

Scraps of History.

IN SWITZERLAND.

"Ecalampadius had been preaching at Basle since November, 1522. Berthold, Haller and Sebastian Meyer were settled at Berne. Truth was gradually making way in many parts; but as yet the arm of power suppressed its movements. A general meeting of the Helvetic body was held at Baden, in May, 1526, expressly for the purpose of putting down the new doctrines. A disputation took place, in which Ecalampadius and Haller were chiefly engaged on one side, against Eck, Faber and some celebrated Romish controversialists on the other. But it was before a packed and partial jury. The representatives of the Cantons had met avowedly to devise measures for the ruin of the reformation. [The disputation continued eighteen days.] It was to be expected that they would ascribe the triumph to their own champions. They passed a decree, proscribing Zwingle and his associates, and declaring their fixed resolve to maintain unimpaired the ancient faith," that is, of the Romish church.

"The Lord maketh the devices of the people of none effect, but his counsel standeth forever." Ps. xxxiii. 10-11. While the adversaries of Gospel truth vainly thought to check its advancement, the hand of God was evidently stretched out in its defence. Instead of being discouraged by the unfavorable results of the meeting at Baden, the reformers quietly pursued their course, and gained ground daily. Ecalampadius succeeded, in 1526, in establishing at Basle the practice of singing hymns in the vulgar tongue, in public worship. It was found greatly conducive to piety, and admirably adapted to confirm the people in the truths taught by the reformers. In 1528 images were removed from the principal churches, though allowed to be retained for a time in others. That indulgence was not long continued. In February, 1529, the city was thoroughly cleansed from idolatry, and at the same time the mass was abolished."

In other places the good work prevailed, and the "mass was superseded by the Lord's supper." Still the government was against reformation, and in support of Romish superstitions.

"The government was soon compelled to yield to the wishes of an enlightened people, and determined to refer the whole question in debate to a public disputation, open to champions on both sides, from every part of Switzerland, and to abide by the issue. This is known in history as the great disputation of Berne. On the appointed day, Jan. 7, 1528, Zwingle and Ecalampadius appeared, at the head of more than 350 evangelical teachers. The bishops of Constance, Basle, Leon and Lansanne, had been summoned, but did not deign to attend; in fact, the papal cause was very feebly supported. Ten articles had been prepared for discussion. The articles were in substance: That the church had no head but Christ; that it sprang from the word of God, and subsisted in that alone; that traditions were only binding when they agreed with God's word; that Christ was a sufficient expiation for the sins of the whole world; that there was no Scriptural proof of the manducation (eating) of the body and blood of Christ; that the sacrifice of the mass was opposed to Scripture, and insulting to the Redeemer's sacrifice; that there was no other intercessor between God and man except Christ; that the existence of a purgatory could not be proved from holy writ; that the worship of statues and images was opposed to Scripture; that marriage was forbidden to no class of men, and that since fornication was expressly denounced in Scripture, it was a vice least of all becoming the sacerdotal order. These articles were debated

for 18 days. The result was victory for reform. Popery was immediately abolished in the canton of Berne. The episcopal authority was disarmed; altars and images were thrown down; the mass suppressed; fast days, feast days, clerical costumes, organs, bells, and a long list of usages and ceremonies peculiar to the dark ages involved in the same destruction; and monasteries converted into schools. The example of Berne was followed by Shoffhausen, St. Gall, Glazug, Brienne, Brumgarten, Thurgen, the Tockenburg, and the city of Constance. The disputation of Berne deserves to be called *great*, for its results were truly glorious." *His. Ref. p. 155-6.*

REMARKS.—It should be observed that in the popish worship they had neither teaching nor anything worth calling singing. They said mass, and observed other human inventions, and imagined they were serving God! Hence, *teaching*—preaching and reading the Scriptures to the masses, and *singing*—had a strange and wonderful effect. They had listened to the organ for music, said mass for worship, etc.; and now to put away these, and understand God's word, sing his praise in spirit and in truth, was something to be valued. Each one—every one of these humanisms came in with a corrupt church. Not one of them is found in the New Testament, or in early church history. And when an avowed effort is made to "cleanse the sanctuary" the rubbish is great. But it was swept out. What a pity it has not been kept out! Why can we not be content with the things of God alone? Why foist in humanism, if we pretend to go for the Bible? No pure church was ever incumbered with such humanisms. But a few other items may serve more fully to impress this fact.

"The final measures adopted for the establishment of the Reformation in Geneva are thus enumerated by a modern historian:

"The council next proceeded to regulate the times and places for the public worship, the observation of the Sabbath, and other things connected with religion and morals. They established and provided for four pastors and two assistants; commanded the Sabbath to be strictly observed; appointed an early service on that day for servants, and allowed public worship and preaching in the German languages for the numerous refugees to whom those tongues were vernacular. They enacted laws against profaneness and licentiousness, and against public dances, *fairs, masquerades*, and other entertainments tending to the corruption of manners. They showed some solicitude also for the education of youth."

And this, one should observe, was *state religion*. In some points of view the *state* then was better than the church now!

"The reformation was carried further in Switzerland than in Germany. Luther retained private confession, the use of the wafer in the Lord's supper, and other rites essentially popish, on which he was inclined to look with indulgence, as indifferent things. All these were swept away by Zwingle and his associates. It was their wish to reduce Christian worship to the simple rites indicated in the New Testament." * * *

"The hierarchy with one mind were opposed to the reformation."

So were all merely nominal professors—all whose hearts were not sincerely engaged in the divine service. And so it is now. They wish "a name to live," but are not willing to live as did the first Christians. They must have the honors and pleasures of the world.

IN NORWAY AND DENMARK.

"Injunctions were given that the Scriptures should be read in all schools." The power of the ecclesiastics—or clergy—was largely destroyed, and the people were measurably free. The king of Denmark "issued

laws restraining the pomp and luxury of the prelates. And when he was deposed, and driven into exile, he procured a translation of the New Testament into the Danish language, which was published at Leipzig in 1524."

"Frederick's address was remarkably apposite and well timed. Having reminded the bishops of the obligations under which they were laid to feed the church of Christ with the pure word of God, and watch over its interests with unremitting diligence, he adverted to the astonishing spread of Lutheran doctrines, which could not, he said, be wondered at, seeing that the ministers of the Romish church had forsaken the fountain of heavenly truth, and led the people to the muddy pools of human traditions, and that wretched fables and absurd tales of miracles had been circulated among them to such an extent, and with such perverse activity as to excite disgust and loathing even in the untaught multitude."

All this was to hold and increase the dominion of the clergy over the people, keep them ignorant of the Bible, and make them believe the greatest absurdities, and they could manage them.

"Malmoe, in the island of Funen, was the first town in which the reformation was fully established. Martin and Spandermager zealously preached the Gospel there, and with great blessing. In 1528 they wisely introduced congregational singing into public worship, and published a psalm book for the use of the people. This was a highly popular step. A version of the Psalms was printed about the same time. So powerful was the effect of these measures that, in the following year Romanism was utterly abolished in Malmoe."

The change was great; to put away the pompous and empty ceremonies of men, and adopt the simple ordinances of the Gospel! And the opposition of worldly, carnal men was great. But the knowledge of the word of God was powerful. And think of their *singing*—of congregational singing! of their teaching, and admonishing one another in holy songs!

They "refused to bow to any authority but that of the Scriptures." And this authority they would obey, if they suffered for it.

In 1475, Mechlin "maintained that the Scriptures alone have authority in matters of faith."

Marula was born in 1482. "He was appointed to the living of Henfleet, where he spent his life in the assiduous study of the Scriptures, and diligent attention to the duties of his office, beloved and revered by all. The more carefully he searched the word of God, the more fully was he convinced of the great need of reformation." In 1553 "his books and papers were seized, and he was cast into prison. He was accused of various so called heresies, such as these: that it is better to neglect ten masses than one sermon; that nothing is necessary to salvation but what is found in the word of God; that faith without charity is not true faith; that men ought to live according to the rules of the Gospel, without following any other rule."

Obedience to the commands of men was then, as it is now, the matter of interest to worldly ecclesiastics. They cannot afford to yield this. The full sufficiency of the divine commands was the ideal of the reformers. What is of men, and what is of God? Shall men rule? or shall God rule? were the questions.

C. K.

—Among the noteworthy events of the times is the completion of St. Gothard tunnel, under the Alps, which opens a highway between Germany and Italy. The tunnel is eight miles long, and has cost \$10,000,000, which is \$3,000,000 less than the cost of the Hoosac tunnel, though the latter is only half the length.

—That boy, who, in his young days has never engaged in a good wide-awake pillow fight, won't amount to much of an actor in life's great drama.—*Danielsonville Sentinel.*

Conversion.

"There is therefore now no condemnation, to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." Rom. viii. 1.

"There is therefore now no condemnation," implying that there had a time been when there was condemnation. When? When they were not in Christ Jesus, and did not walk after the spirit, but after the flesh. They had crossed a line of demarcation between condemnation and justification.

In Col. i. 12, the apostle speaks of them being "delivered from the power of darkness and translated into the kingdom of his dear Son." The line of demarcation is referred to here, they had been transplanted into the "kingdom and patience of Jesus Christ;" and as the apostle in Rom. v. says: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." How are we justified by faith? We are "justified in the name of our Lord Jesus, and by the spirit of our God." 1 Cor. vi. 11 Here we are told that justification is in the name of our Lord Jesus. "Neither is there salvation in any other, for there is none other name given under heaven among men, whereby we must be saved." Acts iv. 12. Here the apostle tells that salvation is in that name, and there is salvation in none other." How do we get into that name? Do we believe into it? Do we repent into it? or do we pray into it? Nothing of the kind in the Scriptures. We take upon us that name in baptism, as the 3000 did on Pentecost. "God be thanked," that though ye were the servants of sin, ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin ye became the servants of righteousness." Rom. vi. 17, 18.

This form of doctrine the apostle calls being buried with the Lord by baptism into death and rising to walk in newness of life.

T. M. M.

Funerals.

If there is any one thing requiring the attention of the philanthropist, it is the modes that attend the burial of the dead. This, like everything else now-a-days, are regulated by caprice to a greater or less extent. It would seem, that in the presence of death, all extravagance, vanity and useless ostentation should disappear. But it is one of the greatest infirmities of the times to carry these frailties not only into all the concerns of life, but to carry them into association with the solemn realities of death. Fashion rules with a despotic and heartless scepter. No circumstance or condition modifies or changes in any degree its imperious sway. Its empire, like that of the Roman Hierarchy, embraces two realms—life and death.

The ostentation here, as in the world of dress and social manner, establishes the modes. If distinction dictates a peculiar form of procedure of expression of sentiment even on the part of the mourning, then the world must accept this dicta without questioning as imperative law. And thus it is, that we all follow in our bestowals upon the dead; consulting the demands of heartless fashion rather than our own feelings or our pecuniary ability. If the established custom requires rosewood with heavy silver mountings, a certain number of vehicles, and an avalanche of flowers, then the humblest and poorest must obey this custom though no means remain for other debts, or even for food and raiment for widow and orphan. Daily, thousands appropriate their last cent and incur harrassing obligation to defray the expenses of funerals simply in obedience to a remorseless custom. Would the Christian pulpit but perform its duty in this important matter of every day life, it would truly preach a great gospel of comfort and of salvation to the millions who are now struggling under a cruel yoke. Simplicity, such as Nature and sorrow

truly teach in all this expression, should stamp every appointment and mode of Christian burial. Every vanity of soul, and of form should disappear when we come to pay our last ministrations to the dead. Plain, simple and truthful as is Nature and true emotion should be all our manifestations in the stern and solemn presence of Death.—*California Independent.*

Old-Time Sermons.

American life increases in speed with every year, and in nothing is this more evident than in sermons. The modern preacher usually gives us an address lasting not more than half an hour. The more vigorous, compact in thought and vital with the life of the present, the sermon is, the more popular the preacher.

Middle-aged people can remember the sermons to which they listened in their childhood through the long Sunday mornings; and again through the longer afternoons, while the trees rustled sleepily without, and the flies buzzed drowsily on the panes. Venerable doctors of divinity through the West were not satisfied with their Sabbath labors unless their sermons filled an hour or an hour and a half in their delivery. The discourses were divided into six, ten, or fifteen ponderous sections, each a limb of the argument, besides an introduction, conclusion and application.

Old Doctor Porter, well known in Ohio, was noted for long prayers. His open supplications sometimes kept the congregation on their feet more than an hour. A worldly hearer growing impatient on one occasion, went up to the pulpit and laid his watch before him, but the doctor calmly turned it over and prayed on. As he grew older his prayers waxed longer, until he had been known to find on opening his eyes that his audience had left the church.

It was a sign of the earnest spirit and temper of the times, that these long-winded godly old men usually died in the midst of their flocks, beloved and honored. It was not brilliant intellectual effort that our fathers asked from their pastors, so much as faithful guidance.

One feature of modern preaching is especially commendable, *i. e.*, the sermons to the young. Dr. Newton, we believe, was the first clergyman who preached monthly sermons to the boys and girls of his flock.

When we remember how impressive is the mind of youth, and that the children of to-day will be the Christians or unbelievers of the next epoch in the world's history, we wonder that his example is not more generally followed. Our Savior especially charged His servants to "feed His lambs," and we are sure He would not object to its being applied to the children of our congregations.—*Ex.*

Timber Forests of Oregon.

It is impossible to convey to the readers an idea of the vast valuable forests of fir, pine and cedar, both in Oregon and Washington. Trees 200 and 250 feet high, six feet in diameter are never out of view; eight and ten feet in diameter and 300 feet high are not very uncommon, generally two-thirds free of limbs. Fifty and 60 good timber trees grow on an acre as a rule and yield seldom less than 300,000 feet; and instances are on record of 1,000,000 feet to the acre. No acre is worked for profit which cannot yield 300,000 feet at least, and even this yield is rare. Logs are seldom hauled half a mile to a river. The manufacture and shipment of timber is the leading industry in western Washington employing a large number of workmen, and an immense number of large saw-mills, going by steam and water power, and a large fleet of ships.—*Ex.*

—Astor owns 3,000 dwelling houses in New York.