

Scraps of History.

NUMBER II.

Two points I desire to make very apparent in these extracts.

1. How the church was corrupted; not the fact that it was corrupted, for this is known.

2. How it was partially cleansed, reformed, or purified, and various particulars of charges made.

Special incidents may be copied not bearing so directly on these points, but of general interest and profit, showing the necessity for the great work, much might be copied; as

About the beginning of the 16th century *Ulric Hutton* visited Rome, and published many pungent satires. "There are three things," he observed, "which a traveler commonly brings away from Rome—a guilty conscience, a disordered stomach, and an empty purse. There are three things which are not believed in at Rome—the immortality of the soul, the resurrection of the dead, and hell. There are three things which are traded in at Rome—the grace of Christ, ecclesiastic dignities, and women," alluding to the Papal licenses granted to brothels. —*D'Aubigne, c. 1, s. 11.*

Melchior Adam thus describes the last scenes of Melancthon's life: "He frequently, in his latter years, and particularly in the last months of his life, bewailed with many tears the discords of the reformed churches, and implored in ardent prayers that God would heal these divisions. When his friend and physician, Winsheim, visited him, and expressed his fears that with his feeble and reduced frame he would ill sustain the attacks of his disease, he replied with a smile, 'I desire to depart, and to be with Christ. To Bucer, his son-in-law, he said, the day before his death, My illness does not disturb me; I have no anxiety or matter of care but one—that the churches may be at peace in Christ Jesus. He frequently, before his death, repeated the Savior's prayer—that they may be one in us.'"

How true it is that the spirit of faith, of piety, of prayer, and of work, is the spirit of union! How divisions trouble the good man's heart!

Luther never went as far towards Jerusalem as Melancthon did; and the reformation was never as complete in Germany as it was in Switzerland. Zwingle understood the Gospel better, and was firm as a mountain.

Zwingle and ten others met at Einsidlen, when Leo Juda, following the example of his friend, preached the Gospel in its simplicity. The meeting was held in July, 1522. After prayerful consideration of the existing state of affairs, it was resolved to address the bishop of Constance, their ecclesiastic superior, and the Swiss diet, boldly avowing the truth, and requesting full liberty to publish it, and to restore primitive purity."

Here they specify errors, hitting each one squarely, as a carpenter hits a nail on the head.

"At a public assembly, held Jan. 29, 1523, at which Faber, vicar general of the diocese of Constance, and other deputies from the bishop, assisted, and which was convened for the purpose of taking into consideration the tenets advocated by the reformers, Zwingle presented himself, prepared to maintain and defend the evangelical doctrine. 'I have preached salvation by Christ only,' he said; 'and on that account have been stigmatized throughout Switzerland as a heretic, a deceiver, and a rebel. Now, then, in the name of God, here I am.' Faber cautiously avoided discussion; he was sent to hear, not to dispute; nothing could induce him to break silence. A resolution was passed empowering Zwingle and his associates to preach the Gospel as before. 'Praised be God!' he exclaimed, 'his word will have dominion in heaven and on earth!' At this Faber could no repress his indignation. 'The thesis of Master Ulric,' said he. (referring to 67

propositions which Zwingle had published in anticipation of the meeting) 'are opposed to the honor of the church, and the doctrine of Christ, and I will prove it.' 'Do,' said Zwingle. The Vicar General proposed to refer the matters in dispute to the decision of a University. 'I will have no other judge than the Gospel,' said Zwingle. 'The Gospel!' replied Faber, 'always the Gospel. A man might live in righteousness, peace and charity, though there were no Gospel!'

"A similar meeting, held in the month of October, in the same year, was very numerously attended by ecclesiastics from different parts of Switzerland. The worship of images and the mass were the subjects discussed. Among those who undertook to defend Popery, not one ventured to appeal to the Scriptures. They felt that the word of God was against them. The cause of truth received additional impulse. \* \* \* An order was issued for the immediate removal of all images from the churches, and the appropriation of the proceeds of their ornaments to the relief of the poor. It gave universal satisfaction, and was promptly obeyed. \* \* \* The rejection of the mass soon followed that of the images. It had been abolished at Mulhausen in 1524. In April, 1525, the Senate of Zurich issued a decree, in compliance with the request of their ministers, for the restoration of the Lord's supper, according to primitive observance. \* \* \* The altars were replaced by tables. The bread was handed round in wooden dishes, and the wine was poured into goblets of the same material. The deacons read the passages of Scripture which relate to the sacred ordinance, while the pastors addressed the listening multitudes. Universal joy prevailed. The spirit of love descended on the people. Long standing enmities were renounced. Foes were changed into friends. The supper of the Lord became a bond of union. Primitive times seemed to be restored."

How like this the experience of many in the reformation of the nineteenth century. Their debates; their appeals to the Holy Scripture; their confidence in their cause; and the love that prevailed! Why not really have primitive times? Why not have them all the time, and everywhere? I think I have seen as much of love, and peace, and joy as is anywhere reported in the New Testament. Alas! that we cannot realize it always!

Luther, Melancthon, Zwingle, and others, made manly Christian for ancient Christianity; but they stopped much this side of Jerusalem. We have got on their shoulders, and tried to see, and go all the way back; and it is comforting to feel that the effort was not in vain. And yet, I presume we all feel that the effort has not been a complete success. Like the Lutherans and others we are likely to build our house, and live in it far this side of Jerusalem. And the inquiry comes up—*Shall we be a sect?* After all our wars on sects, shall we but add another to the list? And after all our efforts for union, true heart, purity and Christ like devotion, shall we be worldlyized? shall we be conformed to the world? Are we to be of the world, as clearly as in the world? Must we strive, divide, intrigue, defraud each other, under the plea of restoring ancient Christianity? Well, I will not say so, or believe so, except as I must. We have done a noble work, and I propose to die on the battle field. If there are dissensions, others must make them. If there are human innovations, and consequent discords, others may introduce and promote them."

These hasty extracts are intended to show—such as have eyes to see—how evils have come in, and how they went out. And the end is not yet.

C. K.

All Things New.

"And he that sat upon the throne said, Behold I make all things new; and he said unto me, Write, for these words are true and faithful." Rev. xxi. 5.

The earth is waxing old. Its multifarious evils and ills are monotonous and wearisome. Man is restless and tired of its oft repeated woes. His soul longs for some quiet retreat. The earth's surface has for ages been a scene of wars, famines and pestilences. The dark mantle of sin and death has ever hovered around it, and it has drunk up the blood of many millions whose bodies have mouldered in its dust. We are tired of its woes and long to be freed from its icy fetters, and unmanacled from its deathly embrace. Our bodies are growing feeble and becoming worn out by its oft repeated labors and perplexities.

We long to be released and transplanted into immortality. Our souls feed upon the promises of God.

We have promise of new heavens and a new earth wherein dwelleth righteousness, where our newborn bodies, immortalized, spiritualized and glorified can roam the green pastures on the golden shores of sweet deliverance, walk the gold paved streets of the New Jerusalem, pluck the fruit of the tree of life in the midst of the paradise of God.

Reader, have you this hope to cheer you along earth's dreary journey, as your charming star in life, ever shedding its radiant light along your pathway? Or, are your affections riveted to timely objects that will soon vanish forever? Like the deceptive mirage to the weary traveler that for a time displays scenes fascinating and sublime but soon recede beyond the shades of oblivion. The longing soul in vain feasts upon objects of time and sense, transitory and destitute of real life and peace.

"Behold, I make all things new." "New heavens," and a new earth, a new existence eternal in the New Jerusalem. What a blessed hope to cheer up the humble follower of the meek and lowly Redeemer. An "anchor of the soul sure and steadfast." The Lord is not slack concerning his promise as some men count slackness; but is long suffering to us—ward, not willing that any should perish, but that all should come to repentance. Why should all come to repentance? Because, "except you repent ye shall all likewise perish." "But the day of the Lord will come as a thief in the night, in which the heavens being on fire shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting to the coming of the day of God, wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless." 2 Peter iii. 9-14.

In the above we have an account of the end of this material existence and the bringing in of the eternal and indissoluble and indestructible order of elements composing the new world.

In the year of 96, John, on the Isle of Patmos, in a panorama, "saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no more sea." This, patient reader, is a literal transaction. In my judgment, the earth will be literally burned up, and the heavens literally will pass away, and the elements will literally melt with fervent heat, and there will literally be a new heaven and a new earth, and there will literally be no more sea, and would it be unreasonable to argue

that there will be a literal "New Jerusalem" that will literally descend out of heaven from God, with its "twelve foundations" illuminated with the glory of God with her great and high wall of Jasper garnished with all manner of precious stones, with its gates of pearl, surrounding the city fifteen hundred miles in length, breadth and height, with its golden streets as transparent glass, &c., where the glory of God lightens it, and there is no night there, and the nations of them that are saved shall walk in the light of it."

Who would not wish to be there. Is there not enough promised in this, whether literal or figurative, to stimulate and encourage every saint of the most high God? The dissatisfied soul is ever longing for a higher sphere uncontaminated with earth's sorrows and woes. Buoyant with hope the Christian anticipates glories unspeakable, a crown unfading, incorruptible and undefiled in reserve in heaven for all the faithful in Christ Jesus.

"For the sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us." "For our light affliction which is for a moment worketh for us a far more exceeding and eternal weight of glory." "Let not your heart be troubled; ye believe in God, believe also in me. In my father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there you may be also."

What has this sordid world to give  
That we should wish to linger here,  
The longer upon earth we live,  
The less it gives us peace and cheer.

We long to be released from earth  
And timely objects here below,  
For we are weary of its mirth,  
As joy to the soul it can not bestow.

In patience and hope we must await,  
And toil and pray and work in love,  
And learn the road to happiness is straight  
That leads from earth to heaven above.

T. M. MORGAN.

Written for the Messenger.  
Action.

Action, change, and freedom are so nearly allied, in one sense, that to treat of one is to touch upon all three. Every human being, every form of animal life, all things in nature are ever undergoing constant change and ceaseless action. The wind is always blowing somewhere, sometimes bringing life, health and healing on its wings, and again pestilence and death. The ocean is forever tossing its restless billows, wearing away the solid rocks in one place, building up its islands in another, while these islands are ever changing, sometimes disappear altogether, while new ones are suddenly thrown up by volcanic action in the midst of the sea.

In the forest we behold the tender shoots which one step will trample down, or crush out of existence, yet we know by the action of sun and rain, the changes of the seasons as they come and go, these tiny twigs will become the giant forests of future centuries. The plant that grows pale and sickly, and becomes rootbound even though in the costliest vase, if you but make a change, plant it in the ground, give each tiny rootlet freedom it will grow and thrive, while every blast of winters wind, every scorching beam of summers sun, will not destroy but strengthen, even if it sway and bow, for that which bows lowest does not break easiest.

Action is the sweetest balm for a wounded heart and weary spirit, and many of those who have become most famous have given to the world the noblest thoughts and greatest results are those whose lives have been crossed by a sad fate.

It takes the earthquake's shock, the eruption of the fiery volcano, to free the earth of her imprisoned gases, so often the secret of many a success lies in the first great sorrow or misfortune

which came as a mighty shock convulsing the very life, and intellect to its center so that the talents which were but dormant yet otherwise might never have been brought into use are made to act. The thunders crash and lightnings glare, consumes the poisonous vapors that we may breathe a purer atmosphere, so sometimes God sends shocks upon his children which rouses latent strength.

Whatever our condition we constantly sigh for change, we tire of the chill of winter and grieve that all too quickly the "long, bright days of summer fled," and sigh for the pale leaflets, and tender buds of spring, but could we have perennial spring we would weary of the buds of promise and long for the full blown blossoms of summer, if perpetual summer then faint with the heat and dust, we would listen to memory's bells ringing the merry Christmas chimes, accompanied by shout of happy children as they laugh while

"Winter's snowy pinions  
Shake the white down in the air."

If a changeless autumn with its scarlet, yellow, and russet garb, its purple mists and ripened sheaves, then tired of these bright tints, luscious fruits, and golden harvest time, we query why the sweet May blossoms ever faded? But we must remember that while with such pleasure we enjoyed the delights of May, with fortitude we must endure the fervid heat of August, and that which is sown during dreary days, we will reap in sunny October. Perpetual summer brings disease and death, the south would not be scourged by yellow fever if the frosts came oftener. So continual prosperity does not always bring to light the best and noblest qualities of heart and mind. The difficulties we surmount, our skeletons in the closet it may be, which we conceal from the world's gaze, tries and expands the soul and gives our usefulness to the world.

The cause of the fall of the brightest angel in heaven, may be attributed to the possession of almost unlimited power and a desire for a still broader field of action, so many a fallen favorite of fortune could trace his downfall to continued prosperity and command of every wish, without labor or need of action.

Let every uttered wish be fulfilled, yet discontent will find a place for lodgment in the heart, and it will seek for something yet unattained, let life flow ever so smoothly on, yet we desire change, we would venture forth though we risk losing what we have, for we realize that if anything is accomplished something must be risked. The tiny bird in its golden cage, though cared for ever so tenderly, would gladly stretch its pretty wings and soar away in freedom, even if not in safety, for pretty bird beware the hawk dwells where freedom is found.

The mind that would soar highest must venture most; one forgets the dread of venturing after he succeeds as we forget the raging of the storm as soon as the rainbow glows in the sky. Then if anything is accomplished we must cast aside all doubts and wavering fears and venture forth free in thought, willing, ready for action.

HILDEGARDE.

—The sweets of this life are often turned into bitterness by one unruly person. The happiness of whole families has been wiped out by some unruly member, by a son or daughter, who has failed to be instructed, or in willful disobedience persists in the wrong way. Churches are torn asunder by one ungodly man. By the same means the peace of communities is destroyed. Sin prevails in the world.

—Eaton, Gibson county, Tenn., has a man who is postmaster, mayor, justice of the peace, Sunday-school superintendent, news-paper correspondent, W. M. in the Masonic lodge, elder of the church, leader of the choir, cotton speculator, extensive farmer; deals largely in thorough-bred chickens, imports fine grades of wheat, runs a reaper and thresher, and is a professional rule trader.