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## OLD TRUTHS FOR A NEW AGE.\*

### I.

*Heb. 13, 8:* "Jesus Christ the same yesterday, and to-day, and forever."

IN CHRIST, OUR ETERNAL HIGH PRIEST, DEARLY BELOVED FRIENDS:—

A deluge of wrath and terror has swept over the earth these last four years and has left in its wake a terrible mass of wreckage and ruin. Thrones and dynasties have been toppled over, and the very foundations of society shattered. Confusion, anguish, and despair have taken possession of vast numbers of souls. We now see fulfilled the prophecy of Christ regarding the latter days: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." As a result, the cry for reconstruction is heard all over the world, reconstruction of all the things and institutions that determine man's relations to his fellow-men and the relations of nations towards nations. More significant still, reconstruction is called for in the relation of man towards his Maker. The religions of the past, Christianity included, we are told, have utterly failed to achieve their purpose and their promise, and are now things of the past. A new religion is needed.

Thus is the gauntlet thrown down to all who are determined to cling to the old Christ and His Gospel. The charge and the challenge must be met. Are we prepared to do so? We are. And our answer to both, the charge and the challenge, is made in the words of our text:—

*"JESUS CHRIST THE SAME YESTERDAY, AND TO-DAY, AND FOREVER."*

Calmly and boldly we declare the old Christ and the old Gospel of Christ efficient and sufficient for the true purposes of religion and the high and glorious purpose of God's Church on earth until the end of time.

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\* A series of addresses delivered during the first week in Lent at the Lutheran Noonday Services at the American Theater, St. Louis, Mo.

## LUTHER AND ZWINGLI. A PARALLEL AND A CONTRAST.

### 22.

Into the period of his first pastorate falls also Zwingli's service as chaplain to the Glarean contingent in the Swiss army, and the visits to Italy which this service necessitated. He went with the troops to discharge his pastoral duties, the soldiers whom he was to serve being his parishioners. Swiss parish priests were expected to render this service. It is likely that Zwingli participated in three campaigns, in 1512, 1513, and 1515. Some doubt has been raised as to his being with the Swiss troops in 1512, but the fact of his being with them in 1513 and 1515 is fully established by Zwingli's own testimony. These campaigns were all caused by that mad dream which had possessed the French kings to get possession of the Duchy of Milan and of the Kingdom of Naples. They were opposed by the King of Spain, the Emperor Maximilian, and chiefly by Pope Julius II, who made use of his "Holy League" for the purpose of checking French aggression, and at the same time sought to impress the Italians as their political "liberators," who would help them to set up democratic governments. The Pope's army was largely recruited from the Swiss. The French arms, on April 11, 1512, gained the Pyrrhan victory of Ravenna, which weakened them to such an extent that they had to abandon the prize for which they were contending — the Milanese territory — and by the end of June, 1512, had been forced back beyond the Alps into France. They came back the next year, but after a few initial successes were defeated in the battle of Novara, June 6, 1513, and again hurled back to their own country. This defeat was due entirely to Swiss valor.

Pope Julius II had died unexpectedly at Rome, February 21, 1513, and just as unexpectedly Louis XIII, of France, the other chief combatant, passed away on New Year's Day, 1515, while preparations were already going on for the third

campaign. The young French king, Francis I, destined to play an important part in the Reformation, took up the policy of his predecessor, and in the fall of 1515 pushed into Italy. His agents had been busy in the mean time to win the Swiss away from their allegiance to the Pope, but, thanks to the efforts of Zwingli and Cardinal Schinner, had met with only partial success. In the Swiss camp at Monza, near Milan, Zwingli preached a sermon on the Feast of the Nativity of the Virgin, September 8, in which he attacked the Swiss bribe-takers as plotters against the Pope. The fundamental idea in this sermon is that war assumes to Christians a peculiar aspect when the Pope is engaged in it. Whatever the Pope does he does as the Head of the Church. This implied that in any cause with which the Pope has become identified being on the side hostile to the Pope, or even failing to support the Pope, is a sin. "It was one thing to help the Pope, and quite a different thing for mere money to fight against the Head of the Church." (Jackson, p. 76.)

A week later, September 14 and 15, the disastrous battle of Melegnano (Marignano) was fought, in which the French king gained the greatest victory in his entire reign. It broke forever the prestige of the Swiss mercenaries, and eliminated an important factor with which the intriguing monarchs of the day had had to reckon. Bayard, the *chevalier sans peur et sans reproche*, covered himself with glory in this battle. From ten to twelve thousand Swiss remained on the field; the remainder were pursued to Milan, and made their way back into Switzerland as best they could. The men from the cantons of Uri and Unterwalden had been the fiercest in the attack and suffered the heaviest losses. These were the most faithful Catholic cantons in Switzerland. On this occasion they had acted in accord with Zwingli's preaching; a few years later they were Zwingli's strongest opponents, and fifteen years later they slew Zwingli on the field of Kappeln.

Guizot relates a curious anecdote of the effect of the battle of Melegnano on the new Pope, Leo X. "When he knew that

a battle was on the eve of being fought between the French and the Swiss, he could not conceal his anxiety and his desire that the Swiss might be victorious. The Venetian ambassador at Rome, Marino Giorgi, whose feelings were quite the other way, took, in his diplomatic capacity, a malicious pleasure in disquieting him. ‘Holy Father,’ said he, ‘the most Christian king [of France] is there in person with the most warlike and best appointed of armies; the Swiss are afoot [have no cavalry] and ill armed, and I am doubtful of their gaining the day.’ ‘But the Swiss are valiant soldiers, are they not?’ said the Pope. ‘Were it not better, Holy Father,’ rejoined the ambassador, ‘that they should show their valor against the infidel?’ When the news of the battle arrived, the ambassador, in grand array, repaired to the Pope’s; and the people who saw him passing by in such state said, ‘The news is certainly true.’ On reaching the Pope’s apartment, the ambassador met the chamberlain, who told him that the Holy Father was still asleep. ‘Wake him,’ said he; but the other refused. ‘Do as I tell you,’ insisted the ambassador. The chamberlain went in; and the Pope, only half dressed, soon sallied from his room. ‘Holy Father,’ said the Venetian, ‘your Holiness yesterday gave me some bad news which was false; to-day I have to give you some good news which is true—the Swiss are beaten.’ The Pope read the letters brought by the ambassador and some other letters also. ‘What will come of it, for us and for you?’ asked the Pope. ‘For us,’ was the answer, ‘nothing but good, since we are with the most Christian king; and your Holiness will not have aught of evil to suffer.’ ‘Sir ambassador,’ rejoined the Pope, ‘we will see what the most Christian king will do; we will place ourselves in his hands, demanding mercy of him.’ ‘Holy Father, your Holiness will not come to the least harm, any more than the Holy See. Is not the most Christian king the Church’s own son?’ And in the account given of this interview to the Senate of Venice the ambassador added, ‘The Holy Father is a good sort of man, a man of great liberality and of a happy disposition; but he would not like the idea of having to give himself much trouble.’”

The manner in which the Pope adjusted himself promptly to the new political state of affairs, Guizot describes thus: "Leo X made up his mind without much trouble to accept accomplished facts. When he had been elected Pope, he had said to his brother, Julian de' Medici, 'Enjoy we the papacy, since God hath given it us' (*Godiamosci il papato, poiche Dio ci l' ha dato*). He appeared to have no further thought than how to pluck from the event the advantages he could discover in it. His allies all set him an example of resignation. On the 15th of September, the day after the battle, the Swiss took the road back to their mountains. Francis I entered Milan in triumph. Maximilian Sforza [the Duke of Milan] took refuge in the castle, and twenty days afterwards, on the 4th of October, surrendered, consenting to retire to France with a pension of thirty thousand crowns, and the promise of being recommended for a cardinal's hat, and almost consoled for his downfall 'by the pleasure of being delivered from the insolence of the Swiss, the exactions of the Emperor Maximilian, and the rascalities of the Spaniards.' . . . Francis I regained possession of all Milaness, adding thereto, with the Pope's consent, the duchies of Parma and Piacenza, which had been detached from it in 1512. Two treaties, one of November 7, 1515, and the other of November 29, 1516, reestablished not only peace, but perpetual alliance between the king of France and the thirteen Swiss cantons, with stipulated conditions in detail." (*History of France*, III, 14 f.)

Thus ended the campaign in which Zwingli had made it a matter of conscience to the Swiss to side with the Pope. It led to an important change in Zwingli's views of the sacred claims of the Pope on the service of members of the Church in times of war: he "came to see that papal gold was just as corrupting as secular, and further, that the Pope as a warrior was not a whit different from other princes; indeed, was as faithless as any one else." (Jackson.) His opposition to the Swiss mercenary traffic after these campaigns became consistent, and his rejection of it sweeping. However, in denouncing the traffic

before his parishioners at Glarus, among whom there were some influential persons, who, as pensioners, were financially interested in the practise, the young priest made use both of moral arguments and patriotic reflections. He described not only the deterioration in character which is involved in fighting merely for money, and charged the dealers in this traffic with selling the souls of men, but he also denounced them as "un-Swiss."

### 23.

Another incident occurred during these campaigns which tended towards Zwingli's emancipation from Rome: like Luther on his journey through Italy Zwingli discovered that the Roman liturgy was not the same in all places, and had not been the same at all times, as he had been told. He compared the mass-books and service-books in and about Milan with those he had used in Switzerland, and found the difference between the old Ambrosian and the later Gregorian forms of service. Associating this discovery with the other which we noted before, *viz.*, that at Mollis, in his parish, communion in both kinds had at one time been administered to infants, Zwingli's belief in the boasted stability and permanency of Roman teaching and worship was beginning to weaken.

The most powerful liberating influence exerted on Zwingli during his Glarean pastorate, however, came through his friendship with Erasmus, for whom he conceived an admiration bordering on veneration. For, making due allowance for the habitual exaggerations and the ludicrous Chinese politeness which characterize the literary intercourse of the Humanists, there is in the deference which Zwingli shows to Erasmus a ring of genuine sincerity which reveals the magic influence which the brilliant genius of the sage of Rotterdam had begun to exercise over Zwingli. On April 29, 1515, Zwingli writes Erasmus from Glarus:—

"To Erasmus of Rotterdam, great philosopher and theologian, Huldreich Zwingli sends greeting:

"When I am about to write to you, Dr. Erasmus, best of men, I am on the one hand frightened by the luster of your

learning, which demands a world larger than the one we see; and on the other hand I am invited by that well-known gentleness of yours which you manifested to me when in the early spring I came to Basel to see you; for it was an unusual proof of kindness that you did not despise a man who is a mere infant, an unknown smatterer. But you have granted this to the Swiss blood (which, I perceive, is not so greatly displeasing to you); you have granted it to Henry Glarean,<sup>1)</sup> whom, I see, you have taken into intimacy with yourself.

"You may have wondered greatly that I did not remain at home, since (when I got to Basel) I did not even seek the solution of some most difficult questions (as your own vain talkers are wont to do from you). But when you discover by reflection that what I looked for in you was that far-famed efficiency of yours, you will cease to wonder. For, by Hercules, I admire boldly and even shamelessly this which you have in perfection, together with a friendliness of manner and pleasantness of life, so that when I read your writings I seem to hear you speaking and to see you, with that finely proportioned little body of yours, gesticulating with elegance. For without boasting you are so much beloved by me that I cannot sleep without first holding converse with you.<sup>2)</sup>

"But why am I wearying your most learned ears with these uncouth sounds? For I am not ignorant that jackdaws should eat from the ground. Well, that you may know how far it was from being the fact that I was sorry for the journey that I made to see you (as did those Spaniards and Frenchmen, who, as the divine Jerome says, once went to Rome to see Livy), I think that I have made a great name for myself and make my boast in nothing else than this, that I have seen Erasmus—the man who has deserved most highly of letters and the secret things of Sacred Scripture, and who so burns with love to God and men that he thinks that whatever is done for the cause of good letters

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1) Henry Loriti, of Glarus, Zwingli's townsman.

2) Zwingli made it a habit to read a little in Erasmus's writings before retiring.

is done for himself. All good men ought to pray that God will preserve him in safety to the end that sacred literature freed by him from barbarism and sophistry may increase to a more perfect age, and that the tender shoots bereaved of their great father may not be left without protection and care.

"But now, to bring this tragedy to a close, I, in return for all those kindnesses which you have shown me; have given you what Aeschines gave to Socrates — though not an equal value — myself. But you do not receive this gift which is not worthy of you! I will add, more than the Corinthians did when scorned by Alexander — that I not only will give it to no other, but never have done so. If you do not accept it even thus, it will be sufficient to have been repelled by you. For nothing will more contribute to the correction of one's life than to have displeased such men. So whether you are willing or unwilling, you will, I hope, restore me in improved condition to myself. Finally, when you have used your possession in whatsoever manner is pleasing to you, farewell."

Erasmus's reply to this letter, undated as usual, was as follows:—

"Erasmus of Rotterdam to Huldreich Zwingli at Glarus, a philosopher and theologian most learned, a friend beloved as a brother: Greeting.

"The fact that you are so well disposed towards me has been a very great delight to me, as is your letter, equally sprightly and learned. If I respond in short measure to this last, you must not lay it up against me. For by these labors, which seem to me as though they would never be finished, I am often compelled to be less kind than I would be to those to whom I least wish to be so; but to myself I am by far the most unkind, draining the resources of my intellect, which not even a quintessence may restore. That the results of my lucubrations are approved by you, so approved a man, greatly rejoices me, and they are on this account less displeasing to me.

"I congratulate the Swiss, whose genius I particularly admire, upon the fact that you and men like you will embellish

and ennable them by your most excellent pursuits and customs, with Glareanus<sup>3)</sup> as leader and standard-bearer, who is not less pleasing to me on account of his marked and varied condition than on account of his singular purity and integrity of life—a man, too, entirely devoted to yourself.

“It is my intention to revisit Brabant immediately after the Feast of Pentecost; at least so things are tending. But I do not willingly tear myself away from these regions.

“Be careful, my Huldreich, to use the pen now and then, which is the best master of speech. I see that Minerva is favorable if the training is maintained. I have written this at dinner, at the request of Glareanus, to whom I can deny nothing, no, not even if he should tell me to dance stark naked! Farewell. From Basel.”<sup>4)</sup>

In 1523 (January 19) Zwingli confessed to the Senate of Zurich that it was through Erasmus that he had found the Savior. “Eight or nine years ago I read a consolatory poem on the Lord Jesus, written by the profoundly learned Erasmus of Rotterdam,<sup>5)</sup> in which, with many very beautiful words, Jesus complains that men did not seek all good in Him, so that He might be to them a fountain of all good, a Savior, comfort, and treasure of the soul. So I reflected: Well, if it is really so, why, then, should we seek help of any creature? And although I found other hymns or songs by the same Erasmus on St. Anna, St. Michael, and others, in which he calls upon the saints of whom he wrote as intercessors, still this fact could not deprive me of the knowledge that Christ was the only treasure of our poor souls; but I began to examine the Biblical and patriotic writings to find out if I could learn from them concerning the intercession of saints. To be brief, I have not found it all in

3) Both Glareanus and Erasmus later turned away from Zwingli when he renounced Rome.

4) VII. 10. 12. Transl. by Jackson.

5) Jackson points out that this is the *Expostulatio Jesu cum homine suapte culpa percunte* in Vol. V, cols. 1319 f., of the Leyden ed. of Erasmus’s Works.

the Bible; in some of the Fathers I have found it, in others not.”<sup>6)</sup>

About this time, too, Zwingli instituted a change of method in his Bible-study, which he relates in the treatise on the Word of God which he dedicated to the nuns at Oedensee, September 6, 1522. “In my younger days I was as much devoted to worldly knowledge as any of my age, and when seven or eight years ago I gave myself up to the study of the Bible, I was completely under the power of the jarring philosophy and theology. But led by the Scriptures and the Word of God, I was forced to the conclusion: you must leave them all alone, and learn the meaning of the Word out of the Word itself. So I asked God to give me His light, and then the Scriptures began to be much more intelligible when I read them themselves alone than when I read much commentary and exposition of them. Do you not see that was a sign that God was leading me? For I never could have come to such a conclusion by my own small understanding.”<sup>7)</sup> This study of the Scriptures was made considerably more fruitful to Zwingli, because he had begun the study of Greek in 1513.<sup>8)</sup> In a letter to Vadian, February 23, he says: “I am applying my ignorant self to the study of Greek and Latin. I do not know who has stirred me up to the study of Greek unless it is God; I do not do it on account of glory, for which I do not look, but solely for the sake of Sacred Literature.” A later remark, too, refers to this period: Zwingli asserts that he took up the study of Greek in order that he might “learn the teaching of Christ from the original sources.” His whole Greek training was that of an autodidact: he studied Greek “from lexicons and translations”; it is not known that he ever had a teacher.<sup>9)</sup>

6) In his *Uslegen*, I, 298.

7) I, 79.

8) There is an indication, indeed, that as early as 1510 Zwingli was contemplating the study of Greek; for in that year there was correspondence between him and Glarean at Basel about the *Erotemata* of Emanuel Chrysoloras, — Zwingli calls it the *Isagogē*, — the common Greek text-book of the times; but the military campaigns intervening, Zwingli does not seem to have pushed this study greatly.

9) VII, 2. 9. 18. 51. 52. I, 254. Jackson, p. 81 f.

## 24.

Zwingli's pastorate at Glarus terminated in October, 1516, really six months sooner; for already on April 2 he had signed articles of agreement which removed him to his new charge at Einsiedeln. His reasons for removal appear complicated. He was well liked by his congregation at Glarus. As pastoral care was then understood, he had been faithful. His lively temperament, jovial spirit, and acts of generosity had endeared him to the people and won him not a few friends, whose attachment to him lasted to the end of his life. He himself cherished loving reminiscences of the scene of his first pastoral labors long after he had removed thence. Six years later he dedicated his first great reformatory writing, the *Exposition of the Articles of the First Disputation before the Council of Zurich*, to his former parishioners of Glarus. He says that he is doing this in order to show that he is mindful of the faithful allegiance which they had exhibited and the honor in which they had held him.<sup>10)</sup> The congregation was truly proud of their pastor: his ardent Swiss patriotism had endeared him to the masses, and the fame which he had gathered as an eloquent speaker and a public-spirited citizen had reflected glory on their community. "What could possibly have happened more saddening for our Glarus than to be deprived of so great a man," exclaims Peter Tschudy in honest grief.<sup>11)</sup> The congregation was loath to believe that Zwingli was really leaving them forever. Strange, to our modern view, as had been the method by which he had purchased this charge from Goeldli at an expense of one hundred gulden, the manner in which he quitted it was just as extraordinary. The congregation refused to dismiss him entirely, but promised to rebuild his parsonage, and to turn over the revenues of the church to him for two years, a substitute, whom Zwingli was to pay, taking charge of the parish work in the mean time. They also refunded to Zwingli twenty gulden of the purchase-money which he had paid to Goeldli. Zwingli himself relates

10) I, 172.

11) VII, 17.

this episode in 1522: "I lived in such a peaceful and friendly manner with my lords at Glarus that we never had the smallest difficulty, and went away in such favor that they allowed me for two years to receive the income of the living, in the hope that I would come back; and, indeed, I should if I had not been called to Zurich; and, moreover, on my resignation they made me a present of twenty gulden towards recouping me for the cost of the lawsuit [the transaction with Goeldli]. For the living cost me much more than one hundred gulden."<sup>12)</sup> It was not until late in 1518 that the relation of Zwingli with his Glarean charge was completely severed, and even then the Glareans thought so well of their former pastor that they elected as his successor Valentin Tschudy, one of Zwingli's former pupils and closest friend whom he had recommended to them.

What, then, caused him to leave this charge? Partly, his dabbling in civil and political affairs. We have noted Zwingli's views on the foreign mercenary service of Swiss soldiers. He had denounced the traffic in as scathing terms as the slave-trade was denounced generations ago in our country. His views had been strengthened by what he had seen in the Italian campaigns. In his home-town of Glarus the agents of foreign monarchs had recruiting offices, and some of the influential citizens of Glarus were "pensioners" of these foreign powers. Zwingli's attacks upon the mercenary traffic in soldiers were taken as a personal affront by these prominent parishioners: they felt themselves lowered in the public estimations. Furthermore, their influence on others was weakened and the prosecution of their trade brought them fewer results. Last, not least, their revenues were cut off. Accordingly, they first manifested their resentment of Zwingli's preaching in many small ways; next, they sought to diminish his influence by questioning the purity of his motives and insinuating that his own life was not free from moral blemishes;<sup>13)</sup> finally, they let it be known that they would

12) VII, 237.

13) Six years later, the cantonal clerk at Schwyz wrote Zwingli: "Dieweil und ich denn ein besondere fründl. Meinung zu üch hab, dess-

be rid of him. Their chief argument that Zwingli's opposition to the "Reislaufen," that is, the mercenary service of Swiss youth, and to the pensioners was inspired by papal gold had a show of reasonableness, because Zwingli was receiving a subsidy from the papal exchequer which he found it difficult to explain satisfactorily on several later occasions. As a supposed papal agent he was certainly as guilty as any pensioner retained by the French emperor, the German king, or any other prince. Zwingli winced under these constant criticisms, and resentment and a possible fear of his waning popularity, no doubt, contributed to his wish for a change of location. The new position which he secured opened up great prospects for renown to an ambitious preacher; for Einsiedeln was in those days one of the most famous places of pilgrimage in Europe. On one

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halb ich ungern hör ützid ungerades von üch sagen: mag ich nicht verhalten die Schmach, so üch hinderrucks um der Wahrheit willen zugelegt. Zum ersten, so flüssen üwer Predigten nicht aus gutem Grund, sunder aus Neid und Hass; seyend Leckersuben. Zum andern, so scheltend und schmützend Ihr nur die geistlich Oberkeit. Warum nicht auch den Kaiser und die weltlichen Fürsten? darum dass sie Euch beschirmen. Zum dritten, dieweil und Ihr das Evangelium so lauter wollet machen, gebührte es, dass Ihr ihm auch nachlebtind: möcht davon ein jeder bewegt werden, üch nachzufolgen. So aber Ihr überflüssiger in Büberey denn andere lebt, sey ein Zeichen üwer Unwahrheit. Das regt nun üwer Person allein nicht an; aber das: Ihr habend zwey oder drey Pfrunden erpredigt, dass Ihr desto mehr Huren gehaben mögend, und desto bass üwer Pracht mit tanzen, pfeifen, singen, Saitenspiel gehaben mögt, etc. Und so man sömlich Reden zu vil malen brucht und durch vil Personen gesagt, so der Wahrheit widerfechten, um das sies nicht mögen erlyden: begerte ich, Ihr wolltind mich ziemlicher Antwort hierauf zu geben berichten, wo ich sömlichs oder dergleichen mehr hören würde." (VII, 236.) In his unfinished reply to this request of a friend Zwingli refers to his life at Glarus, and appeals to the fact that no one charged him with this thing while he was living there; yea, it was even desired that he should return. (VII, 237 f.) This argument is not quite convincing: while it is likely that, after Zwingli had begun his reformatory work, his Catholic critics were biased against him, and would consider even questionable means good if they served their purpose to break down Zwingli's growing influence, Zwingli had given his opponents grounds for criticism. They had once upon a time condoned his offenses, but now dug them up for his shame.

of the great occasions which annually attracted the faithful, Zwingli had been asked to preach the customary sermons, and gained not a little glory by the manner in which he acquitted himself. He was not mistaken when he entered into a contract to become priest at Einsiedeln in thinking that he was placing his foot on a higher rung in the ladder of fame.

## 25.

What was Luther doing during the four years of Zwingli's activity which we have sketched in the four preceding sections? A mere glance at his literary activity during these years shows on what lines his theological development was proceeding. Even before his elevation to the doctorate in 1512 he had filled his copy of Lombard's *Sentences*, Books I—III, and his *Augustine* with marginal glosses that reveal his eagerness to grasp the truths of God's Word, and his critical acumen. After he had received his Doctor's degree, he annotated the *Psalms* and expounded them in lectures to the students, 1513—15. In 1514 he delivered sermons in the monastery on the pericopes and carried on this work till 1517. In 1515 he began his lectures on *Romans*; in 1516 on *Judges*, *Galatians*, and *Titus*, published the *German Theology*, and electrified the people of Wittenberg by his *Exposition of the Ten Commandments*. From 1516, too, date the theses against the Aristotelian philosophy and its dominance in the Church, which were drawn up for the promotion of Bartholomew Bernhardi. As superior of his order, he was constantly engaged in supervising the theological work at the various convents, and deciding questions in theology. As professor, pastor, and monk he was an extremely busy man, and the contemporaneous records show that he took none of his official tasks easy. Wittenberg became teeming with life, and already the fame of the young university was attracting students in considerable numbers. There was a leaven working in this locality that was found nowhere else in all Europe. The publishers of Augsburg, Basel, and Leipzig were beginning to take notice of the men at Wittenberg. Luther's earliest publications

were reprinted at these places and found a ready sale. While Zwingli was retiring to a famous retreat of culture and ease, Luther was within a year of the event that was destined to make him the most hated and the most beloved theologian of Christian Europe.

(The remainder of this series will be published under individual headings, each article to be a unit.)

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