"The same report has reached me," said Kessler, "and I am in doubt as to the proper course to pursue. The piety of these people no one can question. They are honest, sincere Christians. Shall I oppose them because I do not agree with them?"

"Opposition," said Vadian, "will only help the movement. I will have an interview with Grebel, as soon as he arrives, and possibly another appeal to him may have a better result than my appeals hitherto. At all events, I shall have discharged what I regard as a duty."

Grebel reached St. Gall on the following day, and at once proceeded to Vadian's house. He had always been a favorite with Vadian, and the burgomaster gave him an affectionate greeting.

"I had heard of your proposed visit," he said, "and your sister Martha already has your room in readiness. Here she is now," he added, as Vadian's wife entered the room. As she advanced to meet her brother she said:

"We are glad to see you, Conrad; you are always welcome."

"I was afraid it might be otherwise at this time," replied Grebel. "My course in recent years I know has not pleased either you or the burgomaster, and I am afraid that instead of coming nearer together we are drifting farther and farther apart."

"But must it be so?" asked Vadian. "You have talents that fit you for great usefulness in life. From your earliest years you have had the best of advantages. Your instructors in the universities at Vienna and Paris have recognized your ability and learning. There are few young men in Switzerland whose prospects for the future have seemed as bright as yours. But the radical views you have developed during the past two years have well-nigh destroyed those prospects. They certainly will destroy them unless you listen to the advice of Zwingli and other friends and change your course."

"You ask what is impossible," replied Grebel. "As you know, from the beginning of the reform movement I have had no other desire than to stand at Zwingli's side and labor with him. But I can do nothing against the truth. From Zwingli I received those principles that have influenced me most strongly. He it was who taught me to make the Scriptures my guide. But because I have followed the Scriptures, Zwingli has turned against me, and he now invokes the strong arm of the civil power to suppress the truth and to compel submission to his views."

"But you, and others in agreement with you, have

driven him to this course," said Vadian. "You are imperilling the reform movement."

"It seems so to Zwingli, I know," replied Grebel. "I have discussed this point with him again and again; but I cannot believe that the success of this movement is to be secured by setting aside the plain teachings of the word of God. Christ is King, and we may safely follow where he leads the way."

"But remember," added Vadian, "that you are involving others as well as yourself. You have a wife and children. Their happiness and well-being are concerned. Your father, now well advanced in years, is greatly grieved by the course you have taken, and so also are your sisters. Should not your regard for them lead you at least to hesitate in your course in order to make a further search for indications of the will of God?"

Grebel took his New Testament from his pocket and read Matt. 10 : 37 : "He that loveth father or mother more than me is not worthy of me : and he that loveth son or daughter more than me is not worthy of me." And he added Luke 18 : 29, 30, where the Saviour refers to those who have left parents, or brethren, or wife, or children "for the kingdom of God's sake."

"Yes," replied Vadian, "'for the kingdom of God's sake.' But is it not just here that you are in error?"

"If we follow the Scriptures," said Grebel, "we cannot be in error."

"But are you sure that you are following the Scriptures?" asked Vadian.

"I know that to err is human," replied Grebel. "But in this matter I have sought divine help. My only desire has been to know the right and then to do the right. I must follow my convictions of duty."

Vadian saw that further discussion was useless.

"How much I have loved you, you know," he said, "and I shall not cease to love you, however we may differ. May God have you constantly in his keeping. Make your home with us whenever you find it convenient. You will always be welcome."

"And I have always loved you," said Grebel. "Your kindness and generosity I can never forget. It is my wish not to embarrass you in any way; and I have already accepted an invitation to make my home with Ulimann during the few days I shall be in St. Gall."

"But"— said Vadian.

"Make no objection," interrupted Grebel. "You are not only my brother-in-law, but the burgomaster of St. Gall."

Grebel could not be persuaded to change his plans, and after some further conversation with reference to family concerns, he said he had an engagement with some of the brethren and withdrew.

The candidates for baptism met Saturday evening at Ulimann's house, where they related their experiences in the presence of Grebel and others. Arrangements

were then made for the administration of the ordinance on the following day, which was Palm Sunday. A more beautiful day could not have been desired. Its warmth and brightness were all the more welcome for the reason that, as there was in St. Gall only a mountain stream, not deep enough for immersion, it was necessary to have the baptism in the Sitter, a river about three miles distant.

The time appointed for the baptism was nine o'clock in the morning, and at an early hour crowds of people were on their way to the place designated. All gathered at the water-side. A hymn, written by Reublin, was sung, Ulimann offered a fervent prayer for the Saviour's presence and blessing, and then Grebel, opening his New Testament, read passages referring to the baptism of Christ, also of the eunuch, together with other passages concerning baptism, closing with the Great Commission as recorded by Matthew. A brief address followed. Having spoken of the design of baptism, and of baptism as an institution of divine appointment, Grebel said: "These friends are here in obedience to the Saviour's example and command. They wish to be buried with him in baptism, and so to make a confession of their faith in him. The Lord bless to us all the lessons and the experiences of this hour."

Grebel then led the candidates down into the water, one after the other, and baptized them. Some of the spectators were so much impressed by the administra-

tion of the ordinance that they asked to be received as candidates at once; and after a brief examination they were baptized.

A prayer by Grebel closed the solemn service, and then the company returned to St. Gall, where a meeting was held in the afternoon, and also in the evening at Ulimann's house. At the afternoon meeting a church was organized, and from that time the brethren in St. Gall withdrew from the churches with which hitherto they had been connected.

CHAPTER XI

AT WALDSHUT

AFTER the escape of the brethren from the Zürich prison early in the morning of April 5, 1525, William Hermann returned to the castle, where Mantz awaited him in the library.

"I have been thinking over the situation," Mantz said, after a few inquiries concerning the other prisoners, "and I think it would be best to seek some remoter place of concealment."

"Give yourself no uneasiness," said his host; "even if the officers of the council should make their way hither, as they doubtless will on the morrow, I have a place of concealment where you will be as safe as if a a thousand miles away."

"But what answer will you make to the questions the officers will be sure to ask?" answered Mantz. "Certainly your embarrassment will be less if I seek refuge elsewhere."

"Leave me out of the question, I beg of you."

"I cannot," Mantz answered, "nor is it necessary. It will be easy for me to make my way to some place of safety beyond the limits of the canton, and the sooner I start the better."

"Very well," Hermann replied. "The scattering of the members of the early church by persecution was God's way of enlarging the boundaries of the new kingdom. It may be that the scattering of the brethren now is for a like purpose. We will hope for the best."

The preparations for Mantz's departure were hurriedly made, and a little before sunrise, disguised as a peasant, he left the castle and took a by-road into the country, with which he was perfectly familiar.

About the middle of the forenoon a party of officers, in search of the escaped prisoners, appeared at the castle. William Hermann met them, but told them they might as well look farther. "None of the men you seek are here," he said.

The officers were not satisfied with this statement, however, and commenced a very thorough search of the castle in all its parts. The result was unsatisfactory, and they at length took their departure.

On the following day Hermann received a letter from Hubmeier, who wrote:

There has been a most gratifying change in affairs here. Since my return from Schaffhausen the evangelical movement has made considerable progress. In place of the baptism of children, I have adopted a dedicatory service. The members of the church are called together, and when the child is brought in, I expound in the German language the words of Matthew's Gospel, 'There were then brought unto him little children,' etc. Afterward, when the child has been named, the congregation, kneeling, pray for the

little one, commending it to Christ, and imploring his grace upon it. If, however, the parents are weak and desire the child baptized as they themselves were baptized in infancy, I baptize it, becoming weak to the weak, until they shall be better informed. At the same time I do not yield my own views in the smallest point. I am not at all sure that the course I have adopted will have your approval. Let me hear from you.

With this letter came another from a friend in Muhlhausen, informing Hermann that a matter of business in which Hermann was interested required his personal attention in the near future. He read these letters to Bertha and the baroness.

"Let us all go," said Bertha. "We can take in Waldshut on the way to Muhlhausen. For some time I have had a strong desire to see Hubmeier, you have made us so well acquainted with him; and mother was saying only a few days ago she wished she could see the friends in Muhlhausen. A journey at this season of the year will be a delightful one."

The baroness suggested that as things were in Zürich just at that time, such a journey would be the best thing possible.

"And this means that we shall take our little Edward with us?" said William.

"Of course," replied Bertha.

The journey was to begin on Monday, the day after Palm Sunday.

It was a delightful April morning as the party left the castle. The melody of song-birds filled the air, and the warm sunshine, wakening into life the powers of nature, flooded field and forest with its welcome rays. A guest-house, about half-way to Waldshut, proved so attractive that it was decided to go no farther that day. After supper, just at dusk, young Hermann and his wife strolled down the road, enjoying the balmy air of the opening season. A peasant at length passed them. William hardly noticed him at first, but a suggestion in some way was flashed upon his mind, and he whispered to Bertha, "I believe it is Mantz."

Turning quickly and hastening their steps, they soon came up with the passer-by.

"Have we not met before?" asked Hermann.

There was only a look, and then came the answer:

"We have, I am glad to say."

It was Mantz, who said he had found some difficulty in avoiding the Zürich officers, but by traveling that night he hoped to get beyond the boundaries of the canton. He had not met any of his fellow-prisoners. Hermann made known to him his own plans, and after some further conversation Mantz continued his journey.

During the night Hermann was awakened by loud talking under his window, the casement of which stood open. Looking out he saw a party of horsemen, and as he listened to the conversation he found that their inquiries had reference to a peasant whom they

were seeking, and who had been seen the preceding evening on the road that passed the inn.

"We are too late, I fear," said the leader of the party to one of his companions, as they rode away in the darkness.

"I think you are," said Hermann to himself, as he left the window.

The next morning the journey was resumed, the Rhine at length was reached, and before noon the party was transferred to the Waldshut shore in a ferry boat. Pleasant rooms were secured at the Golden Lion Inn, and after dinner William Hermann called on Hubmeier.

"This is a delightful surprise," said Hubmeier, as he warmly greeted his young friend. "Reublin is here, and is attracting large congregations, preaching every evening. To-night he will consider the duty of a personal confession of faith in baptism, which he holds is immersion, and immersion only, according to the teachings of the New Testament. I have not given much attention to the matter as yet, but some of the brethren here have already received baptism at his hands."

"Have you talked with him concerning the matter you mentioned in your recent letter to me?"

"Oh, yes," replied Hubmeier, "but he does not agree with me, and insists that my action is a concession which cannot but prove harmful."

"So it seems to me," said Hermann. "Baptism is

an act in which the believer in Christ makes public confession of his faith. These parents, who ask you to baptize their children, do so because they imagine that in some way through baptism divine grace is imparted to the recipient. In this they are in error, and you tell them so, yet by acceding to their request you not only weaken your own declaration, but you aid in perpetuating an institution that is unscriptural and misleading."

"I see your point," said Hubmeier. "Doubtless I have given the matter too little attention. We will consider it further later. Can you not take supper with me?"

"My wife and my mother, also my little son, are with me at the Golden Lion," replied the young father. "One purpose I had in calling was to see if you would not take supper with us."

"Gladly," replied Hubmeier. "It will give me pleasure to call upon the ladies at an early hour. I have one or two engagements, and then you will see me."

Hubmeier reached the hotel a little before five o'clock. Hermann and his family received him in a pleasant room overlooking the waters of the Rhine and the fertile slopes beyond. A delightful hour was spent in conversation before supper was announced. The simple and unaffected piety of Hubmeier was apparent in all he said as he talked concerning his work in Waldshut and his efforts in behalf of the reformed

faith. After supper all went to the church where Reublin was to preach.

"I like the man," said Hubmeier, "and his preaching is certainly very effective."

The church was thronged, but Hubmeier at length secured seats for his friends. The devotional services were conducted by Hubmeier. Reublin, in his sermon, first asked, What is Christian baptism? and in his answer referred to the significance of the word used in the New Testament to designate the act, and also the testimony derived from the frequent references to baptism by the sacred writers. He also considered briefly the symbolism of baptism indicated by the words "buried with Christ," "risen with Christ." In closing he earnestly presented the duty of the individual believer with reference to baptism.

While Reublin's forceful words were still lingering in the ears of his audience, Hubmeier rose. "Reublin is unquestionably right," he said. "Nothing can be plainer than that immersion was the primitive act of baptism. In the change that has been introduced, largely during the past three centuries, baptism has been robbed of its primitive significance. The ordinance as it was left to us by the Master himself should be restored. The duty too, which Reublin has urged, I acknowledge, and I am ready to follow in the footsteps of my Lord. Next Sunday is Easter Sunday. I am reminded of the fact that in the early church it was the custom to administer the ordinance of baptism

on that day; for as Christ rose from the dead, so in baptism the believer rises to newness of life. Can we not have a baptismal service next Sunday? Indeed are there not in this house many whose convictions are as strong as my own? Will all those who desire to be baptized on a profession of faith in Jesus Christ, make it known to me here this evening, or as soon as the decision is made?"

In closing the service, Reublin poured out his heart in a fervent prayer of thanksgiving and praise. Then he grasped Hubmeier's hand. "I felt sure," he said, "that you would soon be with us. God has graciously given you to us to be a leader of his flock. Your abilities and learning fit you for the more distinguished service in the reform movement. We shall be glad to follow you in so far as you follow Christ. The Lord bless you and make you a blessing to the brethren here and everywhere."

Hubmeier had no opportunity for reply. From all parts of the house the people were pressing forward to signify their desire for baptism. Young Hermann and his wife and mother were among them. "We wish to join you," said Hermann. "Something seemed to draw us together, and I understand it now. Our plans do not require that we should at once proceed on our journey, and we will remain in Waldshut over Sunday."

Others also during the week offered themselves for baptism on Sunday. Such an Easter Sunday Waldshut

had never known. There was an early service in the church, with a sermon by Hubmeier from the words, "Risen with Christ." All hearts were profoundly stirred as the preacher recalled the facts connected with Christ's resurrection, and the significance of that event to the Christian disciple.

The baptismal service followed. All Waldshut, so to speak, gathered on the banks of the Rhine with the candidates, one hundred and ten in number. Reublin opened the service with a brief address. "Nothing," he said, "could be more fitting on an Easter Sunday than such a scene. Joy fills all our hearts, and we may well believe that there is joy also in the presence of the angels, the joy of the Saviour himself as he looks down upon these, his followers, who are to be buried with him in baptism. Many of them have been believers in Christ two, and even threescore years; some for a shorter period; but all wish to make a public confession of their faith in the way appointed by the Master himself."

Then Reublin read an appropriate selection of Scripture and offered prayer. A hymn, which he had written for the occasion, was now sung. Sweetly the notes of the holy song filled the air. The baptism followed. First, Hubmeier was led down into the water and baptized, and he then assisted Reublin in the baptism of the other candidates. The benediction by Hubmeier closed the solemn service.

That afternoon a church was organized. Those who

had been baptized on that day, or earlier, covenanted together to take the Bible as their only rule of faith and practice, and to be governed by its teachings. The Lord's Supper followed. Nothing could have been more tender than Hubmeier's address in connection with this service. He referred first of all to the way in which he came to Waldshut as a religious teacher, and rehearsed some of his experiences in connection with his ministry. "I do not know," he said, "what the future has in store for me. I am aware that our adversaries are numerous and strong. But I hear a voice saying, 'This is the way, walk ye in it,' and I must obey the voice even if it leads me to prison and to death. May we all be faithful to our Master and so obtain the crown."

The solemnity with which these words were spoken made a deep impression upon all present.

At the evening service Reublin preached. His sermon was a forcible presentation of truth from the words, "That I may be found in him." At the close of the sermon Hubmeier addressed the congregation. He said that since the baptism in the morning he had been asked by many when there would be another opportunity for a public confession of faith, and he desired all those who wished to make such a confession to leave their names with him. Many came to him that evening and on the following days, to which, as was the custom, the Easter festival was prolonged, and during that week he baptized more than three hundred

of his former flock. To many the events of the week recalled the record in the Acts of the Apostles when there were added to the church in Jerusalem daily such as were being saved.

William Hermann and his family remained in Waldshut during this season of ingathering, sharing in the joy that filled Hubmeier's heart. Then they continued their journey.

CHAPTER XII

FACING DUTY

TIDINGS concerning William Hermann's baptism at Waldshut, and also of the baptism of his wife and mother, reached Zürich not long after Easter. From many places within the canton of Zürich also, baptisms were reported, furnishing unmistakable evidence of the rapid growth of the new movement.

At a meeting of the Council of Zürich, at which many of these reports were received, the burgomaster suggested a conference with Zwingli.

"I confess," he said, "that I find it difficult to decide as to the best course to be pursued with reference to these people. Persecution does not lessen but increases their numbers. These reports that reach us do not tell the whole story, I am confident. I have reason to know that in many other places in the canton the Anabaptists have obtained a very strong hold. We have a serious business on our hands."

The council approved the burgomaster's suggestion, and Zwingli soon appeared in the council chamber.

It was evident that the reformer was impressed with the gravity of the situation. The shadow upon his countenance betokened a disturbed and troubled mind.

In behalf of the council the burgomaster thanked

Zwingli for the promptness with which he had acceded to their wishes. "Reports," he said, "concerning the spread of Anabaptism throughout the canton have doubtless reached you as well as the council. The message which these gospelers preach seems to find willing hearers on every hand. As yet our efforts for the suppression of the Anabaptists have succeeded only in extending the movement by scattering its leaders and principal workers. I am in doubt as to the course we ought to pursue. It is my impression, however, that severer measures must be adopted. We need, it seems to me, to strike at once a swift, decisive blow. What say you, Zwingli?"

Zwingli counselled moderation. "The Anabaptists," he said, "are a pious, God-fearing people. They are in error, it is true, but they are acting conscientiously. I admit that our efforts to induce them to abandon their errors have not been successful. The fever must have its run. Let us not be impatient, therefore. The time for severer measures may come, but it has not yet come, I am sure."

The discussion was a prolonged and earnest one. It was finally agreed that the course hitherto pursued should be continued, at least for the present.

After leaving Waldshut, and during his stay in Southern Germany, William Hermann found himself frequently confronted with a question of duty concerning his brethren with whom he was now connected by the most sacred ties. In fact as he was leaving Wald-

shut, it had been suggested to him by Hubmeier that Switzerland evidently had need of him.

"Leaders are wanted," said Hubmeier, "and I expect much from you." He said no more, but the words were not forgotten.

One day while they were still in Southern Germany, Bertha found her husband in deep meditation.

"Something is troubling you," she said. "Tell me what it is."

"It is a question of duty," answered William. "On our return home what attitude shall I take as to religious matters in the canton? Indeed is it best for us to return just now? Would it not be the part of wisdom for us to remain where we are until the storm that threatens has spent its force?"

"Possibly, if we should consult our own interests," replied Bertha. "But what of our brethren who need all the help they can receive? Furthermore, you would not think of such a course for a moment, if you stood alone. You are thinking of your family and the duty you owe to them, and hence this troubled look. Am I not right?"

"I hope I am not forgetful of my loved ones," he replied. "My first duty is to them."

"As unselfish as ever," added Bertha; "but why should not I as well as you make sacrifices for the kingdom of God's sake? I would not keep you back from any path that seems to you the path of duty; nor would your mother. Indeed, in referring to this

"They arrived at the castle about the middle of May."

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very matter yesterday, when we were talking of our return home, she said we must expect troublous times, and that we shall be called to make sacrifices as well as others."

"You always help me," said William, as Bertha bent over and kissed him. "I wished to aid my brethren. I am interested in them and for them. But even more am I interested in and for my loved ones; and so you found me here tossed up and down by the consideration of conflicting duties. The conflict is over. Your noble spirit inspires me with the hope of doing something for the advancement of our cause. We will go home. The guiding hand of our Heavenly Father, I am sure, will not be wanting."

William Hermann and his family arrived at the castle about the middle of May. During their absence the advancing season had decked the landscape with added glories, and as Bertha stood on the broad veranda before entering the castle, and looked out over the beautiful scene with which she was so familiar, she said to her husband:

"Could anything be more restful? The peace of God is everywhere," and she added, "'I will lift up mine eyes unto the hills, from whence cometh my help.'"

"How often," said William, "these same words have been in my thoughts as I have looked out over the fields to yonder mountains;" and he completed the quotation: "'My help cometh from the Lord which

made heaven and earth.' The everlasting hills lift one up into the very presence of the almighty Helper."

Among the letters received not long after his return to the castle, was one from St. Gall, written by Ulimann. Grebel, he said, had asked him to keep Hermann informed concerning the progress of affairs in St. Gall. He was glad to be able to communicate good news. The church in St. Gall now numbered more than five hundred members. Brethren from Zollikon had aided in the work, and new members were being added to the church daily. Vadian and Kessler continued their opposition to the movement, and it was understood that they had appealed to Zwingli to aid them in suppressing it. "We do not expect that we shall be left to pursue our work unmolested much longer," added Ulimann, in closing, "but when and where the stroke will fall is unknown."

"Suppose I make the brethren in St. Gall a visit," said William to Bertha, as he laid the letter upon the library table. "This is not a call for help, and yet I may be able to be of some slight service to the brethren."

Bertha approved the suggestion. A few days were employed in the arrangement of some business matters, and early in the morning on the first of June, he set out for St. Gall. He reached the town late in the evening and sought refreshment and rest at the public house. The next morning after breakfast he called on Ulimann.

Ulimann received him with hearty expressions of welcome. "Nothing could be more opportune," he said. "The Zollikon friends have returned home, and the burden again rests upon my shoulders. I am not equal to the task. You must take my place, at least for a few days."

"You ask too much," replied William Hermann. "I cannot take your place. I am not accustomed to public address."

"I only ask that you shall be a witness," said Ulimann. "Tell the gospel story. You will find willing hearers, and I am sure God will bless your endeavor to glorify his name."

"When do you have your next service?" he asked.

"This evening," answered Ulimann. "We meet in a grove just outside of the town."

Hermann promised to consider the matter. "I wish to be useful," he added; "that is all I can say now."

"And that is all I ask," replied Ulimann. "I feel sure that we shall have your help. You did not come unsent."

Ulimann invited Hermann to make his house his home while in St. Gall. That afternoon a German merchant reached St. Gall bringing tidings of the defeat of Thomas Münzer. For some time Münzer had been engaged in effecting an uprising of the German peasants against their oppressive rulers. In the preceding autumn he was in Switzerland and endeavored, though unsuccessfully, to enlist Grebel and others

among the brethren in his revolutionary schemes. They told him that they did not believe in the use of the sword. They would bring about a better state of things politically and socially, not by revolution, but by the preaching of a gospel of good-will to men. Münzer, about the middle of May, with eight thousand peasants, many of whom were unarmed and without ammunition, took up a position upon a height above Frankenhausen. The young landgrave, Philip of Hesse, who had suppressed a like revolt in his own dominions, Duke Henry of Brunswick, and Duke George of Saxony, with well-disciplined troops, drew up their forces for an attack. It was swift and sharp. Only a few of the peasants made any resistance. The greater number knew not what to do. The angelic legions Münzer had promised did not appear for their defense, and with the first shock of the onset a general rout commenced. The horsemen pressed closely upon the fugitives. Many of them were struck down, heedless of their cries for mercy. Some entered Frankenhausen, but were there seized and put to death. Five thousand peasants, it was estimated, perished that day by the sword. Münzer was found three days later concealed in a house in Frankenhausen, and there was no doubt but that he would meet the same fate.

The story of Münzer's defeat soon found its way into every shop and home in St. Gall. Ulimann brought the news to William Hermann.

"It is just as I expected," said William. "When

will our poor people learn that there is little hope for the oppressed peasants if their wrongs are to be righted by the sword! Now, as in the past, on the part of the oppressor there is power. But we need not despair. I think I can say something to-night in this connection that will be helpful. Do you see any objection?"

"Not the slightest," replied Ulimann. "Nothing could be more timely. You may be sure that Münzer's defeat will be in the minds of all your hearers at our evening service."

The meeting in the grove was largely attended. There were seats for several hundred people, and as many more, mostly men, and not a few of them young men, workmen connected with the various manufacturing establishments in St. Gall, remained standing throughout the service.

The meeting opened with a hymn of praise, after which Ulimann read from Luther's version of the New Testament, the first sixteen verses of the Epistle to the Romans. A fervent, earnest prayer followed. Ulimann prayed for the brethren, that they might live worthy of their high vocation; he prayed for those who were asking the way to Zion with their faces thitherward; and he prayed for all who were still in the gall of bitterness and in the bond of iniquity. He remembered also the children of toil and want, those whose hard lot made life a weary burden, closing his petition with the words, "Break every yoke, and let the oppressed go free, for thy name's sake."

William was greatly helped by this devotional service, and when he rose to speak he found himself in close touch with his hearers. By his own request there were no words of introduction. At the outset he referred to the defeat of Münzer at Frankenhausen. Expressing his deep sympathy with the oppressed peasants, he added: "Relief is needed, and relief should be sought. But how shall it be sought? Shall it be by the sword? Indeed in the slaughter at Frankenhausen are we not again forcibly reminded of the words of our Saviour: 'They that take the sword shall perish with the sword'? My brethren, I am persuaded that there is a better way. When the principles of the gospel of Christ shall have their rightful influence over the hearts of men, the oppressed will go free and violence and wrong will be done away. Let me, therefore, speak to you this evening from the words of the Apostle Paul: 'I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth.'"

Then, as one would talk with a friend, Hermann referred to his own experience, how while listening to Zwingli in the old cathedral at Zürich, the gospel of Christ influenced his life, and how by his study of the Scriptures he had been led step by step to cast in his lot with the brethren. "I know, therefore, what the apostle meant," he said, "when he wrote these words to the Roman Christians. He had experienced the power of the gospel in his own life, and he longed to

make the principles of the gospel the cherished possession of men everywhere." Then he spoke of the gospel as a power, also as a divine power, having as its aim the salvation of men here as well as hereafter, and bestowed on the sole condition of faith in Jesus Christ.

"Of such a gospel," said he, in closing, "Paul was not ashamed. He knew that salvation was man's need, and salvation had been provided. The supply is abundant. Let me repeat the old invitation, 'And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.' Yes, freely. Christ is a mighty Saviour, and you may make him your Saviour.

"Yes, come," he added. "There are those here, I am sure, who do not wish to be numbered with those who are ashamed of Christ. Tarry awhile."

Many accepted this invitation and Ulimann and those who remained to talk with them found an interesting group of inquirers who referred to the words William Hermann had spoken as the means of their awakening and conviction.

"It is evident that you must stay with us and continue the work," Ulimann said, on their way home. "God has sent you here. I thought so this morning. I am sure of it now."

"If I can be useful," said his guest, "I will gladly stay. I am here for service."

Writing to Bertha, after he had been in St. Gall a few days, William said: "The work is wonderful. I did not seek it, as you know. My only hope in coming here was that by my presence and counsel perhaps I might be helpful to the brethren. But God's blessing has rested so richly upon my poor efforts that I cannot refuse to speak in that name that is above every name. How all this will affect my future I do not know, I do not ask. It is enough that the seal of divine approval rests upon the work."

He remained in St. Gall a little more than two weeks, and during this time nearly three hundred were added to the newly organized church.

"You ought to have no doubt as to your future work," said Ulimann, on the morning of his departure. "You have gifts that should find constant employment in making the Reformation instrumental in the establishment of the kingdom of God on earth. Our great lack is just here. We need men full of the Holy Spirit and faith; men who will be true to the teachings of God's word, and who have the ability to make use of those teachings in the formation of Christian character and conduct. We shall not forget what you have done for us; may you be even more helpful to others as needy as we."

Hermann insisted that Ulimann had spoken too favorably of his work in St. Gall. "As to my future," he added, "I simply await the guidance of the same loving hand that led me here. I cannot believe that

the Reformation is doomed to failure, as some have prophesied. More and more the people are breaking away from the Roman Catholic Church. We must give them something better than they have found in splendid cathedrals and imposing rites and ceremonies. I am willing to devote my life to the service of God, and shall count myself happy if I can in any way be made useful to my fellow-men."

Throughout his journey homeward Hermann's mind was occupied with thoughts concerning his future. One chapter of his life had ended; another had opened. That he would encounter perils, he well understood; but these were overlooked, and thinking only of the joy of serving his fellow-men, whatever might be the result to himself personally, he hastened to join the loved ones at the castle.

CHAPTER XIII

WITH PERSECUTION

WILLIAM HERMANN had been at home only a few days when he received from Ulimann a letter in which it was stated that a copy of Zwingli's new book on "Baptism, Anabaptism, and Infant Baptism," had been received by a pastor in St. Gall, and that an attempt had been made to read it in one of the churches. Subsequently the Council of St. Gall issued a mandate forbidding the Anabaptists, under penalty of imprisonment or banishment, to administer either baptism or the Lord's Supper. "It is evident," added Ulimann, "that the influence of the Zürich Council has been brought to bear upon the members of our council, and that the aid of the civil power is to be invoked in the endeavor to defeat the so-called Anabaptist movement. I trust that all our members will be loyal to the truth. Pray that our faith fail not."

A letter from Grebel, received early in July, 1525, revealed the fact that he was in the Grüningen district, at a village called Bäretschwyl, about half-way between Rapperschwyl, on Lake Zürich, and St. Gall. Grebel had heard from Ulimann concerning the assist-

ance he had received from William Hermann, and desired that he should join him in conducting evangelistic services in that district. He had found the field ripe, he said, for such a work. In the early part of the year the oppressed peasants of that region had adopted articles in which they had expressed their demands for political and social reform; and near the close of April, finding that their oppressors were not inclined to take any notice of these demands, they had made an attack upon the cloisters at Ruti and Rubikon. The pastors of the Zwinglian churches at Dürnten, Hinwyl, Egg, Gossau, and Hombrechtikon, were prominent in this uprising on the part of the Grüningen peasantry. With the hard lot of their parishioners they were familiar, and sympathizing with their brethren they were ready to aid them in obtaining relief. "At length," wrote Grebel, "I was invited by one of these pastors to join in the movement. I stated my position distinctly in my reply, but offered to visit the district and investigate the situation personally. I find the people everywhere ready to receive the gospel. Discountenancing all revolutionary proceedings, I have succeeded in convincing the leaders that the wrongs of the peasants can be righted in a better way than by the use of violence, and I purpose to go through the district preaching the gospel of the kingdom. But I must have help, and that too speedily. I know not how soon our adversaries will come hither also."

William was engaged in reading Zwingli's "Baptism,

Anabaptism, and Infant Baptism" to Bertha and his mother when Grebel's letter came. "I was in hopes that I should have a few days more at home before another call would reach me," he said; "but the will of the Lord be done."

"Yes," replied Bertha, "but let us hope that the work will have so signally the divine approval that you can soon be spared. Be sure and let us hear from you often."

He left the castle early the next morning. An uneventful ride brought him to Hinwyl at the close of the day. Here he was kindly received at the home of one of the villagers to whom he was directed by Grebel. Grebel had been holding a service that afternoon in a neighboring village, and returned to Hinwyl soon after William's arrival. He gave him a hearty greeting, and an interesting report concerning the progress of the work. "The fields everywhere are ripe for the harvest," he said. "From what I have heard concerning your work in St. Gall, I feel sure you will enjoy thrusting in the sickle here."

Grebel was not mistaken. Appointments were made for William Hermann in the various villages of the district. Rarely were the meetings held in the churches, but in groves, as the churches were not large enough to hold the crowds that came together. The people were hungry for the gospel, and its messages of hope and love as spoken by Hermann were received as if from the lips of an apostle.

The month of July was spent in holding religious services in the Grüningen district, and then Hermann returned to the castle, while Grebel accepted an invitation to visit Winterthur.

"You are safe, thank God," said Bertha, as she greeted her husband in the hall on his arrival. "You do not know how anxious I have been."

"Anxious! Why?" asked William.

"Father was here one day, and a word or two dropped by him I interpreted as foreboding hostility to you on the part of the council. You know that Mantz is again in prison?"

"I did not," he replied. "The last I heard of Mantz he was in Chur, whither he made his way shortly after we met him, when we were on our journey to Waldshut and Southern Germany."

"He was arrested in Chur," replied Bertha. "His work there was most successful, and he had formed a church which comprised in its membership all the people in the place who were best instructed in the word. But the pastor of the Zwinglian church implored the aid of the civil authorities because of the success of the new movement. Mantz was accordingly arrested and the council in a few days decided to deliver him into the hands of the Zürich authorities, and so he was brought here and thrown into prison."

"On what charge?" asked William.

"I do not know," replied Bertha. "There has been no trial as yet, so far as I have heard."

"And so you were anxious concerning me?" inquired the young husband.

"How could it be otherwise?" said Bertha. "If Mantz can be arrested and imprisoned for preaching the gospel, why not others? You may be sure the council will not hesitate to take any step that will be helpful to the State church."

"Perhaps I have not given thought enough to the hostility of the council," was the reply. "Indeed, I have hardly considered the matter at all. The Lord will take care of his own, I have said, and I have thought only of my work."

William remained at home during the months of August and September, giving his attention to the management of his estate.

Early in August he called on Zwingli in the hope of enlisting the reformer's influence in securing Mantz's release. Zwingli received him with considerable coolness, and when young Hermann made known the object of his visit, Zwingli manifested signs of impatience.

"I have no knowledge of the facts in this case," he said.

"But what I ask," said Hermann, "is that you will look into the matter, and if Mantz has done nothing worthy of imprisonment, that you will go before the council and request his release."

"Why should I interest myself in Mantz's behalf?" asked Zwingli. "I am not one of the brethren."

"But you are Zwingli," he replied. "The council will listen to you, but not to me."

"You greatly overrate my influence with the council," said Zwingli. "I have not advised the arrest and imprisonment of any one because of his religious views or of his advocacy of those views. On the contrary, I have counseled moderation, and with what results you see."

"I was aware of the fact you state," replied Hermann, "and it was on this account that I came to you. There should be room for honest differences of opinion. If Mantz has conducted himself worthily, although his views of Scripture truth may not coincide with your own, why not, as an act of justice to a fellow-citizen, ask for his release?"

Zwingli, however, could not be induced to interfere in any way in Mantz's behalf, and he intimated that his guest would do well to exercise a wise forethought in his own behalf.

"I think I understand what you mean," replied Hermann. "Hitherto I have been accustomed to do what I thought would be pleasing to my Heavenly Father, and I cannot conceive of any circumstances in which I shall deem it safe to adopt a different course."

As he rose to go Zwingli handed him a copy of his "Baptism, Anabaptism, and Infant Baptism." "I have a copy already," said William; also a copy of Hubmeier's reply,'Concerning the Christian Baptism of Believers.' Let the discussion go on. As Hub-

meier's motto runs, 'The truth is immortal,' and we can all afford to be patient."

Early in October, by request, William Hermann joined Grebel at Hinwyl. Arrangements had been made for meetings there and in the neighboring villages. October seventh, a great meeting was held at Bezholz. Grebel and Hermann were present. The people came together in large numbers, and much interest was manifested. While the forenoon service was in progress Mantz appeared. By the assistance of friends on the preceding day he had made his escape from the prison in Zürich and was advised to seek a refuge among the brethren in the Grüningen district. During the afternoon service, George Berger, bailiff of Grüningen, who had arrested Blaurock while preaching at Hinwyl in the forenoon, discovered the Bezholz assembly as he was riding past with his prisoner. He at once halted his party, and dashing into the grove rudely demanded that the assembly should disperse. Mantz disappeared in the forest. Grebel, who was addressing the assembly, asked the bailiff:

"By what authority do you make this demand?"

"By the authority of the Council of Zürich," answered the bailiff. "These meetings are forbidden, and I have orders to arrest the preachers and teachers."

The crowd suddenly moved toward the platform, and the bailiff was about to be caught in it and swept from his position, when Grebel and Hermann raised their hands, and beckoned to the people.

"This is an officer of the law, brethren," said Hermann. "We are told in the Scriptures that the powers that be are ordained of God. Let the bailiff present his authority."

The bailiff, having produced his warrant, declared Grebel and Hermann under arrest, and ordered them to join Blaurock and his party of subordinate officers in the road.

"The Council of Zürich will hear from us," said Andrew Westermann, a Bezholz peasant, who could with difficulty restrain himself from laying hands upon the bailiff. "The right of a free people to assemble and to consider matters of importance is an inheritance we have received from our fathers."

The bailiff made no reply, and as soon as his prisoners were mounted upon horses furnished by his attendants, the cavalcade moved off.

On his arrival at Zürich, Berger delivered his prisoners to the council, which was hurriedly called together by the burgomaster. There was a hasty examination of the prisoners in connection with the report of the bailiff. Then, by order of the council, Grebel, Hermann, and Blaurock were sent to prison.

A friend of Hermann, who saw the prisoners as they were brought before the council, carried the news to Bertha at the castle, and a note from her husband, written during the examination by the council, reached her soon after.

"I may be able to do something for his comfort,"

Bertha said, as she talked over the situation with the baroness; and she was soon on her way to the prison. To her joy she was allowed to see her husband and make some provision for his necessities and those of his companions.

Tidings of the arrest of Blaurock, Grebel, and Hermann were quickly carried to every part of the Grüningen district. Meetings were at once held and committees were appointed to lay their protests before the Zürich Council. So great was the excitement in the district that the council, after consulting with Zwingli, decided to have a public discussion in the Council Hall, in Zürich, November 6.

When the day came it was found that the Council Hall would not hold the people who from the city and from the Grüningen district desired to be present, and the discussion was held in the cathedral. Grebel, Hermann, Blaurock, and Mantz were brought from the prison to the cathedral, and were permitted to engage in the discussion, which by an arrangement of Zwingli was directed to these three points. 1. The children of Christians are not less God's children than those of the Jews. 2. Baptism takes the place of circumcision. 3. Anabaptism has no warrant in the Scriptures, and those who allow themselves to be rebaptized crucify Christ afresh.

Zwingli sought to establish these propositions by the usual arguments. The discussion was confined principally to the second and third propositions.

After Zwingli had made his statement, Grebel called Zwingli's attention to the fact that circumcision in the Old Testament was enjoined upon one sex only. "If baptism takes the place of circumcision, why do you not regard the same limitation? But where is the evidence in the New Testament," said Grebel, "that baptism takes the place of circumcision? When Judaizers demanded that circumcision should still be practised, why did not Paul reply that in the Christian economy circumcision had been superseded by baptism? There is not a hint of any such teaching."

"Nor is there anything said in the New Testament concerning anabaptism," said Zwingli.

"True," replied Grebel. "I know of no one who finds anabaptism in the New Testament. Baptism is enjoined, but it is the baptism of a believer, the conscious act of one who has accepted Christ as Saviour and King."

On the third day the discussion became general, people in the audience participating in it as well as the leaders on either side. At length the assembly broke up in confusion. The members of the council retired to the Council Hall. Before them Grebel and his associates were brought and asked to retract their errors.

"Errors?" said Grebel. "It has not been shown that we are in error. Furnish us with the evidence that we are in error and you will have my retraction, and, I am sure, also the retraction of my associates."

"We decline to discuss the matter further," said the

burgomaster. "You have the decision of the council, and you must either retract or go back to prison."

"I can speak only for myself," said Grebel. "The truth is dearer to me than anything else. I cannot retract."

Hermann, Blaurock, and Mantz were equally firm, and the prisoners were remanded to prison with orders that they should be loaded with chains and denied the visits of their friends. It was also ordered that they should remain in prison until they retracted their errors. At the same time a decree was passed that whoever should administer rebaptism within the limits of the canton should be arrested, and if convicted he should be drowned without mercy. "If they want to be immersed let them be immersed," said one of the members of the council as the prisoners left the hall.

At the house of a friend near the Council Hall, Bertha awaited the result of the deliberations of the council, and was not unprepared for the decision which was at length announced. Both at the Council Hall and afterward at the prison, she endeavored to secure an interview with her husband, but was unsuccessful. At length she returned to the castle and made known to the baroness the hard lot of the prisoners.

"We now know," she said, "what the apostle meant when he wrote to the Philippians, 'For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.'"

"Yes," replied the baroness, "and I trust we also know what the apostle meant when he wrote, 'I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us.'"

"William quoted those words to me during a short interview we had this morning in the cathedral," said Bertha. "He was as full of hope and courage as ever, and sent his love to you and Edward."

Edward was holding his mother's hand. "Will my papa come home to-night?" asked the child.

"No, not to-night, my dear," said Bertha, "but we hope he will come soon."

Edward was playing in the hall of the castle one afternoon two weeks later, when the outer door was opened and his father entered.

"Why, papa, papa!" he exclaimed, as he caught sight of him and hastened to meet him.

William had lifted the child into his arms as Bertha, startled by the words he had uttered, appeared at the door of the library.

"Why, William," she exclaimed; "my faith was not equal to this. What does it mean?"

"I do not know myself," he replied. "Our chains were removed, and we were told that we could go. No explanation of this action was given."

"Probably it would be useless to ask for any," said Bertha. "It is enough that you are with us again."

CHAPTER XIV

TYRANNY AND TORTURE TRIUMPHANT

MEANWHILE all was not sunshine in Waldshut. Tidings concerning Hubmeier's baptism, and the baptism of so many of his former flock, were speedily carried to the Roman Catholic officials, by whom the attention of the Austrian government was directed to affairs in this border town of the empire. So long as Hubmeier was supposed to be in agreement with Zwingli, Waldshut had the support of Zürich; but now that he had taken his place with the despised Anabaptists, Zürich withdrew its support and Waldshut was left to fight its battles alone.

With all fidelity Hubmeier devoted himself to his work, and from month to month there were many signs of substantial progress. The membership of the church increased, and its advancement in all Christian graces was a delight to Hubmeier's heart. But the decree had gone forth that this outpost of the Swiss Anabaptists should be destroyed, and when the imperial troops appeared before the town in December, Waldshut was compelled to surrender.

Hubmeier and the members of his church escaped by crossing the Rhine into Switzerland. Hermann

a few weeks before had written to Hubmeier concerning the wonderful progress of the work in the Grüningen district, and thither Hubmeier now made his way, passing by Zürich. When he came into the district, however, he learned that the work had been arrested by the imprisonment of the leaders. Moreover, Berger was still active in his opposition to the movement, and although a few services were held by Hubmeier in private, the brethren deemed it unwise for the present to attempt to hold public services. Accordingly Hubmeier, hearing that Hermann and the other prisoners had been released, made his way to Zürich, disguising himself as a peasant at the suggestion of some of the brethren.

One of these gave him a note to Henry Aberli, a prominent member of the Zürich church, and Hubmeier on his arrival in Zürich, about New Year's, went at once to Aberli's house. Aberli received him most cordially and expressed his regret that on account of the hostile attitude of the council the brethren could not give him such a welcome to Zürich as their hearts would prompt. Although Grebel and the other prisoners had been released, he did not think that this action was to be interpreted as an indication that a more lenient policy had been adopted by the council. Indeed, Aberli did not deem it prudent for Hubmeier to remain at his house, as he himself was expecting a visit from the bailiff of the city on account of his participation in a baptismal service a short time before.

He accordingly made an arrangement for Hubmeier's entertainment at the Green Shield, a small inn kept by Frau Werner, who with her daughter had been recently baptized by Aberli. The character of her guest was made known to Frau Werner. Although Hubmeier mingled with the other guests as little as was possible, a Waldshuter, who came to the house three days later, recognized the well-known features of Hubmeier, and at once reported to the burgomaster that Hubmeier was at the Green Shield in the disguise of a peasant.

The burgomaster at once summoned the council and Hubmeier's arrest was ordered. The officer was soon on his way to the Green Shield, and as he was entering the house, Hubmeier, in his peasant's disguise, was passing out. His dress and general appearance answered to the description of Hubmeier which the officer had received, and placing his hand upon Hubmeier's shoulder, he said:

"You are my prisoner."

"How so?" asked Hubmeier.

"By order of the council," was the officer's response.

Hubmeier asked to be allowed to return to his room before accompanying the officer, but the latter declined the request and at once conducted his prisoner to the Council Hall, where the members of the council were still in session. Hubmeier was taken to an adjoining room and placed under guard. Meanwhile a messen-

ger was sent to request Zwingli's presence. Zwingli soon appeared, and was informed of Hubmeier's arrest.

"What shall we do with him?" asked the burgomaster.

"I can only say what I have said before," replied Zwingli. "In my opinion a moderate course is the wisest. I should not send Hubmeier to prison. Retain him here under arrest. In a few days, with some of the city pastors, I will have an interview with him. It is possible that we can induce him to see the futility of continuing in the course upon which he has entered."

After some further conversation Zwingli retired and Hubmeier was brought in. His disguise had been skillfully assumed, and yet it was evident that he was no ordinary man.

"This is Hubmeier of Waldshut?" said the burgomaster, inquiringly.

Hubmeier paused a moment, and then added, "It is."

"We had a good opinion of you formerly," added the burgomaster, "and regret exceedingly that for some time past you have removed yourself from our sympathies. That you should now appear in Zürich in disguise is by no means pleasing to us."

"If I had deemed it safe to appear here otherwise," replied Hubmeier, "you may be sure that the disguise would not have been adopted. For the assistance I received from Zürich in other days I have only grateful remembrance."

"Well," said the burgomaster, "we are told that to err is human, and we are ready to overlook the mistakes of the past. Just now you can do a very great service for the truth, and it is our hope that you will find it to be the part of wisdom to take your place once more at the side of our Zwingli. We accordingly suggest that you have a conference with him and some of our Zürich pastors, and see if some common ground cannot be discovered."

"Nothing is dearer to me than the truth," replied Hubmeier, "and nothing will give me greater pleasure than to discuss Christian truth with Zwingli and the other Zürich pastors."

A few days later, Zwingli, Engelhard, Leo Jud, Myconius, Sebastian Hofmeister, and Megander came to the Council Hall, and the officer who had Hubmeier in charge was requested to bring him before them. Upon his entrance into the hall Hubmeier cordially greeted Zwingli and the Zürich pastors.

"We have been asked by the council," said Zwingli, "to confer with you and ascertain, if possible, if there is not some common ground upon which we can stand in our reformatory work. A division in our ranks is harmful in every way. Indeed, nothing is more certain than that there must be a union of all the forces opposed to Rome if the largest success in our undertaking is to be achieved."

"I agree with you fully as to the desirability of union," said Hubmeier, "and a full and frank discus-

sion of the points in which we are not now agreed will be most gratifying to me. If I am found in error I am willing to be punished by sword, or fire, or water. If, however, you, Zwingli, are in error, I only ask that you shall confess the error and henceforth teach the truth."

The course of the conversation that followed very soon made it evident that Zwingli and his associates did not intend to enter upon a general discussion of doctrinal differences.

"It will be a waste of time," said Zwingli. "You know our position. We can take no other. The past we will overlook, and we only ask that you shall retract the errors you have taught, and stand with us in the maintenance of the truth."

"God forbid that I should ever teach anything but the truth," said Hubmeier; "but I cannot retract so long as my convictions are unchanged. You ask too much."

"Very well," replied Zwingli; "we must take then our separate ways."

Hubmeier was at once brought before the council. To the questions of the burgomaster he replied respectfully, but firmly. A consultation on the part of the members of the council followed. It was at length decided that Hubmeier should be subjected to the rack, and directions were given accordingly.

The torture room was in one of the towers of the Zürich prison, and thither Hubmeier was now con-

ducted. In the center of the room was the rack, consisting of a large, oblong piece of wood, with four beams a little raised from the floor. Upon this frame Hubmeier was stretched and bound. Cords then were attached to his extremities, and gradually strained by means of a lever and pulleys. One of the members of the council represented his associates in that body, and as the sufferings of the prisoner wrung from him exclamations of agony, he turned to Hubmeier and said:

"Will you recant?"

There was no response—only sighs and groans, as writhing in pain the tortured man gave involuntary testimony to the terrible strain that was upon him.

"Will you recant?" again asked the councillor. Still there was no answer. Then the lips moved as if in prayer, and the words broke forth, "Help, Lord, grace to help in time of need!"

"Will you recant?" shouted the councilor, and he leaned over in order to bring himself nearer to the ear of his victim, as if he had not been heard before. As there was still no answer the tension of the cords was still further increased, and the most agonizing shrieks broke forth from the lips of the weary sufferer.

"You cannot endure this strain much longer," said the councilor. "Again I ask, will you recant?"

There was a pause, and then Hubmeier whispered, "Yes, yes!" It was evident that his strength was almost gone, and the councilor motioned to the tor-

turer to loosen the cords. For a while Hubmeier remained as one dead. At length his eyes opened, and as the rack met his gaze, recalling the fearful ordeal through which he had passed, he again became unconscious.

A cot was soon made ready in an adjoining room and thither Hubmeier was borne. When at length he came to himself he was alone, and unable to move. Recalling the experiences of the torture room, he was reminded of his promise to recant. How could he fulfill this promise, and so do violence to his most sacred convictions? The thought led to prolonged reflection.

Meanwhile arrangements were made by the council for a public recantation in the cathedral. When the day came there was an immense throng assembled to witness the proceedings. First, Zwingli preached a sermon. Then Hubmeier ascended the pulpit. His face still bore traces of the terrible sufferings he had endured, but he stood erect, and although at first his tone was low, such was the quietness of the vast throng as the people leaned forward to catch every word, that his voice soon penetrated to the most distant parts of the cathedral.

The address, however, was not a recantation as was expected. On the contrary Hubmeier re-affirmed his opposition to infant baptism and insisted upon the necessity of baptism as a personal confession of discipleship. At first there were murmurings on the part of Zwingli's followers, then strong denunciations. Amid

the general uproar Hubmeier stood unmoved. He had delivered his message and the result he left with God. As the tumult subsided the voice of the burgomaster was heard.

"Back with him to prison," he shouted. "Let him be thrown into the dungeon. The good people of Zürich came here for no such words as these."

The sufferings Hubmeier endured during the next few months no pen can describe. He was not allowed to see any of his friends. Only scanty and coarsest food was brought to him, and by reason of the dampness and foulness of his dungeon, fever at length assailed him. To the surprise of the prison-keeper, however, he recovered. During his recovery he composed in the form of prayer his Twelve Articles of Faith, of which these were the closing words:

"Oh, holy God! Oh, almighty God! Oh, immortal God! this is my faith. I confess it with heart and mouth, and have testified it publicly before the church in baptism. I faithfully pray thee, graciously keep me in it until my end; and should I be forced from it out of mortal fear and timidity, by tyranny, torture, sword, fire, or water, I now appeal to thee. Oh, my compassionate Father, raise me up again by the grace of thy Holy Spirit, and suffer me not to depart without this faith. This I pray thee from the bottom of my heart, through Jesus Christ, thy most beloved Son, our Lord and Saviour. Father, in thee do I put my trust; let me never be ashamed."

As Hubmeier penned these words his enemies were endeavoring to extort from him a second recantation. At length he was removed to the torture room and again subjected to the rack. In his enfeebled condition, by reason of his long illness, he was less able to endure the terrible ordeal that followed. In an extremity of agony he again yielded. This time, however, a written recantation was demanded of him ; and this was brought to him as soon as he was able to sign it.

April 6 was the day appointed for the public recantation. Again the cathedral was crowded. The burgomaster, in private, warned Hubmeier not to repeat the scene in the cathedral three months before. He must do no more than read the written recantation. This Hubmeier did. Tyranny and torture triumphed.

Later Hubmeier was taken to Gossau, in the Grüningen district, where the recantation was repeated. Hubmeier was then released and allowed to leave the canton. He directed his steps first to Constance, then to Augsburg, and in July he made his way to Nikolsburg in Moravia, where he established a Baptist church which became the center of a movement throughout a wide region.

CHAPTER XV

AN OPEN DOOR

SHORTLY after his release from the prison in Zürich, William Hermann received tidings of the dangerous illness of his brother at Ulm, in Southern Germany, and thither he hastily made his way. When he reached Ulm, he found Otto in the last stages of an incurable disease. The meeting was a sad one. Only a glance was needed to tell the story that Otto was very near to the unseen world. William soon found that his brother's heart had already been made tender, and as he unfolded to him the way of salvation through faith in the Lord Jesus, the truth was readily welcomed, and it was William's unspeakable privilege to lead his brother to a full and hearty acceptance of Christ as the Lamb of God that taketh away the sin of the world.

It was Otto's great regret, often expressed, that while there was so much to be done—William had spoken to him from time to time concerning his own work—he could have no part in it.

"I have lived a wicked life," he said one day. "I have thought only of myself. I see it now; but alas, it is too late."

"It is too late so far as this life is concerned," said William, "but I love to think of life here and life hereafter as one. It cannot be that God has nothing for us to do in the better land."

"Perhaps he will give me something to do here," said Otto.

"It will certainly be a help to me," said William, "that you long for service, and would gladly help us."

"May God give you many years in his service," added Otto.

"As many as he will," replied William; "but you must remember that there are many adversaries. We do not all think alike, even those who bear the Christian name; and at times I have thought that the blood of the martyrs must again flow as in the early church. This may be necessary in order that the truth may win its mightiest victories. At all events, I shall endeavor to do my duty; and whether my time of service shall be longer or shorter, I am willing to leave with Him whose we are and whom we serve."

With Otto the end at length came, and it came suddenly. It was late in the night, and William was sitting at the bedside of his brother, holding his wasted hand, and ready for any office that a loving heart could perform. Meanwhile his thoughts had wandered homeward. A movement of Otto's hand startled him, and as he turned his eyes toward the weary sufferer, he noticed a change in the familiar features.

"I feel so strange," said Otto. "Must we part?"

"Not forever," said William.

"No, not forever," added Otto; "but for a while."

"To depart and be with Christ is far better."

"Yes, oh, yes," answered Otto; "and he is here even now." And as he lifted his thin hands he whispered, "Blessed companionship."

"I know it," said William, and he repeated the words of the psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

Faintly Otto repeated these last words, "Thou art with me"; the eyelids gently closed, the breath came at longer and longer intervals, and at length wholly ceased.

Another believing soul had passed out of time into eternity.

In his preparation for the funeral services—Otto was buried in the city cemetery—William made the acquaintance of some of the brethren in Ulm; and he was indebted to them for many acts of kindness and thoughtfulness. They were not as yet very numerous, but they were earnest, aggressive, and in a quiet way they were laboring effectively for the spread of Baptist principles.

After the funeral, as he was making preparations for his homeward journey, one of the brethren said to him:

"Perhaps God has a work for you to do in Ulm. Some of us think so. You are providentially here; stay awhile longer, and we will work with you."

"I am here by the will of God," said Hermann. "That is true; and if it is his will that I should remain and engage in Christian service, the will of the Lord be done."

An arrangement was made for him to preach in the house of one of the brethren that evening. "And I, if I be lifted up, will draw all men unto me," were the words of his text. There were those present who had not as yet given their hearts to Christ; and as he in earnest, persuasive words presented the attractive power of the cross, many hearts were made tender, and there were some that evening who, as they looked upon the Lamb of God, found peace in believing.

The preacher was full of gratitude to God as he talked and prayed with the inquirers. "Surely the Lord is in this place," was the testimony of all the brethren, and they added, "You must stay and continue the good work."

"As God wills," said Hermann. "We will follow as he leads the way."

He at once wrote to Bertha, announcing the change in his plans. "Such a change," he wrote, "I had not thought possible. The tokens of the divine presence, however, are so manifest that I must remain in Ulm, at least for the present."

Very largely, as in other places, those who were reached in the services of the brethren at Ulm were of the middle and lower classes. A few men and women of rank and influence, however, were soon

won to the truth, and became earnest workers in the little church. Indeed, so evidently was the work in which the brethren were engaged the work of the Lord, that Hermann at length decided to bring his family to Ulm, and he returned to Zürich for that purpose. Concerning the ordeal through which Hubmeier had passed, Bertha had written from time to time, and now he learned of Hubmeier's departure from the canton. He also learned that Grebel had died of the pest, but where and under what circumstances he could not learn. Mantz, he was told, had been in Schaffhausen, but as he was not allowed to remain within the limits of the city, he had proceeded to Basel, where he was preaching the gospel in private houses, and making frequent excursions into the villages around. For the work in Switzerland the outlook was indeed dark.

Hermann left the castle in the care of a trusted servant, as he had frequently done before, and on his return to Ulm he made a home for his family in one of those quaint old houses that connected Ulm with its historic past. Bertha and the baroness at once interested themselves in the work of the church, and in every way rendered him efficient service. Both counted it a joy that to them also was it now given to have a personal share in William's labors. Especially among the poor and the sick, to whom they ministered daily, they were permitted to scatter the good seeds of the kingdom and to gather a speedy and glorious harvest.

The work prospered in every way, and the additions to the church were frequent and numerous.

Returning to his home at the close of a day in June, Hermann found a stranger awaiting him in the library. He was tall, of pleasing address, apparently about thirty years of age, and with a face that indicated more than ordinary intelligence. As the stranger placed a note in his hands, Hermann, glancing at the handwriting, exclaimed:

"Why, this is from Hubmeier!"

Hastily reading the note he turned to the stranger and gave him a most cordial greeting.

"And so this is John Denck," he said. "Brethren from Augsburg have brought tidings of your good work there. I cannot tell you how glad I am to welcome you to Ulm."

John Denck was one of the noteworthy men of his time. As rector of St. Sebold's school at Nuremberg, he had early taken his place with the friends of Luther, and for a while engaged heartily with them in the new movement. But that movement meant to him not only a change in doctrine, but an advance in practical Christianity. Differences arose and Denck was compelled not only to leave his school, but Nuremberg. In the summer of 1526 he was in St. Gall, where he became interested in the Anabaptist movement. Later he made his way to Augsburg. There his great talents soon secured for him favorable recognition, and he devoted himself to study and literary labor. When

Hubmeier came to Augsburg in April or May, 1526, he found Denck influential in religious circles. The two were together daily, and they were not long in finding that they were in general agreement in their doctrinal views. It was not Hubmeier's purpose to remain in Augsburg, but before he left he baptized Denck, and in other ways greatly strengthened the foundations of the Augsburg Baptist Church. The growth of the church was rapid, and in numbers and influence it soon took its place among the evangelical forces of the city.

Denck's stay in Ulm, where he was Hermann's guest for several weeks, was of value in many ways. Denck's conversation with reference to the great themes of the Scriptures was to his host a daily inspiration. His great familiarity with the Scriptures, and his aptness in applying the teachings of the Scriptures to the practical needs of daily life, impressed him profoundly. Hermann felt not only that he wanted to be a better man himself, but he wanted to help others to be better. Denck's visit was also helpful to the brethren in Ulm. Frequently he took charge of the services at Hermann's request. At one of these services he spoke of faith :

"Since we are saved by faith," he said, "we must know what is meant by faith. Faith is the accordance of our will with the Divine will, and it rests upon the immediately given facts of experience. Such a fact is the voice of conscience, or the religious feeling. This

I know is certain with me, that this voice of conscience tells me the truth ; therefore will I hearken to what it says, and no one shall take this truth from me. And when I find expressions that are in agreement with this truth, which to me is intuitively certain, I will again listen, and in general, despise no outward testimony, but prove all things and compare all with the claims of the voice in my heart. In this inner word is the foundation for my faith in the good and in a higher power, which impels me to the good independent of my will.

" Important as this inner word is, however, it is not sufficient to produce faith ; and when I seek helpers I find there is nothing which so perfectly serves the purpose as the Holy Scriptures, which in all their teaching, if rightly understood, give only the echo of that which slumbers in my inmost being. Therefore the Bible is the light and guide to faith, and without it he who independently investigates the dark way of the divine mysteries is sure to stumble.

" But, as Peter says, the Holy Scripture is not of private interpretation ; but he who interprets must give ear to the divine Spirit, even to the Spirit that has given the Scripture. Let him, however, who supposes that he possesses the illumination of the Holy Spirit, prove in his own heart first of all whether he is certain of the will to do good in his own heart. A good heart proves itself by patience and humility."

By such words as these Denck turned the thoughts

of the brethren inward to search for the grounds of their doctrinal views.

What Denck had to say concerning Hubmeier especially interested Hermann. Concerning his recantation, Hubmeier had spoken freely while in Augsburg. He was not satisfied with his course. That he had yielded to his persecutors through physical weakness awakened only regret. "Earnestly he has sought the divine forgiveness, and you may be sure," said Denck, "that if ever he is placed in like circumstances again he will meet death unflinchingly and even joyfully."

While at Ulm, Denck made known his purpose to undertake a translation of the books of the Old Testament. Where the work would be prepared he could not say, but he would await the indications of the Divine will.

In leaving the city he left very many friends who, with Hermann, thanked him for the helpful words he had spoken in the name of the Lord Jesus; and all expressed the hope that he might return to them at no distant day.

CHAPTER XVI

DARKENING SHADOWS

BUT while the work at Ulm, Augsburg, and other places in Southern Germany, was prosecuted with growing success, that in Switzerland was weakened more and more by the opposition of the civil power. Early in December, in the Grüningen district, the bailiff arrested Mantz and Blaurock, who had been requested to return to the brethren there and hold religious services. The prisoners were at once taken to Zürich and brought to trial. Both were sentenced to death by drowning. Mantz was executed, but Blaurock, who was not a citizen of the canton, was allowed to depart after taking an oath that he would not return.

A letter from William Stubner, written at Zürich January 6, 1527, the day following the execution, brought to Hermann the first tidings he received concerning the death of Mantz :

" There was much excitement in the city. None of the brethren were allowed to see Mantz at the prison. When he was brought from the Wellenberg, one of the Zürich pastors accompanied him with the officers and guards. I greeted him as he passed my house, and he

waved his hand to me in token of farewell. There was no pallor in his face, and he seemed as one upon whom no burden of care rested. A part of the way (I saw as I followed the party) he talked with the preacher who accompanied him. At length he came to the place where his mother and brother awaited him. 'Be thou faithful unto death, my Felix,' said the noble woman, as she looked for the last time upon her son. 'Have no fear,' answered Mantz, 'I know whom I have believed. We shall meet again.' His eyes, as he spoke, filled with tears, and as his mother stepped forward he leaned over and kissed her. 'My dear boy, my dear boy,' were the only words that fell from her lips as Mantz was led away.

"I followed the party to the square near the boat-landing. There Mantz praised God that he was about to die for the truth. 'Read the Scriptures for yourselves,' he said, 'and take their testimony. The work of reformation was nobly begun by Zwingli. He it was who led us to the fountain of divine truth. Ponder the word; make it the rule of your lives. Follow it whithersoever it leads, and you will not go astray.'

"He was now bound to the hurdle, and as he was thrown into the water he cried with a loud voice. 'Into thy hands, O Lord, I commend my spirit!' These were his last words. They were hardly uttered when the water closed over him, and another martyr went home to God. It was a scene I hope never again to witness in our free Switzerland; but we all

blessed God for the firmness and noble bearing that Mantz displayed in this trying hour.

"Mantz left a letter for his brethren which is full of counsel and comfort. But we are now as sheep without a shepherd. We have no leaders. Grebel is dead, Hubmeier and Blaurock have been banished, you and Hetzer are providentially laboring in other lands. How, in the face of persecution so relentless, we shall be able to continue the good work, is a problem to which we have given, and are still giving, earnest consideration. We dare not ask you to return, at least until we have some assurance that the present policy of our rulers, which so far as our leaders is concerned is a policy of extermination, has been changed. These are dark days for our beloved Switzerland."

Inclosed in the letter was the copy of a hymn composed by Mantz in the prospect of death, commencing,

With rapture I will sing,
  Grateful to God for breath,
The strong, almighty King
  Who saves my soul from death,
The death that has no end.
  Thee too, O Christ, I praise,
Who dost thine own defend.

This hymn, with the simple story of Mantz's faithfulness unto death, and Stubner's brief statement of the shepherdless condition of the persecuted little flock, made a deep impression upon William Hermann.

"Yes," he said, giving utterance to the thoughts

that were passing through his mind, "these are indeed dark days for our beloved Switzerland; and yet here at a distance I remain, in comparative safety, leaving the brethren to contend as best they may against a strong and determined foe. Is it right? Am I doing my duty?"

He had pondered these questions long and prayerfully when Bertha entered the room. Stubner's letter was on the table before him. He handed it to Bertha, and as in silence she read the story of Mantz's martyrdom, forbodings of evil days yet to come poured in upon her like a flood, and laying the letter back upon the table she kissed her husband, but gave no expression to the thoughts by which she was so deeply moved.

"I think I can read your thoughts," said William, as he led Bertha to a seat and placed himself at her side. "You are thinking of some possible harm that may come to me in these troublous times. Is it not so?"

"How could it be otherwise?" replied Bertha. "It is true that as yet we have met with no serious opposition to our work here; but we have no guarantee of continued sufferance. Indeed we know that as in Zürich, so in Ulm, the civil authorities are hostile to our work, and sooner or later, we may be sure they will show what spirit dominates them."

"Stubner's letter has awakened far different thoughts in my mind," said William. "It had not occurred to

me that we are in any danger here. Indeed, when you came in I was pondering questions concerning our duty with reference to the brethren in Switzerland, who now more than ever need counsel and help. Is it right for us to remain here in comparative security, while our friends yonder, at the risk of their lives, are contending for the truth which we as well as they hold dear?"

Bertha was silent, but only for a moment. Then she replied:

"It was my heart, not my head, that prompted me to say what I did. You are right, William; you are always right. I have never attempted to draw you back from any call of duty. I never will, be the cost what it may. The truth is as dear to me as to you, and I am ready to make any needful sacrifice in order to maintain it."

"I know it, Bertha," added William. "It is of course possible that we shall find it to be in the line of duty to remain here; but if it should be otherwise, and there is need that we should return to Switzerland, I shall go with a stouter heart because of the noble words you have just spoken."

For a long time William and his wife were alone. At length the door opened and Edward entered. He had just come in with the baroness from an afternoon walk in the bracing wintry air, and his childlike prattle at once called away the thoughts of his father and mother from the serious problems which Stubner's letter had suggested. But it was only for a little while.

The tidings from Zürich were communicated to the baroness, and later in the evening, to members of the church at an evening service in a private house. As Hermann read Stubner's letter, Mantz's dying testimony, and the heroic manner in which he accepted martyrdom, touched the hearts of the members of that little company.

"It was a glorious death," said Hermann, as he folded the letter and placed it upon the table before him. "May we all have the spirit of the martyrs, which is the spirit of Christ."

No further tidings came from Zürich till one day in June, when Hermann, on returning to his home at the close of a busy afternoon, found a stranger awaiting him. Drawing from a side pocket a leather wallet, the man produced a letter from Stubner's wife informing him of the arrest and imprisonment of her husband on the charge of holding religious services in his house. There were no further particulars, and the messenger could add nothing to what the letter contained. But evidently here was an appeal for aid on the part of a sorrowing heart.

Bertha was in an adjoining room with Edward, who was amusing himself with some playthings on the floor. Hermann handed to her the letter. She read it hastily.

"I have been expecting something of the kind," she said. "You must go. I was reading in my New Testament to-day that we are to bear one another's

burdens, and so fulfill the law of Christ. You can be of assistance to the good wife if not to Stubner himself."

The next day was the Sabbath. It had been decided that Hermann should leave on the morrow for Zürich. This was therefore the last opportunity he would have for meeting with the brethren in Ulm for weeks at least. Indeed he could not escape the thought that he might never address them again. And this thought made the day to him one of peculiar sacredness. His prayers were marked by more than usual tenderness of spirit. The sermon was on "The Trial of our Faith," the text being 1 Peter 1 : 7 : "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." At the close of the sermon Hermann referred to the arrest and imprisonment of Stubner, the latest trial that had come to the little flock at Zürich, and announced his purpose to proceed thither at once, in order to give aid and comfort to the brethren there. "Pray for me," he said, "that my faith fail not, and that in all the experiences through which I shall pass I may be strong in the Lord and in the power of his might."

He then gave notice of a baptism that evening in the waters of the Danube, just outside of the walls of the city. At the appointed hour, and in such a way as not to attract attention, the little company proceeded

to the designated place. After a short service, which included a hymn, Scripture reading, and prayer, Hermann baptized three young men, whom within the past few weeks it had been his privilege to lead to Christ. Then all returned to the usual place of meeting in the city, where the Lord's Supper was administered. Graciously did the Lord reveal himself to this body of believers as they joined in this simple service. It was a sacred hour to all, and to no one more than to their leader as he faced a future all unknown. To petitions for his little flock and for his persecuted brethren he gave audible expression; but he had other petitions which were not for mortal ears —petitions for the loved ones of his household from whom he was so soon to be separated, petitions in his own behalf, prompted by a feeling of his need of the divine guidance in what he could not but regard as the crisis of his life.

As the people gathered around him at the close of the service, Hermann learned, as he had not before, how greatly he had endeared himself to the brethren in Ulm by his manifold labors among them. As they urged him to remain and continue his work, he said his answer must be the words of the Apostle Paul to the brethren at Cesarea, "What mean ye to weep and to break mine heart?" and he added, "I do not know what this call means, but I am confident that God does, and in his name and in his strength I cannot but go forward. Let us accept his will, and in the clear light

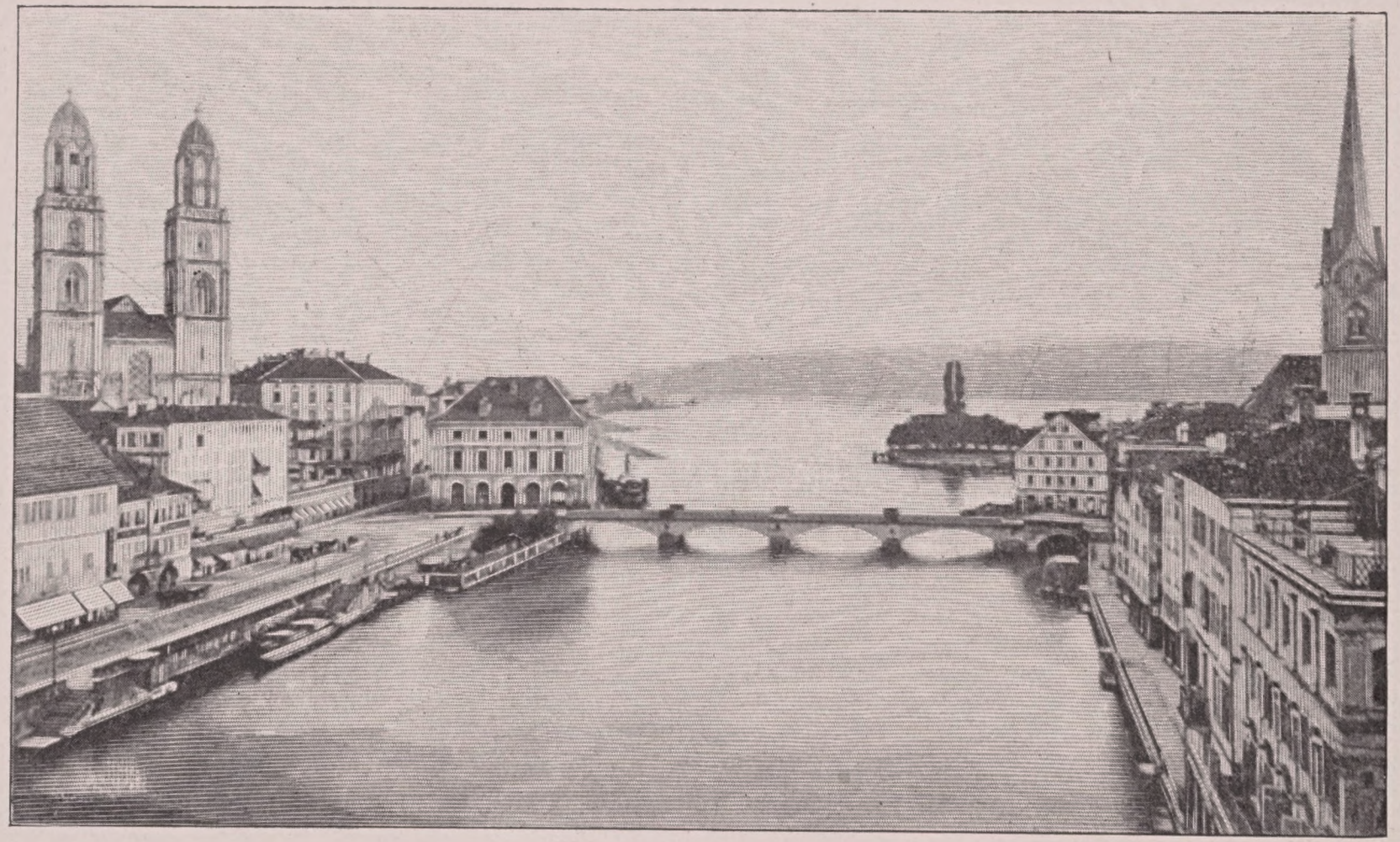
of the world to come, if not here, we may be sure we shall understand what in infinite wisdom is now unrevealed."

In the morning, at an early hour, Hermann's horse was brought to the door, and he set out at once for Zürich. Bertha showed a brave and steadfast heart to the last; but when she could no longer follow her husband with her eyes as he disappeared at a turn in the street, she sank back into a chair and gave herself up to unrestrained grief. Hurriedly leaving the window where he had watched his father's departure, Edward softly climbed up into his mother's lap. "I will stay with you, mamma," he said; and as he spoke he wiped away the tears upon his mother's cheeks, and kissed her again and again. Bertha folded the child to her breast, and looking down into his face she said, "Thank you, darling, for reminding me that I am not left comfortless." And as she spoke there came into her heart the memory of the words, "And a little child shall lead them."

CHAPTER XVII

ON THE HEIGHTS

WILLIAM HERMANN'S journey was an uneventful one, and at the close of the second day he found himself approaching Zürich. At one point in the road he caught a glimpse of the castle, which even now he regarded as his home, although its ancient walls no longer sheltered his loved ones; and a little later the towers of the great cathedral came into view. What memories of by-gone days crowded upon his mind! Scenes of his childhood again flitted before him—scenes in which no shadow rested upon his gladsome way; scenes also of his later days, bringing before him eventful periods in his history, some of which thrilled his heart with emotions of thankfulness and gratitude to God, while others, connected with Zwingli and his work, brought him back to the occasion of the journey that had led him hither. Under the influence of the thoughts thus awakened he drew in the reins he held in his hand, and as the horse stopped he poured out his soul in prayer for divine guidance and help. Then, with the words of a hymn upon his lips, he renewed his journey, and soon came to one of the gates of Zürich.



True to the End. Zürich and the Cathedral Towers. Page 174.

As the traveler passed through the gateway, and rode down the street into the city, he was met at length by a throng of people moving toward him. Turning into a side street to avoid the crowd, he halted in order to ascertain the meaning of this tumultuous movement. A glance revealed the fact that some fellows of the baser sort, following a guard with a prisoner in charge, were filling the air with their derisive taunts. The prisoner gave no heed to the abuse of the rabble. His manly face was directed forward and upward, and as he came near, Hermann saw that the prisoner was Stubner, who evidently was on his way from the council hall to the Wellenberg, which was not far distant.

"He has had his trial," said Hermann, to himself, "and these noisy shouts are only the echo of the sentence that has been pronounced."

He made no inquiries, however, but when the crowd had passed he continued his way, and soon came to Stubner's house. A servant at the gate recognized him as he dismounted.

"Is Frau Stubner at home?"

"She is, sir," replied the servant. "She returned only a few moments ago. Walk in. I will take care of your horse."

Opening the gate Hermann passed along the garden walk to the house. The door was open, and Frau Stubner was in the hall. As she heard footsteps approaching she turned, and with a look of surprise she

hastened to the door with extended hand, as she exclaimed in a subdued tone :

"They have just taken him to prison."

"I know it," said Hermann. "I saw him on his way thither as I entered the city. He did not see me, nor did I deem it wise to attract his attention in any way ; but I know now how one looks who counts it a privilege to suffer in his Master's cause."

"It was so throughout the trial," added Frau Stubner. "I have just come from the council hall where the trial was held. I was not allowed to see my husband after his arrest, and only by a noteworthy chance, as it were, did I learn that the trial was to take place this afternoon. I went to the council hall a little before the appointed hour. None of the officials would give me any information concerning the trial, and I was about to return to my home thinking I had been misinformed, when there was a sound of footsteps upon the staircase, and a guard conducting a prisoner appeared. It was my husband. I had a moment's conversation with him at the head of the stairs. 'Be brave,' he said ; 'you cannot help me so much in any other way.' The guard would not allow him to linger longer, and he was taken at once into the council hall. I followed with others who had crowded up the staircase behind the guard. Soon the members of the council came in, also Zwingli, Myconius, Leo Jud, and other Zürich pastors, and the trial began.

"But I must not keep you standing here in the hall

any longer," added Frau Stubner. "You have had a long, wearisome journey, and need rest and refreshment;" and she led the way to a cosy sitting room which opened into the hall. "Supper will soon be ready," she continued, "and I will finish my story then."

At the supper table Hermann listened with the deepest interest to Frau Stubner's narration of what happened during the trial. "The accusation," she said, "was a somewhat lengthy one, but in substance it amounted to this, that Stubner had denied the authority of the magistrates." Referring to the witnesses who were brought forward to substantiate this charge, Frau Stubner asked:

"Do you remember young Walther, who was accustomed to attend our meetings?"

"Very well," replied Hermann. "He was almost always present, and manifested an enthusiastic interest in all our work."

"Yes," said Frau Stubner, "but though with us, he was not of us, it appears. He was in the employ of the council, and attended our meetings for the purpose of obtaining information concerning the brethren. In his testimony, which was not unlike that of some of the other witnesses, he recalled a remark of my husband concerning the execution of Mantz, which, as he gave it, was a denial of the authority of the magistrates. 'It is enough,' exclaimed the burgomaster; 'we waste our time in prolonging this hearing.' My

husband was at once upon his feet. 'It is not enough,' he said. 'The authority of the magistrates I have never denied. What I said had reference to the rightfulness of the execution of Mantz. The office of the civil magistrate I respect. The Scriptures enjoin obedience to the powers that be, which are ordained of God.'

"The burgomaster made no reply," added Frau Stubner; "but while my husband was speaking he ordered the guards to have the hall cleared, and the members of the council were left alone. When the doors of the hall were reopened, the burgomaster announced the decision of the council. 'The prisoner,' he said, 'is guilty, and it is ordered that he be remanded to the Wellenberg, and kept on bread and water two months.'"

"But what said Zwingli to all this?" asked Hermann. "Had he no part in the proceedings?"

"None whatever," replied Frau Stubner. "He appeared ill at ease, and remained silent throughout, as did the other preachers also."

"I do not understand it," exclaimed her guest. "How could these men thus stifle their sense of justice?"

"No one can tell," said she. "I was indignant when I heard the sentence pronounced. There is not in Zürich a citizen whose regard for law, and the officers of the law, exceeds that of my husband. I endeavored to have an interview with the burgomaster

and Zwingli, but both had left the hall before I could reach them, the crowd was so great."

It was evident that nothing could be done in Stubner's behalf, at least for the present. After the lapse of several weeks an appeal to the council, skillfully framed and based on the prisoner's previous good record, might possibly secure his release. Hermann said he would consult with some of the Zürich brethren as to the course that should be pursued.

The opportunity for such a consultation, however, did not occur. Late in the evening a stranger was announced. Evidently he was unaware of Stubner's trial and imprisonment, as he asked for him. Frau Stubner met the stranger in the hall, and learned that he was a member of the Hinwyl Church, and had just reached the city. "The magistrates in the Grüningen district," he said, "had received instructions from the Zürich Council to exercise increased activity in their work of extirpating the Baptists, with the added warning that if they proved unfaithful to these instructions, they themselves would be punished."

A wild hunt had followed. Many of the members of the Hinwyl Church had fled to a fastness in the mountains, where they were besieged by a band of officials under the leadership of George Berger, the bailiff of the Grüningen district. The brethren were in need of assistance, for while on account of their position they could at present defend themselves successfully, the number of their opponents was constantly

increasing, and they would at length be able to surround them and so cut off their supplies.

"At the request of the brethren, accordingly," added the stranger, "I have made my way to Zürich in the hope that help may be secured. My name is Max Bosshart."

Frau Stubner, who a few months before had consulted with her husband concerning the work in the Grüningen district, recognized in Bosshart one of the Hinwyl brethren; and leading the way into the sitting room she introduced him to Hermann.

"There is no need of an introduction," said Hermann. "Bosshart must remember me. I certainly remember him."

"This is an agreeable surprise," added Bosshart, as he grasped Hermann's hand, warmly. "You were in Ulm when I last heard concerning you."

Briefly Hermann narrated to Bosshart the facts connected with his visit to Zürich, and then he asked:

"But what brings you here at this time?"

Bosshart repeated the statement he had made to Frau Stubner concerning the Hinwyl brethren, and his hearer's interest was at once enlisted.

"I can do little, possibly nothing, in Stubner's behalf," he said. "I do not know that I can do anything for the relief of the Hinwyl brethren. But I am here for service. Let us consider the matter."

One of the Zürich brethren was summoned, and after full consideration of all the facts, Hermann and

Bosshart decided to make their way at once to Wytikon and Zollikon and consult with the brethren there. A sleepy watchman at the city gate gave them only a hasty glance as in the early morning they rode out of Zürich and took the road to Wytikon. There and at Zollikon it was necessary only to state the facts with reference to the situation of the members of the Hinwyl Church to secure prompt responses to the call for aid, and a score and more of hardy mountaineers were ready to be led at once to the relief of their oppressed brethren.

Hans Hottinger, of Wytikon, was made their leader. Max Bosshart acted as guide. On foot, and by a route little frequented, the members of the party made their way to a narrow valley not far from the position occupied by their brethren. It was soon ascertained from some of the shepherds of the valley that Berger had not yet attempted an assault upon the fortress to which the Hinwyl brethren had retreated, but had contented himself with strengthening his force for an overwhelming blow. The way to the heights, therefore, was still open, and guided by Bosshart the column securely threaded its way through ravines, across mountain torrents, and along the sides of steep precipices, until at length the summit was reached. As the brethren hastened forward to meet Hottinger and his men, a shout of joy burst from their lips, and all joined in a hymn of thanksgiving and praise.

Berger, however, did not need to ask the meaning

of this outburst upon the heights. By one of the shepherds he had already been informed concerning the reinforcement of the brethren, and he knew that further delay would give them added opportunity for making themselves even more secure. Accordingly he decided to defer his attack no longer, and his men were ordered to advance. The movement was at once discovered. On the heights all possible preparations for the defense had been made. Large stones in great number had been collected and placed in such a way that they could be rolled down the mountain sides with the most destructive effect. In other ways, also, those holding the heights were abundantly able to maintain their position against a much larger force than Berger had at his command.

"Let nothing be done until we have given our opponents ample warning," said Hermann to his brethren as they were making their final preparations for resisting the impending attack; and he offered to hold a parley with Berger to induce him if possible to withdraw, and so spare the lives of his men. The offer was accepted and Hermann made his way down the mountain to a point from which he could easily address the bailiff.

As Berger, leading his men up the steep acclivity, came within hailing distance, Hermann ordered the bailiff to halt. In firm but not defiant tones he said:

"These men on the heights above have violated no law of our beloved fatherland, and they only ask that

they be allowed to serve God according to the dictates of their own consciences. You have driven them from their homes. You have compelled them either to yield their most sacred rights or to violate their most sacred obligations. They will do neither. As one who loves his country and wishes well to all his fellow countrymen, I beg you for your own sake and the sake of your men to advance no farther."

"We have no words with rebels," thundered Berger, and he gave orders for his men to advance. Hermann had scarcely turned to retrace his steps to the heights above, when a stone thrown by a sling in the hands of one of Berger's men struck him upon the head and he fell upon his side, while another of the same party who unseen had reached a point not far away, rushed forward and pierced him with his spear. Hottinger, and several of his associates who saw Hermann fall, sprang down the steep slope of the mountain to his side. The spearsman meanwhile, however, had made good his escape; and lifting the body of Hermann they hurriedly but tenderly bore him back to their lines.

Berger and his men also hurriedly followed, but as they approached the summit down upon them thundered volley after volley of stones, rendering farther advance impossible. Some were able to find shelter behind a favoring boulder here and there, but to others there was no escape from these destructive missiles, and the wounded and the dying filled the air with their

cries. Berger, who was uninjured, saw that further efforts would be fruitless and gave orders to retreat.

Meanwhile, at the summit of the mountain, William Hermann's life-blood was fast ebbing away. Hottinger and others gathered around him, eager to render any assistance possible. Taking from his pocket his New Testament, the dying man wrote upon the fly-leaf a brief note to Bertha.

"Take it to my wife in Ulm," he said, as he handed the book to Hottinger. "I have not strength to write all that I would like to say. You can tell her how the end came and that my last thoughts were of her and Edward and my mother and the dear people in Ulm, whom it was my privilege to serve in the gospel. The Lord bless them all abundantly! The Lord bless my dear fatherland!"

He could say no more. His eyes rested lovingly upon his friends around him for a brief space after he had ceased to speak, and then they were gently closed in death as when one sleeps when the day is over.

Berger's wounded, deserted by their comrades, received such attention as Hottinger and his associates could give, and were then left with their dead, in the care of the shepherds in the valley below.

There William Hermann was hurriedly buried, and then those who had laid him to rest made their way to remoter mountain fastnesses and later to Moravia, where, as they had learned, an asylum had been found for those who as exiles sought religious freedom.

CHAPTER XVIII

CAST DOWN BUT NOT DESTROYED

HOTTINGER made his way to Ulm by a somewhat unusual route in order that he might not fall into the hands of the Zürich authorities. Everywhere, however, he found brethren who rendered him all possible assistance. He was equally fortunate on his arrival in Ulm, for as he entered the city one of the brethren there, of whom he inquired the way, conducted him to Hermann's house.

When he reached the house, however, Bertha was not at home. A sick mother in the neighborhood had awakened her sympathy and aid, and she had spent the afternoon at her bedside. But at length she returned, and Hottinger, in words which he afterward said were given to him in that hour, made known to her the sad tidings which he brought. Sinking into a chair in an agony of grief as if a sword had pierced her heart, she bowed her head in silence and covered her face with her hands. But it was only for a little while.

"Excuse me," she said, as at length she raised her head, "the blow is not an unexpected one; but it is none the less keenly felt on that account."

"You will recognize this," said Hottinger, as he

took from his pocket the Greek Testament. "Your husband wished me to place it in your hands," and he called her attention to the note which it contained.

As she took the familiar volume her voice faltered as she said, "I cannot now sufficiently thank you for this service. I must leave you for a little while. Later I shall wish to have added particulars. The brethren, I am sure, will wish to see you," and she directed Hottinger to the house of a neighbor, a dear friend of her husband and a member of the Ulm Church.

To him Hottinger told the story of Hermann's death, and the sad news was soon carried to all the brethren in the city. A meeting was at once called, and to the place where the members of the church were wont to assemble, and where Hermann so often had led their devotions, they hurriedly made their way. It was a tearful assembly. In little groups the members of the church talked with each other, sorrowing most of all that they should see the face of their beloved pastor no more. The meeting at length was opened with the reading of an appropriate selection of Scripture and prayer. Then Hottinger narrated the circumstances attending Hermann's death. As he closed, one of the officers of the church, William Grossman, arose:

"In an hour like this," he said, "I am comforted only by my unshaken faith in the sovereignty of God. As we think of the greatness of our loss, and cry out, 'All thy waves and thy billows are gone over me,' we

ask with faltering tones 'Why?' and there is no answer. Hermann had lifted the cause in Ulm to a place it had not reached before. Indeed his noble qualities of mind and heart had secured for him the esteem and confidence of many outside of our circle who honored him for his work's sake. It would seem as if such a man could not be spared in these days when the work is so great and the workers are so few. But God still sits upon the throne of the universe. All events are in his plan. Our times even are in his hand. And so I rest, and let us all rest, in the sovereignty of God."

The right note had been struck. Others followed in the same line of thought, and the meeting closed with a hymn of praise written by John Leopold, a preacher in Augsburg, who later sealed his confession of faith with his blood:

My God, thee will I praise
  When my last hour shall come,
And then my voice I'll raise
  Within the heavenly home.
O Lord, most merciful and kind,
  Now strengthen my weak faith,
And give me peace of mind.

To thee in very deed
  My spirit I commend;
Help me in all my need,
  And let me ne'er offend.
Give to my flesh thy strength,
  That I with thee may stand
A conqueror at length.

On his return from the meeting Hottinger found Bertha awaiting him. She had not expected to see him again until the morrow, but the baroness to whom in her distress she had gone with the sad tidings—the little Edward was not yet old enough to understand his loss—was desirous of learning as soon and as fully as possible the circumstances attending her son's death, and she now joined Bertha and Hottinger, while the latter, in answer to questions, communicated the various facts which he had obtained as an eye-witness.

On the following day Hottinger set out on his return to Switzerland. At a meeting of the brethren in Wytikon, not long after his arrival, he was arrested, taken to Zürich and thrown into prison, where he at length contracted a fever and died.

Bertha continued to make Ulm her home. There more than anywhere else, for a while at least, she could have the consciousness of the influence of her husband's life as she devoted herself to the Christian work in which she had become so deeply interested. It was her hope too, that Edward would one day take his father's place in the great movement in which Hermann had laid down his life, and for the present she could direct his studies there as well as in most places.

But meanwhile the hand of the persecutor was not stayed. Again and again were the brethren called to mourn the loss of a trusted leader, until at length all of those who had been conspicuous in the movement had died or been put to death.

May 21, 1527, only a little while before Hermann's death, Michael Sattler, at Rottenburg on the Neckar, was subjected to cruel torture and then burned. One of his hymns had the ring of the true martyr spirit:

If one illtreat you for my sake,
And daily you to shame awake,
Be joyful, your reward is nigh,
Prepared for you in heaven on high.

Of such a man fear not the will,
The body only he can kill;
A faithful God the rather fear,
Who can condemn to darkness drear.

O Christ, help thou thy little flock,
Who faithful follow thee, their Rock.
By thine own death redeem each one,
And crown the work that thou hast done.

Near the close of 1527 Hubmeier was arrested and delivered into the hands of Austria. During his imprisonment in a castle in Vienna, Dr. Faber and others endeavored to persuade him to return to the Roman Catholic Church. But he was immovable and at length he was condemned to death. He was burned at the stake March 10, 1528, and three days later his faithful wife, who had accompanied him to Vienna, was taken to the bridge over the Danube and thrown into the river with a heavy stone attached to her neck.

Jacob Falk and Henry Riemer who had aided in the work in the Grüningen District and would not

give the names of those whom they had baptized, were drowned at Zürich by order of the council, Sept. 5, 1528.

Ludwig Hetzer, who had been associated with John Denck in the translation of the Scriptures, was beheaded at Constance, Feb. 5, 1529. "A more noble or more manful death," wrote John Zwick, the Zwinglian pastor, "was never seen in Constance. . . We were all with him to the end, and may the Almighty, the eternal God, grant to me and to the servants of his word, like mercy in the day when he shall call us home."

George Blaurock was in the canton of Appenzell early in 1529. April 16 the council addressed a letter to the Council of Zürich, requesting information concerning him. Not long after, it is supposed, he was banished from the canton and burned at the stake at Clausen in the Tyrol, exemplifying the truth of one of the stanzas of a hymn of his own in which he says, "Blessed are those in all tribulation who cling to Christ to the end." And he adds,

> As he himself our sufferings bore
> When hanging on the accursed tree,
> So there is suffering still in store,
> Oh pious heart, for you and me.

In the following year Wolfgang Ulimann, who had united his fortunes with the Baptists of Moravia, returned to his native land in order to induce his perse-

cuted countrymen to leave their mountain homes and to make them new homes in a land of religious liberty. He was successful, and was returning to Moravia with a company of the brethren when he was arrested by the cantonal authorities and afterward beheaded.

Notwithstanding the loss of its leaders, the Anabaptist movement was not a failure even in Switzerland, but achieved important results. In Germany, aside from the Münster affair, whose excesses the brethren everywhere condemned, it gave expression to the religious consciousness of its members, advocated the principles of civil and religious liberty, and extending into Holland, at length reached England and later the English colonies in the New World.

Bertha remained in Ulm until 1540. Meanwhile the baroness had died, and as Bertha was considering what she should do to give Edward better advantages for securing an education than were open to him in Ulm, she received a visit from one of her brothers, now living in Holland, who gave her an interesting account of the work of Menno Simons and the spread of Anabaptist principles throughout the Low Countries. He himself had become a disciple of Menno, and he urged his sister to return to Holland with him. This she did, and her son, having at length received the best training the Dutch schools afforded, became pastor of a Mennonite church.

In 1567, when Philip II. of Spain sent the infamous Alva into the Low Countries, Edward and his mother,

with thousands of refugees, made their way to England. There, after his mother's death, Edward married, and his descendants were among those who in the early part of the following century made their way with Browne and others to Holland, members of the Pilgrim band who, after eleven years of training in a land of liberty, crossed the ocean in the "Mayflower," "full of charity, kindliness, and toleration, their minds broadened by experience in a land where religion was free for all men."

THE END