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ART. I.—*Foreign Missions and Millenarianism.* An Essay
for the Times.

ONE half of the nineteenth century has now passed away. It has been a period of advance in almost every department of human activity. The triumphs of industry, art, and education are such, that the world is invited to send up its trophies for a general exhibition in the metropolis of England. Should this invitation be generally regarded, a grand display may be expected as the result—a display at once creditable to the age and to the distinguished author of the scheme. All nations, all classes, all customs, all inventions will be there represented: and we may justly anticipate that the effect of such a celebration will be highly propitious, not only by showing what achievements have been made, but by affording facilities of comparison and competition, (the most effective stimuli to inventive effort) which may lead to still more important discoveries hereafter.

While such occasions are very properly observed by men of the world, the Church also, we apprehend, may well, in part at least, imitate this example. She too has been advancing, and at the close of half a century of unusual prosperity, if she be not called upon to assemble her representatives for a jubilee

Every advance which has been made in enlightening the world, must be retraced, so that a deeper and deepening darkness may overspread the nations until the Son of Man come.

ART. II.—*Æcolampadius*.—The Reformation at Basle.

Æcolampade le Reformateur de Basle: par J. J. Herzog, Docteur en Theologie et Professeur a l'Universitè de Halle: traduit de l'Allemand par A. De Maestrel, ministre de l'eglise libre du Canton de Vaud. Neufchatel, 1849.

THIS is a valuable addition to the biography of the Reformation. It is one of the issues of a book society at Neufchatel, formed a few years ago, for the purpose of translating and circulating through French Switzerland the choicest productions of the evangelical writers of Germany. The present volume purports to be only a translation; but the fact is, that the materials of the original work have been recast in a French mould, and under the immediate eye of the biographer himself. As a native of Basle, Dr. Herzog would naturally feel an interest in her reformer, while his cordial love for the principles of the Reformation, and the nature of his professional studies qualify him for the task of writing his history. For ten years he held the chair of Church History in the Academy of Lausanne; but at the call of God he abandoned his dignified status and comfortable salary as professor, and cast in his lot with the demissionary pastors of the Canton de Vaud, who, like their brethren in Scotland, (though amid severer trials,) gave so impressive a testimony to the spiritual independence of the Church of Christ. After his secession from the national establishment, Dr. Herzog superintended the studies of the few theological students, who adhered to the infant Free Church of the Canton, until he was called by the king of Prussia to occupy the position, which he now holds in the University of Halle.

In preparing the present volume, Dr. Herzog first of all engaged in a thorough study of the various publications of the Reformer, consisting of translations from the fathers, doctrinal, liturgical, and expository treatises and sermons, with a view to

trace the successive phases of his spiritual experience. Of these materials he has made a much more satisfactory use than any previous biographer. He has also largely availed himself of the Reformer's correspondence, a considerable portion of which has been brought to light by his own researches. At Basle, Strasburg, and Schaffhausen, it appears that a great many letters of *Æcolampadius* have been preserved, which not only reveal the character of the man in his public and private relations, but also cast much light upon the events of those stirring times. But for the labours of Dr. Herzog, these precious documents, as valuable to the historian as the biographer, would probably have remained undisturbed in their dusty repositories. Besides these sources of information, Dr. Herzog had access to two important MSS. chronicles of the times, which he was also the means of drawing from obscurity—one by the chartulary George, who adhered to Rome and saw things from the Romish standpoint, the other by Fredolin Ryff, a zealous friend of the Reformation.

Machiavelli is said to have expressed the belief, that from amid the Alpine fastnesses a race of conquerors would issue, at no very distant day, who would succeed in overturning the existing kingdoms of Europe, and found a new empire of the West. His anticipation, suggested in part, perhaps, by his republican sympathies, though based mainly on the military character of the Swiss, and on the position of their romantic land, like a vast natural fortress, in the very heart of the continent, has been realized, but in a widely different and far nobler sense than he imagined. If the Saxon Reformer had not appeared, the glad tidings of a pure gospel, which Zwingli (taught by the selfsame Spirit, who wrought so effectually in Luther) proclaimed from the Alpine mountains, must in due time have reached the dwellers on the plains of Germany, and of the distant islands of the sea. Be this as it may, Switzerland was unquestionably one of the original centres of the Reformation; and among the Swiss cities that took an early and active share in the movement, Basle deserves a distinguished rank.

For some centuries before the Reformation, Basle was governed by a prince bishop, under a politico-religious constitution,

similar to that of other cities within the old German empire. The popular element, however, early became influential; at one period it was the main-stay of the hierarchy, as at a later it was the main cause of its overthrow. The struggle between the commons on the one hand, and the nobility, with the dignified clergy on the other, was prolonged during the whole of the fifteenth century. The popular cause was strengthened by the entrance of Basle into the Swiss Confederation in 1501; the citizens thereby gained important civil rights, while the power of the bishop was considerably circumscribed. In 1524, the municipal council, whose members had been until then appointed by the bishop, was constituted on a popular basis, and at the same time, acquired the various prerogatives previously divided between the emperor, the nobility, and the bishop. The Christian will not fail to recognize in these political changes, the Divine hand preparing Basle to become a nursing mother of the Reformation cause during the days of its feeble infancy. Whether these newly gained franchises would have essentially bettered the condition of the Balois, in the long run, if the Reformation had not so soon followed, is somewhat questionable; but there can be no doubt, that as the revolution in the state opened the way for reforms in the church, so reform, in turn, gave permanence to the benefits resulting from the revolution.

Dr. Herzog discusses at considerable length the moral and social, as well as the political condition of Basle, prior to the Reformation. With some peculiar traits of character derived from the position of their city, from the nature of their institutions, and the military habits of the Swiss, the Balois exhibited in the main, the same moral and social features observable in the population of other French and German cities. They had a good deal of commercial enterprise; they were noted for their persevering activity, public spirit, love of liberty, and reverence for law. Eneas Silvius, (afterwards known as Pope Pius II.) who resided for some time at Basle, has left quite a lively picture of the manners of the period. He describes the little wooden chapels, where the women paid their devotions, after disrobing themselves to a degree that would now be deemed rather scandalous; and the pastimes, in which the men indulged of a pleasant afternoon, beneath the shade of their spreading

elms. But with all this fair show, Basle was not exempt from the moral corruption that reigned throughout western Christendom. Drunkenness, profanity, impurity, abounded in her, as in the other commercial cities of Europe. Of course, it was like people, like priest; indeed the morals of the clergy were so depraved, and their ignorance so gross, that the whole order from bishop to begging friar had fallen into extreme contempt. In the city and suburbs, there were no less than two hundred and thirty ecclesiastics; an immense number for so small a community.

The position, which for many centuries the Mass has held in the worship of the Romish church, renders it unnecessary that her priests should be preachers; the altar has in a great measure displaced the pulpit. Still, it is quite certain, as Neander shows, that the pulpit of the middle ages, was not without its influence for good; indeed there is reason to think, that it was one of the chief means of feeding the flame of spiritual life, which, though feeble and flickering, was never totally extinguished. With a liturgy in a dead language, edification was impossible; but a sermon addressed to the people in their mother tongue, even when its staple consisted of idle legends, might contain some crumbs of precious gospel truth, some quotations of Holy Scripture, which would minister nourishment to hungry souls. Basle appears to have been favoured with some preachers of tolerable merit. One of them named Surgant, wrote a *Manuale Pastorum*, in which, among other things, he exhorts his brethren to guard against exciting the mirthfulness of their hearers; an advice, which the worthy author, who seems to have been quite a humorist, found it much easier to give to others than to observe himself. In order to keep his audience awake, he would sometimes treat them to a lively story, or a fable like that of the fox and the crane. At the end of each division of his sermon, he would announce, "I am now done with firstly or secondly, if any one wants to cough or to blow his nose, now is the time." But with all his waggery, his *Manuale* is not wanting in sound sense, and in evidences of serious feeling. "The sermon," says he, "is the means, which contributes most to the conversion of souls;" and he severely censures those, who fancied that because the

preaching talent is a gift of God, the preacher need not laboriously prepare himself for the pulpit. There was another and still more remarkable preacher at Basle—Henry de Nordlingen. In his sermons, his great aim seems to have been to arouse the consciences, and search the hearts of his hearers. The church was invariably thronged, whenever he appeared in the pulpit. Though he laboured to excite and nourish a true religious life, he managed so prudently as never to draw upon himself the suspicion of heresy; a circumstance all the more surprising, inasmuch as the result of his ministry was the gathering of a body of real Christians under the name of the Friends of God, who, though they never formally abandoned the Romish communion, protested against many of its corruptions. For the sake of avoiding these, as well as for mutual edification, they formed themselves into little societies, or *ecclesiolas in ecclesia*. As we get near the era of the Reformation, we meet with other tokens of the existence of real piety. For instance, there was the association called “The Brothers of the Common Life,” which endeavoured to get the mass translated into German, a scheme vigorously opposed by the priests, from the well-grounded fear, lest familiarity should breed contempt. In 1514, a “Preparation for the Communion” was published at Basle, abounding in passages like the following: “Come quickly, O Lord! Thou in whom my heart delights, that I may be glad in Thee. O Thou, the eternal treasure of my soul, show me the way to Thyself, for to Thee all my desires are directed. As the workman longs for his reward and his rest, so longs my soul for Thee.”

Basle was the seat of a University, founded in 1458, under the pontificate of Pius II., who took a lively interest in its welfare. Like most of the universities of that age, it was endowed with large privileges and immunities, its members being under a special jurisdiction, and thus constituted a sort of *imperium in imperio*. In a small community like Basle, the two jurisdictions, civil and academie, could hardly fail to come in conflict; in course of time contests did arise, which resulted in the University losing a large share of its original power. The relation between the school and the church would be, of course, very intimate; the bishop was the chancellor, and most of the professors were of the clerical order. As might be

expected, the Reformation found little sympathy among these academies. Not a few of them were famed for their scholarship; but the most splendid ornaments of the University were Reuchlin, the great Hebraist of his day, and Erasmus, who had been attracted to Basle through the influence of the enterprising publisher Frobenius, from whose press were issued the earlier editions of his Greek Testament—the basis of the *textus receptus*—his Annotations, and other works. Here Erasmus spent his happiest and most useful days, and it was with extreme reluctance that he bade farewell to Basle, after it assumed a decidedly Protestant character.

When the startling notes of Luther's protest against indulgences were heard at Basle, they instantly called forth a responsive echo. Lumpurger, Capito, Pelliean, a part of the council, and a large number of the people, promptly proclaimed their sympathy with the Reformer. Even Bishop Uttenheim shared their feelings. This venerable man had long laboured to revive true religion; he approved of Luther's zeal against indulgences, and from an inscription which he placed on one of his cathedral windows, (*Spes mea Crux Christi, Gratiam non Opera quaero*) he seems to have understood the true doctrine of justification. Zwingle's influence, too, was powerfully felt. So early as 1520 Capito wrote, "our affairs grow better daily, our principles have taken hold of so many souls that no earthly power can eradicate them." In 1522, a German version of the New Testament was published at Basle, only a few months after its appearance at Wittenberg. Promising, however, as was the dawn, it was not all sunshine; the victory of the gospel in this city, though a bloodless one, was preceded by a long, earnest, and at times, doubtful struggle. In 1521, the partisans of Rome began to act on the aggressive, and such was their power, that Roblin, a preacher of more zeal than prudence, was banished from the city, in spite of the vigorous efforts of his friends on his behalf. The Reformers were thus taught the necessity of caution in their future movements.

Such was the state of things at Basle, when there came to it a youthful stranger of modest demeanour, warm piety, ripe learning, who, after a long and laborious preparation for the priesthood, had been ordained a short time previous to his

arrival. He had been induced to come chiefly through the urgent entreaties of Bishop Uttenheim and of Erasmus, the former being greatly taken with his piety and eloquence as a preacher, while the latter wished to avail himself of his learning as a Hebrew scholar. We of course refer to *ÆCOLAMPADIUS*. The banner of Reform had been already unfurled in this city, yet was he the Lord's chosen instrument of leading on to victory those noble souls who had gathered under it, and though cut down before reaching the prime of manhood, he lived long enough to earn the glorious appellation of the Reformer of Basle. He was the Melancthon of Switzerland. In his intellectual and moral qualities, his modesty, gentleness, love of peace, eagerness for union, academic tastes, fondness for a meditative rather than an active life, tendency to melancholy, relish for letters, and exquisite scholarship—he bore a great resemblance to Luther's great friend and ally. Of all positions, that of a revolutionary leader, whether in church or state, was the last one that *Æcolampadius* would have chosen to assume. If he had dared to follow his own inclinations, his life would have been spent in the quietude of the academy rather than amid the turbulence of the arena, in converse with books instead of contests with men. He was inclined to look with profound veneration upon everything that bore the marks of hoary antiquity, and hence the reluctance—we may almost call it—with which he abandoned the Romish church, and severed one by one the ties which bound him to her communion. Among all the continental Reformers, none were less disposed than he to cast aside old forms, simply because they were old, or to introduce novelties merely for the purpose of making the Protestant worship as unlike the Popish as possible. In short, his tendencies and tastes, if yielded to, would have repelled him from the rude work and rough ways of the Reformer; and his life supplies one of the many illustrations of the fact that the Lord often chooses instruments, which in human view are most unsuitable for the accomplishment of his designs.

The original name of the Reformer was John Hauschein, or as some say, Heussgen. His father was a resident of Weinsberg, in Witttemberg, but his mother was a native of Basle, and was related to one of the oldest and most respectable families of the city. She appears to have been a woman of rare quali-

ties of mind and heart, refined in manners, intelligent, and truly pious; and there can be no doubt that she had much to do with the moulding the character and forming the principles of her distinguished son. His parents were in easy circumstances; and as all their other children died in infancy, it was natural that their affections should be concentrated upon the only one spared to them, with a special intensity.

John Hauschein was born in A. D. 1492, and was originally destined for mercantile pursuits; but as he early evinced that he possessed mental gifts of a high order, his mother was very urgent that he should receive a liberal education. From the schools of his native village, he was in due time transferred to those of Heilbron, and from thence to Heidelberg, where he was noted as well for the singular purity of his morals, as for his genius and learning. It was at this period that his academic friends gave him the name (by which he is known in history) of *Æcolampadius*,* in testimony of their estimate of his worth, and of their hopes of his future eminence as a teacher of divine truth. Having received his bachelor's degree, he repaired to Bologna, the seat of the most famous university of that age, but after a stay of six months, the failure of his health forced him to return to Heidelberg. Even at this early period, the seeds of a true piety appear to have been planted in his heart; he longed for spiritual nourishment, and finding none in the subtleties of the schoolmen, he turned with eagerness to the Fathers, and to the mystic writers of the middle ages.

His worth could not long remain hid. Philip Count Palatine appointed him tutor to his son; but the position, though a brilliant one, was not congenial to his tastes; his love of study overcame his ambition. Prompted by an unquenchable thirst for learning, and anxious to fit himself completely for the sacred office, he went to Tubingen, where he was admitted to the intimate friendship of Melancthon; and from thence to Stuttgart, where he was received with equal kindness by Reuchlin. At length the good old Bishop Uttenheim, anxious to secure for Basle the services of so ripe a scholar and able

* This is just his own proper name graecised, and signifies "the light of the house." Melancthon owed his historical name to the same custom.

preacher, gave him a place in the cathedral of that city. Here he became acquainted with Erasmus, who was then engaged with his Commentary on the New Testament, and who derived important help from his young friend's intimate knowledge of Hebrew.

Of his first residence at Basle, 1515-6, little is known beyond the fact that he was admitted a member of the University and a licentiate of theology. Want of health again compelled him to return to Weinsberg, and to cease from all public labour. He devoted himself during this season of retirement, to the careful study of the Hebrew; he also published a tract *De Paschali risu*, in condemnation of the broad humour with which the Easter sermons of the day abounded, and strange to say, he wrote a tragedy containing six thousand lines. His piety during this early part of his ministry was sincere, but so very sombre, that his friends often rallied him about his superstition; which was to be ascribed in part to his physical distempers, though the main cause of it was his imperfect knowledge of the way of salvation. So soon as his health would permit, he went back to Basle, at the earnest request of Erasmus, who was getting out the second edition of his New Testament, and wanted his help; but after a sojourn of a few months, (1518) he removed to Augsburg, having been appointed one of the preachers of that city.

Here it was that he first met Luther, who came to Augsburg in May 1519, to confer with the Papal legate, and by him Æcolampadius was "instructed in the way of the Lord more perfectly." With true Christian promptitude he at once placed himself by the side of the Reformer. The Lord had been long training him for a glorious work, but his education was not yet complete; for though he had learned the grand central truth of the gospel—of free justification through the blood and righteousness of the Son of God, he still had much of the Romanist about him, as was proved by the next important step of his life. On the 23d of April 1520, to the surprise of all his friends, and the disgust of many of them, he entered the monastery of St. Bridget. He was prompted by no selfish consideration to take this step, but by the sincere though ill-founded hope of being in a more favourable position to cultivate personal holiness. "I had," said he,

“a fair prospect of being something, if I had remained in the world.” He carried with him into the monastery the new views which he had learned during his intimacy with Luther, and a hearty sympathy with the cause of the Reformer. “If they condemn Luther,” said he, “they must first condemn Holy Scripture.” As was to be expected, his brother monks soon discovered that the new comer was a most uncomfortable member of their society, with tastes and ideas utterly remote from theirs; while *Æcolampadius* himself found in regard to conventual life, “’tis distance lends enchantment to the view.” While in the monastery he preached, and afterwards published some sermons on the Eucharist, containing such a mixture of truth and error as might be looked for, considering the state of his mind: with error enough to show that he was groping in the dark, truth enough to show that he was groping in the right direction, and more than enough to render his presence very unwelcome to his ignorant and superstitious associates. For instance, he taught that the body and blood of Christ are present under the forms of bread and wine, and that an appropriating faith is necessary in order to communion with God in the holy supper. But the immediate cause of his quitting the convent, was the publication of a tract on Confession, the tenor of which may be learned from a single sentence—“they (the priests) are blind leaders of the blind; remember you are a Christian enfranchised by the Holy Ghost.”

In 1522 he abandoned the monastery, and having some hope of being appointed professor of theology at Basle, he returned to the city, which was destined to be the scene of his labours henceforward till the close of life. No one, as we have before hinted, can fail to see the hand of God in the events thus hastily detailed; in the repeated removals of *Æcolampadius* from Basle, and his consequent separation from Erasmus at a time when the influence of that fine scholar, but lukewarm reformer, might have been alike powerful and pernicious; in his residence at Augsburg and acquaintance with Luther; in his entering the convent, and his personal experience of monastic life. Who can doubt, that the Lord was thus training him for the work, which he was honoured to accomplish as the Reformer of Basle? He reached there at a critical moment, and was just the man needed

to guide the movement then in progress; he was not a stranger, he had many warm friends in Basle; he understood the character of the people; he was a ripe and a popular preacher, and his own religious experience fitted him to appreciate and deal with the difficulties encountered by others in their progress from darkness to light. Yet his task was not an easy one. While many of the citizens gave him a cordial welcome, the priests and professors looked with an evil eye on the monk, who had cast aside his cowl and his vows; even his old patron the bishop, and his old friend Erasmus received him coldly. In these circumstances his chances of getting a professorship were very small. Indeed, during the first year, he had no office of any kind; yet it was a memorable year in his history, for in the course of it, he was brought into contact with Zwingle, whose influence mightily quickened his progress in the path of reform, and who more than any other person helped to give the system of faith and worship afterwards established at Basle, its peculiar features. After waiting nearly two years for employment, and when just ready to despair of finding it, the door of entrance into the University was suddenly opened for him, in consequence of a dispute between the council and the professors, which resulted in the deposition of two of the latter. Their places were instantly filled by Æcolampadius and Pellican. The chair of the former was that of Biblical learning; the one of all others for which he was best suited. He began his course of lectures with Isaiah, and long before he had reached the middle of it, his lecture room was unable to hold the crowd of students and citizens who flocked thither, all eager to hear the learned and eloquent expositor.

In writing to a friend at Zurich, (August 30th, 1523,) Erasmus says: "Æcolampadius has the upper hand of us all." Soon after this was penned, an event occurred which showed that Erasmus had not misjudged; a country curate long noted for his looseness, married his housekeeper, to the great satisfaction of his parish. Of course, so plain a violation of ecclesiastical law, could not fail to make considerable stir. The case came before the council, on the petition of the curate for a legal sanction of his marriage; and thus the important question was raised, whether the law of celibacy should be en-

forced or annulled. Whether or not the council sought advice from other theologians, is uncertain; at all events, it was the opinion of *Œcolampadius* that decided their action. He told them that the law in question conflicted with the law of Christ; and the result was, that from that day the *Balois* clergy in the matter of marriage, were left free.

Beside his academic position, the reformer consented to assume that of pastor of *St. Martins*. In entering upon this new charge, he frankly told the council, that he must be allowed to preach the word with all freedom, and would not consider himself bound to observe useless or pernicious ceremonies. And in his first sermon, (February 24th, 1525,) he told his people with equal plainness, "I mean to preach to you the word of God alone, the word of God in its purity. As for the usages of the *Fathers*, I hold them to be of small account; most of them are only snares for conscience. I do not mean to lay burdens on your consciences, about days, meats, &c. We promise at the same time to make no changes without consulting the proper authorities."

The limits of this article will not allow us to give a detailed account of the progress of the reformation at *Basle*, or of the various contests in which the reformer was forced to engage on its behalf. The *Papists* were not the only enemies, with whom he was obliged to fight. For several years (1524-9,) the *Anabaptists*, with their political radicalism and religious fanaticism, gave *Œcolampadius* and the council of *Basle* a vast deal of trouble. One of them, named *Denk*, who for some time resided at *Basle* as a corrector of the press, and the notorious *Munzer*, so grossly abused the kindness and hospitality of the reformer, that he found it necessary to clear himself from the vile reports which these men had spread abroad respecting his sympathy with their views. The extravagance of the *Anabaptists* had this bad effect, that it alarmed many timid minds, and quenched the rising spirit of inquiry; still, it was the occasion of good, inasmuch as it compelled the reformers generally, to publish very full and accurately defined formulas of their doctrinal views.

But the contest with *Luther*, on the subject of the *Eucharist*, was in many respects the most painful of all those, in which

Æcolampadius found it necessary to engage. From his peculiar position at Basle, and his relation to Wittemberg, and Zurich, it seemed for awhile, as if he was destined to be a mediator between the two parties in that unhappy controversy, which destroyed the visible unity of the church of the Reformation, and arrayed her members into two hostile factions. But with all his excellence, he was not equal to the exigency; perhaps no man, however great his piety, learning, moderation, and tact, could have prevented the split; yet the strife might possibly have been less bitter, if the reformer of Basle had declined to join either side. Unhappily for such a result, he had a lurking tendency to that spurious spirituality, which undervalues all external means of grace. Thus he regarded the ordinance of the Supper as *per se* a hindrance, rather than a means of grace; as a form, from which the Christian should seek to be freed, rising above it to immediate fellowship with God. "Believers," said he, "should use the sacraments more for their neighbours' sake than their own. For themselves they are already under the influence of the Holy Spirit, they are free, they are purified, they are justified, and being one with Christ, the kingdom of God is already within them." Now while it is deeply to be regretted, that occasion was given for the contest between Switzerland and Germany about the ordinance, which is at once the feast of Christian love, and the symbol of Christian unity, yet when we weigh all the circumstances of the discussion, we think that there are not wanting grounds for thankfulness, that Luther so stoutly opposed the doctrine of Zurich. The storm, indeed, left many a trace of its desolating march; yet we are inclined to believe that the atmosphere was thereby rendered purer than it would have been, if no such war of the elements had occurred. The germ of rationalism thus early developed in the system of Zwingli, if not entirely eradicated, was at least in a measure, and for a time repressed.

The promise of Æcolampadius, when installed pastor of St. Martins, not to change, *mero motu*, the established forms of worship, was faithfully kept. For a long time he contented himself with announcing from the pulpit, his new views of doctrine and worship. At length the time came for reducing them to practice. The first step was the introduction of a reformed lit-

urgy of the Holy Supper; the change, however, was not to be made without an earnest resistance on the part of the adherents to Rome, who just then began to hope that they might regain the whole of their lost ground. Indeed the reformed cause in Switzerland put on a very gloomy aspect. The burning of the convent of Ittengen had roused the Romanists almost to madness; while their hopes of success were raised to a high pitch, by the treaty concluded between Charles V. and Francis, in which these monarchs bound themselves to labour for the extirpation of the new-born heresy. While these dark clouds were gathering over the good cause, the Reformer not at all dismayed by them, went to Baden to meet Dr. Eck, and other able and learned opposers of the gospel, in a public discussion. Here he made a very favourable impression, even on the minds of his auditors most hostile to his views; and during the progress of the debate, they were heard to whisper to each other, "Ah! if we only had that yellow-looking man on our side, to defend our religion!"

On his return to Basle he published a more extended liturgy, and introduced the practice of singing the Psalms in German. The last was a most popular measure, and greatly helped the cause of Reformation. The hymns were not as melodious as they might have been, and the Papists made much sport of them; but they supplied a long felt want of thousands of pious hearts. As dangers thickened, the activity of the Reformer was redoubled; he preached every day, he composed and published a Catechism for children, and during the prevalence of the plague in 1526, he devoted himself with unwearied constancy to the sick and dying. Meanwhile the councils swayed, pendulum-like, now to this side, now to that, and they might have continued in this Laodicean state for a long time, if the burghers had not at last taken the thing into their own hands. On the 22d of October, 1527, about four hundred citizens met to consult about what should be done to terminate the differences between the Reformed and the Romish preachers. They applied to the council, and were told that all the corporations should be assembled on the next Sunday to deliberate on the affair. In the meantime, as the council showed a disposition to postpone the meeting, a large body of citizens assembled,

and in a sudden fit of iconoclastic rage, swept the churches of the old objects of superstition. Every effort was made by the Reformers to moderate the zeal of their friends, but it was of little avail for a time, in consequence of the furious denunciations of the priests. Both parties flew to arms, and a single spark might have kindled a terrible conflagration; but they were at length induced to forbear, and appoint a large joint commission. So thoroughly had the mass of citizens become imbued with the reformed opinions, that a change was inevitable; yet it was not easy to make it: the Romanists were numerous and zealous; the council was divided; many of its members, though friendly to reform, were afraid of moving too fast and too far, and thus of bringing down the political edifice as well as the ecclesiastical. Wearied at last with the slow movements of the commission, the citizens met and demanded that the Catholic members of the council should resign or be expelled; and after some parleying, the demand was yielded to. From that moment the ties, which had so long bound the city to Rome, were sundered; the Reformation was triumphant, and the regenerated church of Basle entered upon a new career. This final blow to the Papacy was given on the 9th of February, 1528.

Early in the year following, Erasmus bade farewell to the city where he had spent so many happy days. A great crowd attended the venerable scholar to the vessel, on which he set out for Friburg. His affection for *Æcolampadius*, as before mentioned, sensibly abated, when the latter abandoned the monastic life, and finally fixed his residence at Basle. The Reformer still retained a warm regard for his old friend, and in one of his academic lectures made a very kind and respectful reference to the services he had rendered to the cause of letters; but the only effect of it upon Erasmus was to call forth a petulant and even insulting remark. His writings contain many passages richly laden with the sweet savour of the gospel, and which might lead us to infer that, with all his faults, he was not a stranger to God's renewing grace. Be this as it may, as a public man he was evidently unequal to the stirring times in which he lived. To the cause of sacred letters he rendered important services, and for these he merits all the fame he has acquired. But this is the only ground, on which his name deserves to be held in

grateful remembrance. He was a scholar, perhaps the first scholar of his age; but only a scholar. Nothing could induce him to link himself with any enterprise, which threatened to interfere with his literary pursuits, or to rob him of that learned leisure of which he was so fond. The grievous corruptions of the Roman church he admitted, and deplored; the moral disorders of the age he attacked with all the weapons which wit, satire, eloquence, learning, could supply; he made the fat monk and the ignorant priest the laughing stock of Europe. But when others of a more earnest temper sought to remove the abuses which were the themes of his eloquent invective, and to eradicate the cause of them, by diffusing the light of gospel truth, he, in turn, denounced them in the face of Europe, as guilty of fanaticism and folly. To the glorious title of Reformer he has no claim; for he never handled any weapon in the cause of reform but his pen, and he was very cautious how he used it. In the field of action he accomplished nothing, and was ever opposing those who did bring about great results. He never even attempted to give effect to his own theoretical views of reform; although, it must be confessed, that if they had been carried out, the root of the evil would have remained untouched, and the condition of the church would not have been essentially changed.

Romanism having been overthrown, the council and the citizens addressed themselves to the important work of reconstructing the church of Basle on the foundation of the Apostles and prophets; and to this end a Synod was called, to which the other Cantons were invited to send delegates. By the 1st of April 1529, the council thus aided had digested a set of ordinances containing a platform of doctrine, discipline, and worship; a very brief account of which is all that our limits will admit.

The document bears the title of "Order of the city of Basle, to be observed in town and country, in which the abuses we have rejected are replaced by a true worship." In the preface it is said, "It is not enough to remove abuses, but we must so regulate things that we can derive from them a Christian life. Hence the following rules, the making of which properly belonged to our ecclesiastical superiors, and which would have been made by them if they had had the salvation of our souls at heart."

The first article respects *Preaching*, and contains a synopsis of doctrine. "It is necessary to preach Christ as God manifest in the flesh, the only Saviour, the only Mediator." The others have reference chiefly to matters of order. A board of examiners was appointed to examine candidates for the ministry. Two professors of theology were chosen, one for the Old Testament, the other for the New. The number of parishes was reduced to four.

Even the days and hours of divine service are carefully fixed. "The Christian soul," says the order, "can no more do without the word of God, than the body can want its daily bread." Accordingly on Sunday, it was ordained that there should be "a prayer service at an early hour in five of the churches for the benefit of travellers and servants." The chief service of the day was held at 8 A. M.; at noon there was sermon in the Cathedral and the Cordeliers; and at 4 P. M., preaching in the Cathedral. On all the other days of the week there was sermon in the Cathedral at 9 A. M.; and an exposition by one of the professors at 3 P. M. Books, religious periodicals, and even Bibles were not so plentiful then as now, but the Balois reformers certainly did their best to supply the lack.

The article relative to the Eucharist was more extended than any other. As might be expected, its tone was decidedly Zwinglian; and it is therefore all the more surprising that the ordinance was ordered to be observed, not only on the four great festivals, Christmas, Easter, Ascension, and Pentecost, as in the other Reformed churches, but also on each Sabbath in one of the four parishes. This usage still exists in the church of Basle. Another article defined the punishments to be inflicted on those, who were guilty of blasphemy, heresy, or disorder.

Such was the original framework of the Reformed Church of Basle. At a later period, some changes were made through the influence of Calvin; but our limits will not allow us to describe them; like all the other Reformed churches, that of Basle employed a liturgy in the several parts of divine worship, but it was neither so complicated as that of the Anglican Church, nor was it enforced with equal rigour. In doctrine and government the Balois Church was essentially Presbyterian; though while Æcolampadius lived, he was by common consent

allowed to exercise a general supervision over all the parishes of the city and suburbs. On the subject of the relations of Church and State, his views were far sounder and more scriptural than those of his friend Zwingle. He maintained that the Church within her own proper sphere should be left untrammelled by the State. "The civil power," says he in a letter to Zwingle, "will become even more insupportable than Antichrist, if it robs the Church of her authority in spiritual things."

But we must hasten to a close. The constitution of the Reformer, never robust, was worn out before he reached the prime of life, by his herculean labours. Overwhelmed with business during the day, he would nevertheless spend half the night in composing his voluminous commentaries. Yet he was spared to complete the work, for which the Lord had brought him to Basle. The closing scene was in beautiful keeping with the previous life. When the news that their beloved pastor was dangerously ill spread through the city, the whole population was thrown into the deepest distress; the council instantly ordered the best medical aid to be provided, to save, if possible, a life so precious to them. But it was soon seen that there was no hope. On the 21st of November he took the communion with his wife and other near friends, and said to them, "This supper which I eat with you, is a sign of my faith in Jesus my Lord, my Saviour, my Redeemer. If I am spared until to-morrow, I wish again to communicate with my beloved colleagues." The next day all the pastors gathered round the bed of their dying brother, when he said to them, "You see, dear brethren, what I am. The Lord is here, and is about to take me to himself." He then conjured them in a most affectionate manner, to adhere to the truth of the gospel, and to maintain the brotherly love which had hitherto obtained among them. He then asked for his three infant children, and solemnly committed them to their mother's care, with the injunction that they should be trained in the love and fear of God.* During the last night of his life, he did not converse much, but his frame of mind was

* In 1528 he married a daughter of the Chevalier Rosenblatt, a colonel in the service of the Emperor Maximilian. His widow died in 1564, having in the meanwhile married successively Capito, and Bucer.

calm and often joyful. One of the attendants having asked him if the light did not incommode him, he laid his hand upon his head and said—"Here there is light enough." Just as the day was beginning to break on the morning of the 24th of November, he was heard repeating the 51st Psalm. He stopped for a moment, and then as if making one last effort, exclaimed—"Lord Jesus! come to my help!" At the moment when the sun appeared above the horizon, the ransomed soul of the Reformer took its flight. Thus lived, and thus died, in his 39th year, John Œcolampadius, the Reformer of Basle.

Among the productions of his pen, his Commentaries on the Old Testament hold the first rank. They are, however, not all equal in value. With those published after his death considerable liberties were taken by his editors. During his life, he published an Exposition of Isaiah, Haggai, Zechariah, Malachi, Romans; and only a few weeks before his death, he sent to the press a work on Job. Besides these exegetical works, he published translations of some of the Greek Fathers.

ART. III.—*A Life of Socrates, by Dr. G. Wiggers, translated from the German, with Notes.* London, 1840.

THE name of Socrates has been a household word among civilized men for thousands of years, and is likely to be so for ages to come. The pulpit, the senate, the forum, the gymnasium, the theatre, all contribute to this result. Even the plain farmer and mechanic often mention his name, and when a man is doubtful of the paternity of some saying, Socrates comes in as a sort of residuary legatee of the wit and wisdom floating on the tide of tradition in the shape of pithy sayings; so that it is not a rare thing to hear a *jeu d' esprit* or *bon mot* of Dryden, More, Fox, Franklin, or Randolph of Roanoke, ascribed to the Athenian. This only shows how large a place he occupies in the public mind, despite the remoteness of the time and place of his birth, the ignorance of many things under which he