INTRODUCTION.

THESE Luther Anecdotes require little introduction. They speak for themselves. Or, rather, through them Luther speaks; for it has been my aim to give, from his books and letters, his own account, in his own words, of the chief events of the great movement of which he was the leader. The book is thus in some measure a fragment of autobiography.

Four hundred years ago the Catholic world had grown almost pagan, and Christianity was little more than a lifeless form. There had been witnesses before Luther, and evidence that the Divine life in the Church was not wholly extinct; but it was he who awoke Christendom from its death-like sleep, and recalled his own nation to the primitive faith. The influence he exerted was not felt in Germany alone, for it roused the papal world, and led to that Romish revival which checked the advance of Protestantism, and resuscitated the faith of Catholic nations. Even in Germany the old religion holds its own, and Protestantism has lost its expansive power because it has too much departed from the principles on which the Reformation first began. Reverence for the Holy Scriptures as the supreme authority in faith and practice, and the evangelical doctrine of justification by faith, or salvation by grace, not by merit, these cardinal points of the teaching of Luther have not mainly influenced German thought or feeling in the centuries since he went to his rest. But there has been all along a testimony maintained, and an evangelical succession kept up. And there is hope of better times when the venerated and beloved Emperor, as head and representative of

the Fatherland, thus spoke in his Edict announcing the 400th anniversary of Luther's birth: "I pray to God that He may listen to the supplications in which I and all the members of the Evangelical Church shall unite on the day of the Festival, in order that the celebration may be productive of lasting benefit to our beloved country and Church."

It is not as the leader of the Reformation alone that the German people have cause to honor the memory of Luther. His services to the German language and literature can scarcely be overrated, as Lessing and Schlegel and other high authorities have declared. But, besides this, Luther was really the founder of German patriotism. The religious influence of the Reformation has grown feebler than at first it promised, but the spirit of freedom with which he stirred the people is mighty yet. Without Luther the united German Empire of to-day would have been impossible. And Germany will remain powerful and prosperous, the more that the spirit of the Reformation, the spirit of civil and religious liberty, and of dependence on the Divine protection and blessing, is maintained.

I was at Worms this year, when the whole place was in festival on account of the anniversary of Sedan. There was nothing that day to recall Luther in the city which he made historical, except the grand silent monument in the Luther Platz. Yet it needed little imagination to associate the triumph of Sedan, and the older victories of the days of Gustavus Adolphus as the head of the Protestant League, with the work of Luther. Across the Atlantic, in many a German emigrant's home west of the Mississippi, the Wartburg and Wittenberg Bible is found, and two companion portraits adorn the walls, Luther and Bismarck.

Nor is it to the German nation only that Luther's influence reached. His spirit ruled the movement of Reformation in all other Protestant lands. The power that our English Bible has exerted on the progress and prosperity of the Anglo-Saxon race, in the New World as in the Old, in language and literature, laws

and institutions, all men acknowledge. William Tyndale's translation of the Scriptures into the vernacular was the foundation and beginning of this influence, for all other versions are but revisions of his. Now it is ascertained that Tyndale was indebted to Luther, if he was not actually present at Wittenberg when the famous conclave of foreign as well as German doctors and scholars were engaged in revising the New Testament, as Mr. Demaus, in his life of Tyndale, records. Certain it is that the quarto of Tyndale's Testament, printed in 1525, has striking resemblance to the folio of Luther, issued in 1522; the general appearance of the page, the arrangement of the texts, and the appropriation of the margins all being alike. And, what is of more importance, the marginal notes, those "pestilent glosis," against which the indignation of the priests was especially excited, have been to a large extent adopted by Tyndale from those of Luther.

Mr. Hallam says truly that, "In the history of the Reformation Luther is incomparably the greatest name." Yet this calm and moderate historian speaks of Luther's writings in a way which proves how little the real character of the Reformer is understood by men of letters not in sympathy with his religious faith. Archdeacon Hare took Mr. Hallam to task for his unfair account of Luther, and Hallam replied by quoting some passages from Luther's earliest works, apparently ignorant of the fact that the monk's knowledge of Divine things was gradually and painfully ripened; while the critic says, "I have found it impossible to reconcile or to understand his tenets concerning faith and works!"

A more generous and intelligent writer has lately done justice to the life and the works of Luther as viewed by Englishmen. A writer in the *Times*, referring to the Luther Festival, speaks of Luther as "the founder of a nation on a common faith. Around him all the grandest and most picturesque characters and events of the sixteenth century are grouped. There were great and good men among them, but no soul

or spirit loftier, brighter, braver, and more tender than Martin Luther."

The books, treatises, and articles about Luther are innumerable. Many years ago there was a catalogue of above a thousand works, and they have since multiplied. The Americans have made contributions, and to one of these, by Dr. Morris, of Baltimore, I have been indebted in the preparation of this little book. The pictorial life of Luther by Gustav König has been very popular in Germany, where a most careful and complete biography, by Dr. Julius Köstlin, has recently surpassed all others. In this country the first volume of Dr. Merle d'Aubigné's History of the Reformation has done much to make Luther better known. In *The Leisure Hour* many articles have appeared from time to time; with illustrations from photographs, most of which are reproduced in the beautiful and interesting volume by the Rev. Dr. Stoughton, "Homes and Haunts of Luther," prepared after repeated visits by the accomplished author to the scenes memorable in Luther's life and history.

THE LUTHER MONUMENT AT WORMS.

THE Luther monument at Worms records so much history bearing on the Reformation, that it may be well to give some account of it in detail.

It was designed and planned above twenty years ago (in 1861) by E. Rietschel, who modelled the great central figure of Luther.

The monument commemorates, not only the leaders of the German Reformation, but also some of the chief Reformers of other lands, there being statues of Peter Waldus, John Wicliffe, John Huss, and the Italian Savonarola.

At the four corners of the central monument stand the statues of the mightiest supporters and promoters

of the Reformation. In front, that of Frederic the Wise, Elector of Saxony, and of Philip the Magnanimous, Landgrave of Hesse; at the back, Philip Melanchthon and John Reuchlin. The three allegorical figures of Augsburg with the palm-branch, of Magdeburg lamenting the desolation of her hearths, and of protesting Spires, somewhat jar on the taste, when all the other figures are portrait-statues, but the execution of the figures is admirable, and they have historical interest.

On the inner faces of the battlements are the arms of the twenty-four cities which fought and suffered for the Reformation, viz., Brunswick, Bremen, Constance, Eisenach, Eisleben, Emden, Erfurt, Frankfort on the Maine, Halle in Suabia, Hamburg, Heilbronn, Jena, Koenigsberg, Leipzig, Lindau, Lubeck, Marburg, Memmingen, Nordlingen, Riga, Schmalkalden, Strasburg, Ulm, and Wittenberg.

The colossal statue of Luther (11 feet 4 inches high, with the pedestal 28 feet) towers above, and crowns, as it were, the whole. In front we read the bold decisive words which were perhaps the indirect cause of the monument at Worms being erected: "Here I stand, I cannot retract, God help me! Amen!"

Underneath are the portraits of the two Saxon Electors, John the Constant and Frederic the Magnanimous.

At the back is the passage: "The Gospel, that the Lord hath put into the mouths of the Apostles, is His sword; with it He strikes the world as if with lightning and thunder." Underneath are the likenesses of the two knights, Ulric von Hutten and Francis von Sickingen.

On the lateral face, to the right of Luther, we read the two passages: "Faith is but the right and true life in God Himself." "In order to understand the Scriptures rightly, the Spirit of Christ is required."

Underneath are the likenesses of the faithful companions and disciples of Luther, Justus Jonas and John Bugenhagen.

On the lateral face to the left of Luther are the words: "Those who rightly understand Christ, no human ordinance will be able to enslave; they are free not according to the flesh, but according to conscience."

Underneath are the two Swiss Reformers, John Calvin and Ulric Zwingle, the former on the left, the latter on the right of the spectator.

The lower cube is adorned with bas-reliefs illustrating prominent deeds and incidents in Luther's life. In front we behold Luther before the Diet at Worms, on the 17th and 18th of April, 1521; at the back, Luther affixing the Theses to the gates of the Castle Church of Wittenberg, on the 31st of October, 1517. On Luther's right hand, the Communion in both kinds, administered by Luther, and the Marriage of the Clergy —Luther joined in marriage by Bugenhagen. On the left of Luther, the translation of the Bible, and the Luther-Sermon.

The socle has on its four panels the arms of the five German princes and two cities who signed the confession of Augsburg, and delivered it to the Emperor on the 25th of June, 1530, viz., in front, those of the Electorate of Saxony; to the right of Luther, those of Anhalt and of Brandenburg; to the left of Luther, the arms of Hesse to the left of the spectator, and those of Brunswick-Lunenburg to the right; at the back, the arms of Nuremberg and those of Reutlingen, the former on the left, the latter on the right.

Encompassing the four sides, below the bas-reliefs, are the following inscriptions:—"Commenced in the year 1856, finished 1868." "Planned and partly excuted by E. Rietschel." "The architectural part delineated by H. Nicolai."

Rietschel modelled the statue of Wicliffe as well as Luther. A. Donndorf executed those of Savonarola, Frederic the Wise, Reuchlin, Peter Waldus, the urban figure of Magdeburg, four portrait-medallions, and two bas-reliefs. G. Kietz produced Huss, Philip the Magnanimous, Melanchthon, the urban figure of Augs-

burg, four portrait-medallions, and two bas-reliefs. The urban figure of Spires is by J. Schilling. The statues are all in bronze.

Altogether it is a grand monument, worthy of the nation and of the cause.

LUTHER ANECDOTES.

BIRTH AND NAME.

MARTIN LUTHER was born November 10, 1483, at Eisleben, in the Duchy of Mansfeld. It is said that his father, at the bedside of the new-born child, prayed aloud fervently to God to grant grace to this his son, that he might be worthy of the name he bore; and that he might become known for learning and piety. Some of Luther's relatives at Mansfeld told this to Conrad Schlüssenberg, who has put it on record. He was named Martin, his birth being on the eve of the festival day of St. Martin of Tours.

Much has been written concerning the origin and meaning of the name Luther. The most popular derivation is *Lauter*, clear or pure; and it was to this that the father, Hans Luther, probably made reference in praying that his son might prove worthy of his name. That this was a generally accepted meaning of the word is proved by the testimony of a Romish divine, who exclaimed, after reading one of Luther's books, "Oh, Luther, you are indeed, according to your name, pure and clear in style (*lauterus et limpidus*)." Christian I., Elector of Saxony, also said that he was truly a pure and lucid theologian (*voll lauter und ein reiner theologus*). A more ambitious interpretation is that which regards Lutherus and Lotharius as synonymous, Lotharius being a common name among imperial, royal, and illustrious personages. Certainly, no lordly Lothaire was ever more a king of men (ἄναξ ἀνδρῶν) than Martin Luther, the miner's son of Eisleben.

HIS PARENTS.

HANS LUTHER, although working as a miner when Martin was born, had in earlier life been the cultivator of land occupied by the family for several generations. "I am the son of a farmer," once said Luther, in something of the same spirit that led our Wicliffe and Latimer to boast of their yoeman origin: "My father, grandfather, and great-grandfather were all farmers." It was when enough could not be gained from the poor patrimony to support an increasing family, that Hans and his wife removed to Eisleben; and there he engaged in mining. Refering to the early rural days of hard labor, Luther said: "My parents were very poor; my father worked as a woodcutter. My mother has often carried the bundles of wood on her back, that she might earn something wherewith to bring us children up. They endured the hardest labor for our sakes." The wood was made into charcoal for mining operations in that iron district. After the removal to Eisleben, the pinching poverty of earlier days was not felt, and Hans seems to have held a fair position, as we are told that for the sake of his children, as well as for his own benefit, he cultivated the society of ministers, school teachers, and others above the grade of manual labor.

Hans Luther was indeed no ordinary man. He was mentally strong and energetic, and gifted with more than average shrewdness and good sense. endowments not common in any class of society. In spirit he was somewhat stern and severe, but honest and pious according to the faith in which he had been brought up. He had, however, the antipathy then usual among men of active life against the monks, which came out afterwards in the displeasure which he showed on hearing that his favorite son had entered a monastery.

Of Luther's mother we give only one testimony, but it is that of the wise, learned, and cultured Melanchthon, who says: "She was endowed with many virtues,

which befitted an honest woman, and was especially known for her orderly domestic discipline, her piety and diligence in prayer and religious duties; so that she was regarded as an example of virtue and fidelity to all other upright women."

She seems to have shared the severe spirit of her husband in the management of the children. "My parents," said Luther in after life, "treated me almost cruelly, so that I became very timid. I remember that my mother once whipped me till the blood came. They truly thought that they were doing right in not sparing the rod; but they lacked discernment of character, which yet is absolutely necessary, that we may know when, on whom, and how punishment should be inflicted. It is right to punish children, but always at the same time bearing love to them." This is very true; but we have little doubt that the boy Martin's impetuous and sturdy character gave occasion for correction as well as reproof, and that he was all the better for the parental discipline.

EARLY EDUCATION.

THE education of Martin's early years was at home, where we are told that "Hans Luther brought up his son creditably in the fear of God, by the gains of his mining labors." At the age of fourteen he was sent to school at Magdeburg. Away from home, without friends or protectors, he used to tremble in the presence of his masters. During play-hours, he and some other boys as poor as himself went out to beg their bread; such being then the custom in Germany among poor scholars. One of the things which he was taught at the Magdeburg school, besides the routine of creed and grammar, was carol and psalm singing, an exercise which stood him in good stead both then and in after life.

POOR SCHOLARS.

"I WAS accustomed," said Luther, "with some companions, to beg food to supply our wants. One day, when at Magdeburg, about Christmas time, we were all going through the neighboring villages, from house to house, singing the usual carols on the infant Jesus at Bethlehem. We stopped in front of a peasant's house which stood detached from the rest, at the extremity of the village. The peasant, hearing us sing our Christmas carols, came out with some food which he meant to give us, and, having a rough loud voice, he called out, 'Where are you, boys?' Terrified at these words, we ran away as fast as we could. We had no reason to fear, for the peasant came out in kindness to give us this assistance; but our hearts were, no doubt, fearful and untrusting from the threats and ill-treatment then used by masters towards their scholars, so that we were seized with sudden fright. At last, as this good peasant continued to call out after us, we stopped, saw that he had food in his hands, forgot our fears, ran to him, and thankfully received what he offered. It is thus," adds Luther, "that we tremble and flee when conscience is guilty, and when fear fills us with alarm; we are then afraid even of the help that is offered us, and of those who are our friends and wish to do us good."

Many years after, Luther said to those of his countrymen who were in good circumstances: "Do not despise the poor scholars who try to earn their bread by chanting before your door, asking *panem propter Deum* (bread, for the love of God); I have done the same."

DAME URSULA COTTA.

FROM Magdeburg young Martin Luther was sent to school at Eisenach. Here, also, he was obliged to go, with other poor scholars, to sing in the streets to

earn a morsel of bread. One day, after being repulsed from three houses in succession, he was about to return to his poor lodging hungry and faint-hearted. Having reached the St. George Platz, he stood before the door of a citizen's house, his mind filled with sad reflections. Must he, for want of bread, give up his studies and go back to work with his father in the mines of Mansfeld? At that moment the door opens; a woman stands on the threshold. It is the wife of Conrad Cotta, the owner of the house. She saw the young scholar, and recognized him as one whose evident devoutness at church she had noticed with pleasure, and she had been affected by the sweetness of his voice in singing. She was struck with his downcast look as he stood in front of the door; and, making a sign to him to come near, she spoke a few words, and hearing how he had been refused bread at other houses, she kindly invited him to enter, and supplied his wants. Her name was Ursula, and the chronicles of Eisenach call her "the pious Shunammite," in remembrance of her who earnestly entreated the prophet Elijah to accept her hospitality. She invited the young scholar to return, and he was kindly welcomed by the master of the house. During his stay at Eisenach he was supported by this generous family; of whose kindness he ever after cherished a grateful remembrance, especially of the first meeting with Ursula Cotta.

PROGRESS IN LEARNING.

MELANCHTHON tells us that Luther, in these early school days, had an understanding so strong, an imagination so lively, and a memory so retentive, that he outstripped all his fellow-scholars. He made rapid progress in Latin and Greek, in logic and rhetoric, and in all such learning as was then taught in school. He became practised in composition, in poetry as well as

prose. Cheerful and obliging, frank and generous, he was beloved by his comrades and gained the high esteem of his teachers.

AT THE UNIVERSITY OF ERFURT.

AT the age of eighteen he went to the University of Erfurt to study law, having chosen that as his profession. He applied himself assiduously to learning, and soon, says Melanchthon, "the whole university saw and admired his genius." Old Hans exerted himself to the utmost to raise money enough to support his son at the university. This fact Luther gratefully records: "My dear father," he said, "supported me at Erfurt in all kindness and paternal fidelity, and through severe labor and economy has helped me to the position I now maintain." The young student did not forget the pious precepts and practices of his home. It was his custom to begin the day with earnest prayer and to go to church in the morning before taking up his books for study. From this early time he used that saying of his which has become proverbial, "*Bene orasse est bene studuisse*" (To pray well is the better half of study).

FIRST STUDY OF THE BIBLE.

ONE day, in 1503, when he had been two years at Erfurt, and was twenty years of age, he was in the library of the University, opening the books in a desultory way, to read the title-pages and the names of their authors. He opened one which attracted his attention—he had never seen any book like it till that hour. He reads the title. It is the Holy Bible; a book found in those days only in libraries of universities, or places of learning, or in the houses of the rich —and not always found there. It is true that editions of the Latin Bible were numerous, and there had been

translations into German, though only from the Vulgate; but there is nothing surprising in the fact that a youth from the remote forest region should never have had in his hands a complete Bible till he saw this one in the library of the University of Erfurt.

Luther's interest was strongly excited; he was filled with astonishment to find far more in this volume than the portions of Scripture and fragments of Gospels and Epistles, selected for the services of the Church.

Till then he had never thought about other parts of the Scriptures, assuming these to be the whole of the Word of God. He happened first to read the story of Hannah and Samuel, which deeply interested him. He read long and earnestly, and daily returned to the precious volume which he had discovered, this storehouse of heavenly wisdom.

The first gleam of a new light arose in his mind, although as yet it was only his intellect and imagination that were reached. Yet the Reformation lay hid in that volume. "Dr. Usinger, an Augustinian brother," said Luther, "Dr. Usinger, who was my tutor at Erfurt, used to say to me, when he saw me reading the Bible with such intentness and devotion: 'Ah! brother Martin, what is there in the Bible? It is better to read the books of the ancient doctors. They have sucked the honey of the truth. The Bible is the cause of all troubles in the Church!'"

This Bible at Erfurt was a mighty instrument in the providence of God, by which the course of the world's history was to be influenced. As an eloquent historian has said: "It was this Bible that gave liberty to Luther, and Luther with this Bible in his hand gave liberty to the world." In one sense this was true, for in the study of this Bible he acquired that reverence for Holy Scripture as the Word of God which he never lost, and which led him, in the time of his own soul's trouble, to seek light and comfort in the oracles of Divine truth. But he had first to have the truths of the Word of God brought home to his own mind

and heart by the Holy Spirit with quickening and saving power. This was to be at a later time accomplished by the hand of God, which guides the course of each life, as well as the destinies of the world.

Two years later, when he was in a monastery, and in a very different mood of mind from that of a mere student, he studied another copy of the Bible, and it was this second book which was the witness of his mental conflicts and spiritual wrestlings. The historians, and artists also, have sometimes confused these two books and times. But we have as yet seen him reading the Bible only with the interest of a student and scholar.

HOW LUTHER BECAME A MONK.

IN 1505, when returning to Erfurt from a visit to his parents at Mansfeld, the young student was overtaken by a violent thunderstorm, the lightning striking him to the ground, as well as his friend and companion Alexis. Some historians say that Alexis was struck dead at his side; but there is doubt as to this, since others only mention his being struck down, and having met a violent death on a later occasion. At all events the scene was so terrible as to cause Luther to make a vow to Almighty God, that if his life were spared he would forsake the world and devote himself wholly to His service. The way to forsake the world, according to the prevailing notion of those times, was to enter into a monastery. "I became a monk," he afterwards wrote to his father, "not willingly or by choice, still less to lead an indolent life and to fatten my body; but because, when I was encompassed by the terror and fear of quick-coming death, I vowed a forced and hasty vow." Old Hans had been not a little disappointed at such an end to the efforts and hopes attending his son's university career, to which he had helped by so much labor and self-denial. He had hoped that Martin

would make himself known in the world, and perhaps become rich as well as famous, as a doctor of law; and now all these hopes were blighted by his son's entering a monastery! But God's ways are not as man's ways. Rubianus, one of Luther's friends at the University, in writing to him in after times, said: "Divine Providence foresaw what you would become when, on your returning from your parents, the fire of heaven struck you to the ground, like another Saul, to become another Paul; and, separating you from us at the University, led you to enter the Augustinian Order."

IN THE MONASTERY AT ERFURT.

"I ENTERED the monastery," wrote Luther, "and left the world, despairing of myself. I thought God would not take my part; and if I meant to get to heaven and be saved, it must be by my own efforts. For this reason I became a monk, and labored hard." He entered the Augustinian monastery at Erfurt, July 17, 1505.

Thus were the studies in which he had been engaged with so much industry and enthusiasm suddenly interrupted. Yet he himself tells how he took with him to the monastery his Virgil and his Plautus—an ingenuous admission that his love of classic lore was not wholly extinguished. But there was no leisure for such studies, as he too soon and sadly found. He was obliged, as the youngest brother and a new entrant, to submit to the most laborious and degrading employments; to open and shut the gates, to sweep the chapel, to clean the rooms, and to perform still more servile and disagreeable work. Then, when he had performed his duties as porter, sexton, and servant, he was compelled, with his wallet on his back, to go through the streets of Erfurt, begging provisions from house to house.

Amidst all this dreary round of work, his mind was

in distress, and his conscience troubled. Knowing of no better righteousness than could be wrought by himself, and nowhere more surely than in the cloister, he gave himself up to the extreme rigor of an ascetic life. By fastings and watchings he sought to crucify the flesh. On one occasion he was for weeks almost without sleep, and his frame was wasted from want of food.

In after life, when he knew that a righteousness fit to stand the test of Divine justice and the requirements of the Divine law could not be purchased in this way, it was from his personal experience that he thus wrote to Duke George of Saxony: "Verily, I was a devout monk, and followed the rules of my order so strictly that I cannot tell you all. If ever a monk entered into heaven by his monkish merits, certainly I should have obtained an entrance there. All the monks who knew me will confirm this; and if it had lasted much longer I should have become literally a martyr, through watching, prayer, reading, and other laborious effort."

Under these bodily and mental sufferings, no wonder that the health of the poor young student gave way. He became thin and pale, and the deadly pallor of his countenance was the more noticeable from the brightness of his eyes, which glared with a strange wildness.

It was the look almost of a frenzied man, the expression of the anxious working of his mind—

A wounded spirit who can bear?

"I was in the sight of God a great sinner," he said; "and I was unable to appease the vengeance of the Just and Holy One by any penitence or any merits. The doctors and theologians told me to do good works, and thus to satisfy the Divine justice. But what good works can proceed out of a heart like mine, a heart full of evil thoughts and desires?" It was thus that the terror of the law compassed him about, and consumed his soul.

From most of the monks he found not only no help, but no sympathy or pity. They did not understand the condition of a soul spiritually awakened, and by every anxious word and deed inquiring, "What must I do to be saved?" They knew of no religious life or duty beyond their monastic routine. Some of them began to murmur on seeing this brother reading so assiduously, and shutting himself up in his cell for meditation and prayer. They told him it was not by study of that kind, but by collecting bread, meat, fish, and other food, and by begging money, that he could be of any service to the community, or make any satisfactory use of his time.

There were some of the monks, however, who did not thus molest him, but showed kindly feeling and pity for the young brother, whose novitiate was evidently so hard and trying. An aged brother missed him one day, and learned that he had shut himself up in his cell, and would allow no one to approach him. The good monk seems to have had some presentiment of his state; and knowing his love for music he took with him several of the chorister boys, and knocked at the door of the cell. No response coming from within, he was more alarmed, and at length broke open the door, and discovered Luther stretched apparently lifeless on the floor. They tried in vain to restore him to consciousness, but he remained motionless, and with scarcely any signs of life. Then by direction of the monk the young choristers began to sing a sweet hymn. Their voices acted like a charm on the poor monk, to whom music had always been a source of delight. He gradually recovered his consciousness, and was restored to life. But this could be only a temporary relief and respite—the inward troubles of his mind and conscience remained.

FATHER STAUPITZ.

WHEN in his lowest state of weakness and depression Father Staupitz, the Superior of the monastery, was told of the condition of the young brother. Going to his cell to visit him, he pitied the apparently dying youth all the more when, on conversing with him, he was told the cause of his suffering, for he himself had passed through the same conflict. He had found the peace of Christ in his soul, and was therefore well fitted to give counsel to his afflicted brother. It was like another Ananias of Damascus dealing with another Saul of Tarsus. To Staupitz Luther opened his mind and told all his trouble.

"It is vain," said Luther to him, "that I make resolutions and promises to God; sin is always too strong for me."

"O my friend," said Staupitz, "I have often made vows myself, but I could never keep them. I now make no more vows; for if God will not be merciful to me for Christ's sake, I cannot stand before Him with all my vows and my works."

Luther heard, but still expressed his anxious fears. He spoke of the justice, the holiness, the sovereign majesty of the Lord. How could he stand before such a God?

"Why," said his aged friend, this good physician of the soul, "why do you distress yourself with these thoughts? Look to the wounds of Jesus crucified; look to the blood which He has shed for you; it is there that you will see the mercy of God. Cast yourself into the arms of the Saviour. Trust in Him, trust in the righteousness of His life, trust in the atoning sacrifice of His death. God is not against you; it is only you who are averse to God. Listen to the Son of God, who invites all the troubled and conscience-stricken, the weary and heavy laden, to come unto Him. He became man to assure you of the Divine favor."

Still Luther was incredulous, because he was unenlightened. He thought that he had not repented properly, and asked: "How can I dare to believe in the grace of God, and to expect the pardon, as long as there is in me no real change, no true conversion? I must be converted before God can receive me."

"Ah!" said Staupitz, "there never can be true conversion, nor real repentance, but what begins in believing in Christ as the Saviour. That which some fancy to be the end of repentance is only its beginning. Do not first labor by contrition and penance to find relief, but look to Jesus and love Him, who first loved you, who died for your sins, and who was exalted, after His resurrection, a Prince and a Saviour, to give repentance and the remission of sins."

Luther listened with keen attention, and a ray of heavenly light and hope entered his soul. In order to true repentance we must love God, believing that the Divine love sent Jesus as the Saviour. He had never heard this before. It was the Gospel; verily good news to his burdened spirit.

RENEWED STUDY OF THE BIBLE.

TAKING this truth as his guide, he went to the study of the Scriptures with new light. He turned to the passages which speak of repentance and conversion. These two words, which had before brought terror to him, were now sweet and precious. He had got the key which opened the hidden mysteries of Divine grace. "Those words," he said afterwards, "which most alarmed me, now seemed to run to me from all sides—to smile, to spring up, and to play around me. Formerly I tried to love God, but it was all force and constraint; and there was no word so bitter to me as that of repentance. Now there is none more pleasant. Oh! how blessed are all God's precepts, when we read

them not in books only, but in the precious wounds of the Saviour."

Sometimes he could believe and be comforted, but at other times darkness returned. His sins again went over his head, and hid the face of God. The good Staupitz tenderly treated his afflicted patient.

"O my sin! my sin! my sin!" he cried one day to his aged friend.

"What would you have?" said Staupitz. "Would you like your sin not to be real? Remember, if you have only the semblance of sin, you must be content with the semblance or appearance of a Saviour. Learn this, that Jesus Christ came to save sinners; that He is the Saviour of the lost; that He saves real and great sinners, and those worthy of utter condemnation." "Look at the wounds of Christ," he said on another occasion, "and you will see there shining clearly the purpose of God towards men. We cannot understand God out of Christ."

"I BELIEVE IN THE FORGIVENESS OF SINS."

BUT Luther's peace and comfort still varied and fluctuated. His fears returned, and his depression deepened. The agitation wrought upon his body through the mind, and he was again brought nigh to the gates of death. And how fearful a thing to meet a holy God! All seemed darkness and gloom. At this crisis, we are told that an aged monk, sitting at the side of the poor man's couch, repeated these words of the Creed: "*I believe in the forgiveness of sins.*" The words fell on the ear and penetrated to the soul of Luther. He thought over them, and they were like balm to his troubled spirit. At length he said aloud, "I believe in the forgiveness of sins."

"Ah! but," said the old monk, "we are not merely to believe that there is forgiveness for David or for

Peter; the command of God is, that we believe there is forgiveness for our own sins!"

Luther's spirit revived. "I believe in the forgiveness of sins—of *my* sins!" Here was a solid resting-place for his sin-tossed soul, which could firmly believe and rejoice in the forgiving love of God. He had found the blessedness of the man whose transgression is forgiven, whose sin is covered, and to whom the Lord imputeth not iniquity! From that time his peace of mind was restored, and with restored peace came renewed strength and health, and he walked in the light and hope and joy of the living.

RETROSPECT OF THE STRUGGLE.

LOOKING back in after years to the struggle which had taken place in his soul, he gave a clear description of the mental conflict which had ended in victory and peace. In one of his letters he writes: "I had, in truth, a hearty desire to understand particularly the Epistle to the Romans. What kept me from understanding it was that single expression, 'the righteousness of God,' in the first chapter (ver. 17). To this righteousness, as I understood it, I had a great aversion. I thought it meant God's character as a righteous Judge. Now, although as a monk I had lived a blameless life, I still found myself a great sinner before God, and I did not dare to think of pleasing Him by my own works. On this account I did not love this just and angry God, because He punishes sinners. I hated Him, and felt incensed against Him. Still, however, I studied the beloved Paul, that I might find out the meaning of that passage, for I thirsted greatly to know it. In these thoughts I spent day and night until, through God's grace, I observed how the words are connected together in the following way: 'The righteousness of God' is revealed in the Gospel, as it is written, 'the just shall live by faith.' Observing

this connection, I have become acquainted with this same righteousness of God, in which the justified person lives only through faith. I saw that the apostle's meaning was this: that by the Gospel is made known that righteousness which avails with God; in which God, out of grace and mere mercy, makes us righteous through faith. Upon this, I felt immediately as if I was wholly born anew, and had now found an open door into paradise itself. The precious Holy Scripture now at once appeared quite another thing to me. I ran quickly through the whole Bible, and collected all it says on the subject. Thus, as I had before hated this expression, 'the righteousness of God,' so now I began dearly and highly to esteem it, as my beloved and most comfortable word of Scripture; and that passage became to be the very gate of heaven."

CONSECRATION TO THE PRIESTHOOD.

ALTHOUGH his views and feelings as to his condition before God were changed, Luther still retained the notion of the special sanctity of those connected with the Church, by virtue of their offices. This was a universal feeling in those times, as it is too general in our own days. "It is a fine thing to be a new priest, and to celebrate mass for the first time. Blessed was the woman who had borne a son who was a priest; a consecrated person, as compared with a common baptized Christian, was like the morning star to a flickering wick." Thus Luther wrote, referring to the time when, having been ordained priest, he read mass for the first time on May 2, 1507.

Jerome, Bishop of Brandenburg, officiated at the consecration. At the moment in which he conferred upon Luther the power of celebrating the mass, he put the chalice into his hand, and addressed him in these solemn words: "Receive the power of offering sacrifice for the living and for the dead." Luther at that

time heard the words calmly, perhaps with some exultation, but the remembrance of them made him shudder afterwards. A bishop giving power to do what none but the Son of God Himself can do! "That the earth did not then open and swallow us both up," he said, "was an instance of the patience and long-suffering of the Lord."

VISIT OF LUTHER'S FATHER.

THERE was a feast afterwards, and Luther's father was a guest at the dinner, with other friends of the newly-consecrated priest. The worthy miner from Mansfeld made as imposing an appearance as he could in honor of the occasion, and to do credit to the family. We are told that he had a retinue of several horses, with attendants, and that he presented the young priest with twenty guilders, which at that period was no inconsiderable gift. The conversation turned on Martin's entrance into the convent, when bent upon other studies and pursuits. The brethren commended it as a highly meritorious action; upon which the inflexible and honest Hans, turning to them, said, "Have you not read in the Scriptures that it is a duty to obey father and mother?" The words struck Luther. They put in a new light the action which had brought him into the convent. A regard to the will of his parents had not entered as an element in his motives. He had followed only his own self-will, although in this case there was the motive of escaping danger to his soul, which is the most pardonable form of selfishness. His father's words, showing that he had always disapproved this act of his son, long afterwards resounded in his heart, when he had to speak to others about the monastic vows and life.

LECTURER AT THE UNIVERSITY.

In 1508, the year after his consecration as priest, Luther went from the monastery to be a teacher in the lecture room. He had been, during this year, summoned from Erfurt to the new University at Wittenberg, which had been founded under the auspices of the Elector only six years before. In 1508 there were only 179 students, but the number rapidly increased. Luther delivered his first course of lectures on philosophy, and a second on divinity, discoursing on the Psalms and on the Epistle of St. Paul to the Romans. What was termed philosophy was commenting on Aristotle, whose name was then held in the highest honor. In after years Luther spoke with contempt on the Aristotelian studies then in vogue. "Any one disputing his authority," he said, "would have been deemed a rank heretic; but then he was so little understood that a monk favored his hearers with a two hours' discussion of the question, 'whether quality were really distinct from substance?' stating, as an instance, 'I could pass my head through that hole, but not the size of my head.'"

The lectures on divinity attracted much attention. Dr. Pollich, of Mellerstadt, physician to the Elector Frederic, doctor of laws, of medicine, and afterwards of divinity also, and Rector of the University, whom Mathesius calls "a light of the world" (*lux mundi*), after hearing Luther, said: "That monk will confound all the learned doctors, propound a new doctrine, and reform the whole Roman Church; for he studies the writings of the prophets and evangelists; he relies on the Word of Jesus Christ; and no one can subvert that either with philosophy or with sophistry."

Walter Pollich, brother of the learned doctor, records that he said this at his own table, and praised the young and pious lecturer. It was by his recommendation to the Elector Frederic that Luther was called to the University at Wittenberg.

It is interesting to know that John Staupitz, Luther's superior at the monastery, the friendly old man to whom he was so much indebted, attended the lectures on divinity, and expressed his gratification at what he heard. From this time he enjoyed the perfect confidence of his superior, who, when he became Vicar-General of the Order of St. Augustine, intrusted Luther with almost the whole management of affairs.

FIRST VISIT TO ROME.

IT was during these years of official work and active administration that Luther acquired habits of business, knowledge of the world, and experience in the affairs of life—no unimportant part in the preparation for the great position which he was soon to occupy. During these years, while he grew in personal knowledge and grace, he had opportunity of seeing much of life and character, thus being trained for public as well as private affairs. It was upon some business connected with the Augustinian Order that he was sent to Rome, in 1510, while yet young, in his twenty-seventh year. He had not then got rid of the notion of meritorious service, and he thought that good works done in Rome, as the holy city, were better and had more merit than those done in any other place. He saw the crowds of devout pilgrims ascending on bare knees the *Scala Santa*, the staircase superstitiously believed to have been brought from Pilate's house at Jerusalem. Stirred by the sight, he set himself to do this meritorious penance. His feelings were stronger than his judgment, and we cannot refrain from admiring the devoutness, while pitying the ignorance and superstition of the performers of such deeds of self-inflicted labor. While Luther was crawling up the steps his reason returned to him, and the voice of conscience, echoing the Word of God, caused in his inmost soul these words to be heard: "THE JUST SHALL LIVE

BY FAITH." It was as if God Himself had spoken to him. He started from his knees, stood in the middle of the stair, and, no doubt, to the surprise and amazement of the other devotees, rushed from the place, full of shame and remorse. He was still seeking salvation by works, and by such works as this! The incident brought back to him the teaching, which he seemed to have well received, as to the righteousness of God; "not by works of righteousness which we have done, but by His mercy He hath saved us."

Much more he was taught in this first visit to Rome. When he came, with his travelling companions, in sight of the city, he raised his hands and cried, "I greet thee, thou, O holy Rome! Yea, truly holy, through the blood of the martyrs here shed."

"Rome has now its pomps," he wrote; "the Pope goes about in triumph, fine richly-adorned horses before him, and he beareth the host on a white horse."

When he had seen and learned more of the wickedness, as well as the pomp and vanity of the chiefs of the Church, he said, "It is impossible that matters can remain in this state; things must change or break down." And more emphatically, "If there be a hell, Rome is built on the top of it. Whoever has been in Rome knows well that things are worse there than can be expressed in words or believed."

Luther was thoroughly disillusioned as to the holiness of the Eternal City!

THE TRAFFIC IN INDULGENCES.

IT was during one of his visitation tours as Staupitz's vicar, that Luther first heard of the traffic in indulgences. When at the monastery of Grinima, he was informed of the proceedings of Tetzel, the agent of Rome for this business. On being told of his impudent harangues to deceive the poor people and to extract money from them he quietly but firmly re-

marked, "I will make a hole in this drum, if God so will!"

Tetzel used to go about from place to place, attending the fairs and markets, where he addressed the people to attract them from other stalls, and then his assistants went about with the "Buy! buy! buy!" of salesmen. "Come here, come here," shouted Tetzel: "by the will of the Holy Father and the Holy Curia at Rome, I visit this place," and then described his wares, which were not indulgences, in the milder ecclesiastical sense, but professedly pardons for all sorts of wickedness and crime. This vile system roused Luther's indignation, and he set himself vehemently to oppose it, with what results is well known. It was the first sound of conflict with Rome. The avowed object of Tetzel was to obtain funds for the building of St. Peter's, but he and his assistants lived well on the traffic.

THE END OF TETZEL.

TOWARDS his old antagonist in the matter of indulgences, Luther acted in a truly noble and magnanimous spirit. As soon as he heard of his illness, which proved fatal, he wrote a kind letter to him full of expressions of sympathy and good-will. And, alluding to Tetzel's position at that time, he observes, in another place, "I am sorry that Tetzel has got himself into such great trouble, in consequence of his character and conduct being exposed. If it had been possible, I would rather wish him to have repented and remained in honor, since my reputation can neither suffer by his honor nor increase by his disgrace." He thus showed that it was not the person but the evil principles and actions of Tetzel which he abhorred and condemned.

THE EMPEROR MAXIMILIAN.

WHEN the Emperor Maximilian read the celebrated theses of Luther, in 1518, he remarked to the Prime Minister of the Elector of Saxony, "What is your monk about? Verily, these theses are not to be despised. He will give the priests enough work to do!" He sent word to the Elector "to take good care of the monk Luther, for it might be that his services would be needed." Probably it was only for political motives, but Maximilian watched Luther's career with deep interest, and when he heard of the affair at Augsburg he said, "What a pity it is that Luther became a monk! I would rather see him in my army."

MADE DOCTOR OF DIVINITY.

THE preaching of the young professor—for he preached in the town church as well as read lectures at the University—made a great impression on the Elector, and he said among his friends that Luther ought to be a Doctor of Divinity, and not continue only a brother of the monastery. Dr. Staupitz went to the convent to speak to Luther about it, for he resided at the monastery, and lived according to all the rules of the order. He led Luther into the cloister garden, and there, talking with him alone, the venerable father said, "My friend, you must now become Doctor of the Holy Scriptures." Luther drew back. The thought of such a dignity overcame him. "Seek one more worthy of it," said he; "for my part, I cannot consent to it."

The Vicar-General pressed the point. "The Lord has need just now of strong and young doctors; there is much work to do in the Church." "But I am weak and ailing," said Luther; "I have not long to live. Look for a strong man for such an office." "The

Lord has work, whether in heaven or on earth; dead or alive, you are required." "But," said Luther, still resisting, "the Holy Spirit alone can make a Doctor of Divinity." "Do as your Order requires, and what I, your Vicar-General, require you to do, for you have promised to obey us." "But think of my poverty," said Luther; "I have nothing wherewith to meet the expenses incident to such a promotion and so exalted a position." "Do not make yourself uneasy on that score," said the good Staupitz; "the Prince is so good as to take all the charges upon himself!" Thus urged, and all his objections silenced, Luther was obliged to submit.

In 1512, October 19, as Mathesius records: "Brother Martin was appointed, on St. Luke's day, Doctor of the Holy Scriptures, and took the oath, and promised to study and proclaim them all his life; also to defend the Holy Christian faith against all heresies: so help me God! Karlstadt presided at this solemn ceremony, as Theological Dean."

"BONUS TEXTUARIUS BONUS THEOLOGUS."

LUTHER had already learned the true secret of sound theology, namely, the diligent and reverent study of Holy Scripture. "In all sciences," he said, "the ablest professors are they who have thoroughly mastered the texts. A man, to be a good jurisconsult, should have every text of the law at his fingers' ends; but, in our times, the attention is applied rather to glosses and commentaries. When I was young I read the Bible over and over and over again, and was so perfectly acquainted with it that I could, in an instant, have pointed to any verse that might have been mentioned. I then read the commentaries; but I soon threw them aside, for I found therein many things my conscience could not approve, as being contrary to the sacred text. It is always better to see with one's

own eyes than with those of other people." We can understand that saying of Luther, "*Bonus Textuarius bonus Theologus*"—the best theologian is he who is most versed in the Holy Scriptures.

At another time he said, "I did not learn my divinity at once, but was constrained by my trials and temptations to search deeper and deeper, for no man without these trials and temptations can attain a true understanding of the Holy Scriptures. Without these we are only theorists and speculators in divinity, and according to our vain reasoning dream that so and so it must be, as the monks and friars in monasteries do. The Holy Scripture of itself is certain and true; God grant me grace to catch hold of its just use." "*Bene orasse bene studuisse;*" if in all his studies, even before he knew the Word of God, Luther worked in the spirit of prayer, much more did he thus seek Divine light and spiritual insight when studying and teaching theology.

LUTHER'S TRAINING AS ADMINISTRATOR.

DURING these years of University lectures and engagements, Luther was still connected with the Augustinian monastery, and in the absence of Staupitz his official duties were of no light order. Thus, on one occasion the Superior went to the Netherlands, to bring some relics for the monastery, and Luther was appointed vicar in his absence. He had not only to keep up order and discipline among the brethren, but he travelled hither and thither in visitation, giving charges or admonitions to the brethren in the various houses, inspecting schools, and various other official services. In a letter to Lange, dated October 26, 1516, he says, "I might find work for two clerks almost, for I am occupied all day long in writing letters. I am a preacher to the brotherhood, reader at meals (ecclesiast); I have to preach daily; I am inspector of studies; I am vicar, which means as much

as ten priors (undecies prior); I lecture on St. Paul and the Psalms; and am, besides all this, overburdened with household affairs."

THE NINETY-FIVE THESES.

In the collection of Luther relics in the British Museum there are few objects more interesting than an original copy of the printed broadsheet which Luther fixed on the church door at Wittenberg, on the memorable 17th October, 1517. Apart from the bearing upon Luther's history, it recalls a custom common in the old days, especially in university towns, for public disputations being held on any topic of the time, or upon general points of philosophy which the challenger or disputant chose to select. Thus we are told that the learned and eccentric genius known as "The Admirable Crichton," in visiting seats of learning, used to post up theses which he was prepared to defend against all comers. Luther used this method to bring before the learned at Wittenberg the doctrine of Indulgences and other points raised in his conflict with Tetzel. The discussion could not fail to establish and to spread the doctrines maintained in opposition to Rome. The Wittenberg disputation was a notable event in the history of the Reformation.

Referring to this time, Luther afterwards said, "When I undertook to write against the gross errors of indulgences, Dr. Jerome Schurff (his Swiss colleague at the University) stopped me, and said, 'Would you, then, write against the Pope? What are you about? It will not be allowed.' 'What,' replied I, 'what if they *must* allow it?'"

When the theses were posted up some laughed at him, and thought he could never destroy a work which the Pope and the bishops maintained. When one of the senior professors of the University saw the theses, he said, "Brother, creep back into your cell,

and pray, 'Lord, have mercy on me!'" An old monk said, "My dear brother Martin, if you can overthrow the doctrine of purgatory and this papal system of peddling souls, you will indeed be a great man;" of which a writer at the end of the sixteenth century says, "What would the old monk say if he were living now?"

The effort of Luther's silencing Tetzel was his being denounced by the Pope, who sent documents intended to ruin him, especially the famous bull, the burning of which gave signal of open rupture with the papal see.

CONTINUANCE OF THE CONFLICT.

WHEN Luther heard of the impression made at Rome by this attack on the indulgences, he forwarded to Leo X., through his superior, Father Staupitz, the theses, with an explanatory treatise, and a letter thus concluding, "Therefore, most holy Father, I throw myself at the feet of your Holiness, and resign myself to you with all that I am and possess. Let your Holiness deal with me according to your pleasure. It rests with your Holiness to agree or to differ with my statement; to declare me to be either right or wrong; to grant me life or death. Let the consequence be what it may, I will acknowledge that the voice of your Holiness is the voice of Christ, who acted and speaketh through it. If I have merited death, I refuse not to die; for the earth is the Lord's, and all that is in it; praise be to Him forever and ever!"

He was not yet resolved to break with the Catholic Church, and speaks of the Vicar of Christ in terms which astonish us, as coming from one who was soon to denounce him as the Antichrist!

Then followed the disputations and conferences with Dr. Eckius and others; his appearance before Cardinal Cajetan, the Pope's legate in Germany; and, finally, his being cited to Rome to defend himself.

Even in 1519, during the discussions at Leipzig, he declared his readiness to submit himself to the Pope, and avowed his unwillingness in anything to weaken the authority of the Church, "to which nothing in heaven or earth is to be preferred, save Jesus Christ, Lord over all."

Referring afterwards to this time, he wrote in one of his works, "Now see and learn, Christian reader, by my case, how difficult it is to cast off and get free from such errors as the whole world confirms by its example, and which, by long habit, have become second nature."

The papal envoy, Miltitz, tried persuasion when threats were unavailing, and attempts were made to bribe the troublesome Reformer to silence. "I am willing to be silent," he wrote, July 19, 1520, "if they will not attempt to silence the Gospel. They may obtain anything from me, nay, I will give all of my free will, so they leave the way of salvation free to Christians. . . . I want no cardinal's hat, nor gold; nothing of all they hold dear at Rome. They may take from me my office, and let me live and die solitary in a corner."

ENCOURAGEMENTS TO RESIST.

BESIDES his Christian comrades in the priesthood and at the University, he received a most unexpected and strong encouragement from several laymen, especially the two gallant Franconian knights, Ulric von Hutten and Sylvester von Schauenburg. The former conveyed privately, through Melanchthon, the assurance that Francis von Sickingen, a distinguished and influential soldier, was prepared to defend him by force of arms, if necessary. The good-will of the Elector he knew, but he feared lest he might be brought into trouble by openly defying the Pope and the powers of the Empire. The encouragement of these brave

knights, however, made him resolve to stand firm, and not to retire for a time to Bohemia, as he had proposed.

THE SUMMONS TO APPEAR BEFORE THE EMPEROR AND THE PAPAL COMMISSIONERS AT WORMS.

THE influence of the Elector obtained the withdrawal of the citation to Rome, and the appearance of Luther before an assembly in Germany, to answer the charges against him. Dr. Eck, meanwhile, had brought from Rome the papal bull condemning Luther's theses, and was publishing it everywhere in Saxony and throughout Germany. It was time to take action, and Luther determined publicly to burn the bull and other papal missives.

BURNING THE POPE'S BULL.

IT was on December 10, 1520, that he burned publicly the Pope's decretal against him, the students and the people of Wittenberg witnessing the scene, amidst great triumph. The same day he wrote to Spalatin, through whom he usually communicated with the Elector, "This 10th day of December, A.D. 1520, at the ninth hour of the day, were burned, at the east gate, near the Holy Cross, all the Pope's books, decrees, decretals, etc. Is not this news?" In the public notice which he caused to be drawn up of this proceeding, he says, "If any one ask me why I have done this, my reply is, that it is an ancient custom to burn bad books. The apostles burnt 5000 of them." This was at length an open rupture with Rome, and a deed of defiance from which there could be no retreat.

CITATION TO WORMS.

In less than a fortnight after the burning of the papal bull, Luther heard of a citation to appear before the new Emperor, Charles V. It was as yet doubtful what part the German nation, represented by its chief and princes, would take in a conflict with Rome. The Emperor paid great deference to the Elector, Frederic the Wise, and it was by his advice that he refused to obey blindly the papal commands, but decided first to examine into the matters at issue. Hence the citation of the German monk to appear before the Diet summoned to assemble at Worms. The citation was put into his hands on March 26 by the Imperial Herald, Caspar Sturm, who appeared at Wittenberg to escort him, bearing a safe-conduct. In the beginning of April they set out, and arrived on the 16th, a journey which can now be made by rail in a few hours.

AT THE DIET OF WORMS.

The most important scene in Luther's public life, and one of the greatest events in the history of the world and of the Church, was his appearance before the Emperor at the Diet of Worms. His enemies made sure that when he was summoned to answer for his doctrine in the presence of the Emperor, and before this august assembly, he would be forever silenced, and peace restored to the Church. His friends were all panic-struck. Luther alone was unmoved and undaunted. He had counted the cost, and was ready even to lay down his life for the cause of Christ. Observing the distress of his friends, he said, "The papists have little desire to see me at Worms, but they long for my condemnation and death. Pray not for me, but for the Word of God. My blood will scarcely be cold before thousands and tens of thousands in

every land will be made to answer for the shedding of it. The 'Most Holy Father,' the adversary of Christ, the master and chief of manslayers, is resolved that it shall be spilt. Amen! The will of the Lord be done. Christ will give me His Spirit to overcome those ministers of Satan. I despise them while alive; I will triumph over them in death. They are striving hard at Worms to force me to recant. My recantation shall be this: I said formerly that the Pope was Christ's vicar, now I say that he is the adversary of the Lord, and the apostle of the devil."

FAREWELL TO MELANCHTHON.

On the 22d of April Luther was to take leave of his friend. After having apprised Lange by letter that he would spend the Thursday or Friday following at Erfurt, he bade adieu to his colleagues. "If I never return, and my enemies should take my life, cease not, dear brother, to teach, and stand fast in the truth. Labor in my stead, since I can no longer work. If thy life be spared, my death will matter little."

WARNINGS ON THE ROAD TO WORMS.

Some of the crowd who accompanied him in the outset of his journey said, "There are many cardinals and prelates at Worms! You will be burnt alive, and your body be reduced to ashes, as they did with John Huss." "Though they should kindle a fire," he replied, "whose flames should reach from Worms to Wittenberg and rise up to heaven, I would go through it in the name of the Lord, and stand before them."

CHEERED BY AN IMPERIAL OFFICER.

ONE day, when he had entered into an inn, and the crowd was as usual pressing to see him, an officer made his way through, and thus addressed him, "Are you the man who has taken in hand to reform the papacy? How can you expect to succeed?" "Yes," said Luther, "I am the man. I place my dependence upon the Almighty God, whose word and commandment are before me." The officer, deeply affected, gazed on him with a look of kindly sympathy, and said, "Dear friend, there is much in what you say. I am a servant of the Emperor Charles, but your Master is greater than mine. He will help and protect you."

THE WARNING OF SAVONAROLA.

AT Naumberg Luther met a priest, said to have been J. Langor, a man of stern zeal, who kept hung up in his study a portrait of Jerome Savonarola, of Ferrara, who perished in the flames at Florence in the year 1498, by order of Pope Alexander VI., a martyr for liberty and morals rather than an enlightened confessor of the Gospel. Taking down the portrait, the priest held it forth in silence as he approached Luther, who saw the import of his solemn and silent action. But his intrepid spirit was unmoved. "It is Satan," he remarked, "who seeks by these terrors to hinder the confession of the truth in the assembly of the princes, for he foresees the effect it will have on his kingdom." "Stand fast in the truth thou has professed," replied the austere but honest and friendly priest, "and thy God will never forsake thee."

STEADFAST AND INTREPID.

FROM Frankfort he wrote to Spalatin, "I am arrived here, although Satan has sought to stop me on my way

by sickness. From Eisenach to this place I have been suffering, and I am at this moment in worse condition than ever. I find that Charles has issued an edict to terrify me; but Christ lives, and we shall enter Worms in spite of all the councils of hell, and all the powers of the air. Therefore engage a lodging for me."

Spalatin soon became alarmed; and when Luther was approaching the city he sent a message by a servant, who said, "Abstain from entering Worms." This was at Oppenheim, a few miles from the city, now the last station on the railway between Mayence and Worms. Luther, still undaunted, turned his eyes on Spalatin's messenger, and answered, "Go tell your master that though there should be as many devils at Worms as there are tiles on its roofs, I would enter it."

Not long before his death, Luther was reminded of this, when he said, "I feared nothing. God can give this boldness to man. I know not whether now I should have so much liberty and joy."

THE VETERAN SOLDIER AND LUTHER.

WHEN Luther was in the hall, about to be ushered into the presence of the assembly, a veteran knight, George Freundsborg, commander of the guard, touched him on the shoulder, and said kindly, "My poor monk, my poor monk, thou hast a march and a struggle to go through, such as neither I nor many other captains have seen the like of in our worst campaigns. But if thy cause be just, and thou art sure of it, go forward, in God's name, and fear nothing! He will not forsake thee!" A noble tribute from a brave soldier to the courage of the soul!

THE CRITICAL MOMENT OF THE REFORMATION.

AFTER Luther made his first appearance before the Diet, and had delivered the addresses prepared by him

in defence of himself against the charges made, he was required to retire. He went to his inn, a few of his friends accompanying him, and a great crowd filling the streets, and struggling to catch a sight of the man about whom so much stir was being made. He sought the quiet of his chamber, and there he wrote a letter to the Councillor Caspianus in these words, "I am writing to you from the very midst of a tempest" (alluding probably to the noise outside the inn, and the excitement in the town). "An hour ago I appeared before the Emperor and his brother. I avowed myself the author of my books, and I have promised to give my answer to-morrow as to recantation. By the help of Jesus Christ I will not retract a single letter of my writings." He had already in prayer sought and found the strength which made him firm as a rock.

Luther mentions in his letter that he had appeared before the Emperor and his brother, the Archduke Ferdinand. But in truth there had seldom if ever been seen so great and august an assembly. The six Electors of the Empire, whose descendants almost all became kings; eighty dukes, rulers of large territories; thirty archbishops and other Romist prelates; many princes, barons, counts, and knights of good estate; seven ambassadors, including those of France and England; the Pope's nuncios; in all above 200 notables; such was the imposing Court before which "the solitary monk" appeared.

On the morrow, when ushered into the presence of the Emperor and the assembly, when the question was put to him, "Will you, or will you not, recant?" Luther answered unhesitatingly, "Since your Most Serene Majesty and your High Mightinesses require of me a simple, clear, and direct answer, I will give one, and it is this: I cannot submit my faith either to the Pope or to the Councils, because it is clear as noonday that they have often fallen into error, and even into glaring inconsistency with themselves. If, then, I am not convinced by proof from Holy Scripture, or by cogent reasons, if I am not satisfied by the very

texts I have cited, and if my judgment is not in this way brought into subjection to God's Word, I neither can nor will retract anything, for it cannot be right for a Christian to speak against his conscience.

Then turning a look on that assembly before whom he stood, and which held in its hand life or death, he said, "HERE I STAND. I CANNOT DO OTHERWISE, GOD HELP ME! AMEN."

The assembly for a time was motionless with astonishment. Luther's friends were proud of their champion, yet felt painful anxiety as to the result. Several of the princes present could scarcely conceal their admiration. The Emperor, who had the day before listened to Luther with marked attention and interest, on recovering from the first impression made by this declaration of firmness, exclaimed, "The monk speaks with an intrepid heart and unshaken courage."

"If you do not retract," resumed the Chancellor, the assembly being recalled to attention, "the Emperor and the States of the Empire will proceed to consider how to deal with an obstinate heretic." At these words Luther's friends trembled, but the monk repeated, "May God be my helper, for I can retract nothing!" Luther was conducted out of the hall during the deliberation, and on being again called in, the Chancellor then addressed him: "Martin, you have not spoken with that humility which befits your condition. The distinction which you have drawn as to your works was needless, for if you retracted such as contained errors the Emperor would not allow the rest to be burnt. It is absurd to require to be refuted by Scripture, when you are reviving heresies condemned by the General Council of Constance. The Emperor therefore commands you to say simply 'Yes' or 'No,' whether you mean to affirm what you have advanced, or whether you retract any part thereof."

"I have no other answer to give than that which I have already given," said Luther, quietly but firmly.

The Elector Frederic had expected that possibly Luther's courage would have failed him in the Emper-

or's presence; however, he was the more deeply affected by the Reformer's firmness. He felt proud of having taken such a man under his protection. He said afterwards to Spalatin, "Oh! how Luther spoke before the Emperor and all the States of the Empire; all I feared was that he might go too far."

Well may it be said that this was the grandest scene in the history of the Reformation, one of the grandest scenes in all history.

IN THE WARTBURG.

In none of the events of Luther's life is the hand of God more remarkably visible than in his enforced imprisonment in the Wartburg. The honor of the Emperor had allowed his safe departure from the Diet of Worms, although some of the prelates sought to induce him to violate his safe-conduct, as had been done in the case of John Huss. But the good and wise Elector knew that the malice of his enemies still caused Luther's life to be in peril. At the Diet any attempt at violence would have been resisted by the armed guards of the Elector, and by Ulric von Hutten and other gallant knights, who would have been ready to die in defence of the Reformer. It was thought advisable, however, now to remove him to a place of safety. The romantic episode of his being seized by armed men in masks, and hurried off to the secluded castle of the Wartburg, where he lived in disguise, and under the name of Knight George, is too well known to be repeated here. We only refer to the overruling Providence by which, in this seclusion, he found the leisure to translate the Scriptures, a work which he had long meditated, but could never before find time to commence.

In a letter to Nicolaus Gorhelius, a lawyer at Strasburg, dated November 1, 1521, he has himself given an account of the event which seemed to many so mysterious. "You inquire so anxiously and kindly after

my circumstances; but I think you must have been informed of them. At the advice of good friends, I have allowed myself to be concealed, though reluctantly, and with doubts whether I am doing God service. I thought I should have to surrender my head, in order to appease public rage; but those by whose advice I have been captured on the road, under a semblance of violence, have thought differently. They have conveyed me to a place of safety, where I am treated most kindly."

All doubts as to whether he was doing God service were dispelled when he was able to spread the light of truth by translating the Bible into the German tongue, so that the people might have in their own hands the Word of God.

LUTHER'S GERMAN BIBLE.

THERE had been German versions previously, as we have stated, but they had been made, not from the original Greek and Hebrew, but from the Vulgate, and in style were pedantic and formal, and in many places inaccurate. Luther's purpose was to produce a translation in plain and homely yet not vulgar idiom, such as would at once be approved by scholars and be welcomed by the common people. In this he succeeded by the good hand of God, and the Bible of Martin Luther became at once, and is still, the Bible of the German people. Its appearance marked an epoch in German literature, as well as in religious history, and it had even greater influence over the language than our own Authorized Version has had in the history of the English tongue. It is one of the best versions of Holy Scripture ever made, in which the spirit of the original is thoroughly preserved, and, apart from its higher uses, it is a German classic for all time. Any "revised" Bible in Germany must in the main adhere to the version of Luther.

The New Testament was completed in the autumn of 1522, and issued from a press at Wittenberg. The first copy was sent to the Wartburg, to the good prince who had sheltered him in what he called his Patmos retirement.

REVISION OF THE GERMAN BIBLE.

WHEN the whole German Bible had been published, Luther began anew to revise it with great zeal, industry, and prayer. And, as the Son of God had promised that "where two or three were gathered together in His name, He would be in the midst of them," he caused a sanhedrim, as it were, of the best people then about him to assemble weekly at his house, for a few hours before supper, namely, Dr. Bugenhagen, Dr. Justus Jonas, Dr. Kreuziger, Melanchthon, Mattheus Aurogallus, and also George Rörer, the corrector. These were often joined by other learned men—Dr. Bernhard Ziegler, Dr. Forstenius, and others.

After our doctor had looked through the published Bible, and consulted Jews and foreign philologists, and had also inquired among old German persons for fitting German words, he joined the above assembly with his Latin and new German Bible; he had also the Hebrew text always with him. Melanchthon brought the Greek text; Kreuziger both the Hebrew and Chaldee Bibles. The professors had several tables before them; and Doctor Pomacer had also a Latin text beside him. Every one had previously prepared himself by studying the text. Then Luther, as president, proposed a passage, and collected the votes, and heard what each had to say on it, according to the peculiarity of the language and the interpretation of the ancient doctors. The revised Bible was not completed and published till 1542.

HOLD THE FORT.

WHEN in the Wartburg Luther dreaded being charged with having deserted the field of battle, and the thought became insupportable. "Rather would I be stretched on burning coals than stagnate here, half dead! Ah, nothing on earth do I more desire than to face my enemies." Next to the assurance of Divine protection, the recollection of Melanchthon consoled him in his grief. "If I perish," he wrote to his dear friend, "the Gospel will lose nothing. You will succeed me, as Elisha succeeded Elijah, with a double portion of my spirit." But calling to mind the timidity of Melanchthon, he added: "Minister of the Word! keep the walls and towers of Jerusalem till our enemies shall strike you down. We stand alone; after me, they will strike you down. But the truth of God will yet prevail."

RETURN TO WITTENBERG.

THE enforced confinement in the Wartburg at length became intolerable to Luther, and he longed to return to his public duties at Wittenberg. The thought of being accused of cowardice seems much to have influenced him, and of desiring to shirk danger from personal fear. The news of the peasants' insurrection, and the visit of "the prophets" to Wittenberg, Dr. Carlstadt himself being misled, also disquieted him. He therefore determined to leave his place of shelter, although against the wish of his generous friend the Elector. He set out, accompanied by one servant, who had faithfully stood by his master in his troubles. On the journey some incidents occurred worth recording.

WITH TWO SWISS STUDENTS.

Two young Swiss students, John Kessler, of St. Gall, and a companion, were on their way to Wittenberg, when they arrived at an inn near the gates of Jena. A stranger in the guest-room saluted them courteously on entering, and invited them to seat themselves at his table. He wore a riding-dress, and was bearded, as any soldier might be. He had a little book open before him, which they afterwards saw was the Hebrew Psalter. In the course of conversation he inquired what was thought of Luther and his doctrines in Switzerland. Kessler replied that some did not know how to laud him enough, and thanked God for having sent him to exalt the truth; while others, and especially the priests, denounced him as a heretic, who was not to be spared. From something which the innkeeper said to the young travellers, they took him to be Ulrich von Hutten.

Two other guests, trading merchants, came in. One of them drew from his pocket, and put on the table beside him, a newly-printed work of Luther's, in sheets, and asked if they had seen it. The knightly-looking man said a few words about the indifference towards serious matters shown by the princes at that time assembled at the Diet of Nuremberg. He also expressed his hopes "that the Gospel truth would have more fruit in succeeding generations, which should not have been poisoned by the papal error." One of the traders said, "I am unskilled in these questions; but, to my mind, Luther must be either an angel from heaven or a devil from hell; at all events, I will spend the last ten florins that I have saved in going to confess to him."

This conversation took place during supper. Luther had arranged with the innkeeper beforehand to consider them all as his guests, and to pay the reckoning for the whole company.

When the party broke up next day, Luther shook

hands with the Swiss students (the traders had gone out earlier on business), and begged them to bear his remembrances to Dr. Jerome Schurff, their countryman, as soon as they reached Wittenberg. When they asked whose remembrances they were to carry, he said, "Simply tell him that he who is to come to Wittenberg salutes him. He will be sure to understand from whom the message is sent." By this time they were certain it was Luther; and he it was, on his way from the Wartburg, and in the same disguised dress in which he had lived there as the Knight George.

When the traders returned, and learned from the students that they believed Luther was their fellow-traveller, they were vexed greatly because their conversation had been so frivolous, and because they had not shown so great a man sufficient respect.

The following morning they were up betimes, on purpose to see him before he left, and to tender him their most humble excuses. Luther only owned by implication to its being himself.

A CRITICAL PRIEST.

ANOTHER curious incident happened on the journey from the Wartburg. Luther stopped at a tavern in Erfurt. At dinner the conversation turned on Luther. Among others a priest commenced violently to revile him, and narrated how much misery and dangerous error he had caused in the churches. Whilst they thus conversed, Luther requested the priest to give him some account of these new doctrines. The priest began, and offered to point out at least a hundred errors in Luther's teaching. When enumerating some of these he was interrupted by Luther, who said, "Though I am but a knight" (he was still in his Wartburg costume and guise), "I have learned in my youth to read and write; and having read several of

Luther's books, I find everywhere that he draws his arguments from the Holy Scriptures, and that he particularly quotes the Apostle Paul very often." The priest not being able to reply to this, felt no inclination to continue the disputation. Soon the horses were saddled, and Luther and his servant rode off.

THE PEASANTS' INSURRECTIONARY WAR.

THE most important and difficult affair with which Luther had to deal, apart from his theological conflicts, was the peasants' insurrection. This rising was a social and not a religious movement, and the breaking out of a fire which had long been smouldering, and was independent of the great political and religious changes of that period. The difficulty was that Muntzer, and those whom he led, were represented as belonging to the same revolutionary category as the Church reformers. There were, no doubt, cruel wrongs and grievous oppressions borne by the peasants, in Germany as in our own land, in the feudal times. The towns had gained some independence, but the people in the country were down-trodden serfs. No longer patient under their sufferings, they at length, in 1525, broke out into open insurrection. It was time for Luther, as a minister of peace, to declare his sentiments. When he heard of the scenes of violence that had broken out, he wrote thus to his brother-in-law: "Though they were many more thousands, they are all robbers and murderers who take the sword, to make a new rule in this world; for which they have neither law, nor right, nor command. They bring disgrace upon the Word of God and the Gospel" (referring to the religious profession mixed up with the statement of social wrongs). "I hope this will not continue or spread. Sooner than approve of and pronounce their doings right, I would lose a hundred lives. So God in His mercy help me!"

To the leaders of the insurrection he sent an admonition to peace: "Be ye in the right as much as ye may, yet it becomes no Christians to quarrel and fight, but to suffer wrong and to bear evil. Make not the name of Christians the cover for your impatient, quarrelsome, and un-Christian intentions."

While thus counselling the peasants to abstain from violent measures, he failed not to make strong and manly appeals to the princes and nobles to do justly and to love mercy, and as far as possible to redress the grievances and to ameliorate the condition of the poor people. The insurrection had to be suppressed by force, and much blood was shed; but the movement was only for a time checked. It was, in fact, the same spirit of moody and settled discontent which, in a later age, in France, burst forth with all the horrors of the revolutionary epoch. There was right in the rising against cruel oppression, but the movement passed beyond all limits of reason, and the desire for justice and freedom became a reign of licence and of terror. The same spirit of insurrection is powerful still both in Germany and France, where it is only by military force that the Socialism and Communism of our times can be kept down. May the rulers and legislators of all lands learn, by the sad history of the past, so to ameliorate the condition of the people as to leave no just ground for having recourse to violence to obtain their rights and advance their welfare!

CELIBACY AND THE MARRIED STATE.

In his efforts to restore the moral and religious principles of primitive Christianity, Luther had long seen that the enforced celibacy of the priesthood was opposed to the Word of God, the only standard of faith and practice. He knew also that the ecclesiastical ordinances on this matter, introduced by Popery, were as opposed to the Divine law in nature as in the

Scripture. He therefore maintained the nullity of monastic vows, and denounced the laws of clerical celibacy. Many evangelical clergymen, under his advice, had married, and he even urged this step on the Elector-Archbishop of Mayence, with whom he was on friendly terms. He ended a letter to this eminent ecclesiastic and influential potentate with these words: "If my marriage would strengthen your grace's purpose, I would willingly set your grace the example!"

Although his views on clerical marriage were thus well known, his own resolution to take this step came as a surprise both to friends and foes. He had resisted earlier attempts to persuade him to marry, knowing the abuse and slander which would be raised by an act so openly opposed to the ordinances of the Catholic Church and the practice of centuries. But a higher sense of duty prevailed. He determined to set the seal to this primitive Christain idea by his own example. Immediately after the suppression of the peasants' war, the consequences of which still threatened the stability of the Reformed cause, he was betrothed to Catherine von Bora, formerly a nun, who had come to Wittenberg. By this act he as decidedly declared himself the opponent of Rome and of the ecclesiastical system of the middle ages, as by burning the papal bull.

The influence of Luther, the leader of the Reformation, towards whom the eyes of all Europe were directed, has been of incalculable benefit to his native land. The Germans, as much as the English, love home and home-life, for priests as well as people. In resolving to set the example of marriage, Luther planted the noblest germ of social morality, and of the best and purest spirit of German domestic life. Luther's marriage was the act of a true man and noble patriot, as well as of a pious Christian of the New Testament type.

MARRIAGE AND HOME LIFE.

It was on June 13, 1525, that he was united to Catherine Bora, his Kate, in the house of his friend, the town clerk (Stadtschreiber) of Wittenberg.

His friend Dr. Bugenhagen blessed the union. The legal witnesses to the deed were the lawyer, Apel, and the painter, Lucas Kranach.

"It is the highest mercy of God," said Luther, "when a married couple love each other with their whole hearts through their whole lives." And this mercy he enjoyed. "My Kate is obedient and amenable to me (*placens uxor*) in all things, more so than I had dared to hope. So that I deem myself richer than Crœsus."

The home-life of Luther, as husband, father, and head of a household, was a scene of love, peace, and happiness of the highest Christian type, such as this world has seldom seen surpassed. All the kindly feelings and warm affections of the man had here full play. It was truly a happy home, that Wittenberg house. There was small worldly wealth; in fact, the *res angusta domi*—the pinch of poverty—was often felt; but the home was rich in love, and in friendship, and in hospitality, and all good words and deeds. The joys and the sorrows of his domestic life, during twenty-one years, have been frequently described in full. We can here only express a wish that some sympathetic heart and hand could write a "Home Life of Luther" worthy of the man and of the subject.

LUTHER'S ELDEST BOY.

In 1527, only two years after his marriage, Luther had an illness, which threatened for a time to be fatal. To his wife he then said: "My very dearest Kate, I pray thee, if our good God take me to Him this time,

be resigned to His merciful will. Thou art my wedded wife, be convinced of that, and have no doubt of it, let the blind ungodly world say what it will. Do thou act according to God's Word, and hold fast by it, and thou shalt have a certain constant support against the devil and all his slanderous tongues." He feared that she might be annoyed by the violent speeches of those who declared the marriage null, according to ecclesiastical canons. Then he asked for his child, "Where is my dearest Hänschen?" When the child was brought and smiled upon its father, he said: "Oh, poor dear child! Well, I commend my most dearly-beloved Kate, and thee, poor orphan, to my faithful righteous God. Ye have nothing; but God, who is Father of orphans and the Judge of widows, will assuredly feed and take care of you." His wife, although greatly alarmed at these words, yet composed herself quickly, and said: "My dearest doctor, if it be God's will, I shall be better pleased to know you are with Him than with me; but it doth not concern only me and my child, but many pious Christian people who yet have need of you. Do not grieve about me; I commend you to His divine will, and trust to God that He will graciously preserve you."

LETTER TO HIS SON.

It was to this same son Hans, his first-born, that he wrote, from the Castle of Coburg, when he was there at the time of the Diet of Augsburg, in 1530, a letter, which has often been quoted and always admired for its fatherly fondness and its charming naturalness. The original was in homely simple poetry, and the letter, both in style and matter, is just such as was suited for a child of five years of age. The mother had written the home news, especially telling the loving father about his boy. So to him, as well as to his Kate, Luther wrote:—

"Grace and peace in Christ. My dear little son, I am glad to hear that thou learnest well and prayest diligently. Do this, my son, and continue it; when I return home I will bring thee a fine fairing.

"I know a beautiful cheerful garden, in which many children walk about. They have golden coats on, and gather beautiful apples under the trees, and pears, and cherries, and plums; they sing, and jump about, and are merry; they have also fine little horses with golden bridles and silver saddles. And I asked the man, 'Whose children are they?' He replied, 'These are the children who like to pray and learn and are pious.' Then I said, 'My good man, I have a son; his name is Hans Luther; may he not also come to this garden to eat such nice apples and pears, and ride such fine little horses, and play with these children?' And the man said, 'If he likes to pray and learn, and is pious, he shall come to this garden with Lippus and Just; and when they all come together, they shall have pipes and cymbals, lutes, and other musical instruments; and dance and shoot with little cross-bows.

"And he showed me a fine meadow in the garden prepared for dancing: there being nothing but golden pipes, cymbals, and beautiful silver cross-bows. But it was yet early, and the children had not dined. Therefore I could not wait for the dancing, and said to the man, 'My good master, I will go quickly and write all this to my dear little son Hans, that he may pray diligently, learn well, and be pious, that he also may be admitted into this garden; but he hath an aunt Lena, whom he must bring with him.' The man answered, 'So be it; go and write this to him.'

"Therefore, my dear little son Hans, learn, and pray with all confidence; and tell this to Lippus and Just, that they also may learn and pray; and ye will all meet in this beautiful garden. Herewith I commend thee to Almighty God. Give greetings to Aunt Lena, and also a kiss from me, Thy loving father,

"MARTIN LUTHER."

Any one who can read this letter without being charmed by it has neither the heart of human love nor the mind to understand the figurative language of Holy Scripture as to spiritual and heavenly things.

CHRISTMAS TREES.

THE mention of the silver cross-bows recalls scenes familiar in Luther's home. There is an old picture of such a scene, where Luther is sitting near a Christmas-tree, lighted up, and laden with toys and other treasures. Kate is at his side, the youngest babe in his arms, a second clinging to his knees, a third is looking at a picture-book, which Aunt Lena is explaining, while the eldest boy, Hans, directed by the faithful *famulus*, Viet Diedrich, is aiming at the tree with his cross-bow, to fetch down some treasure. The eldest girl, Magdalena, is sitting apart, rejoicing in a doll, representing the angel of the Christmas festival, as if with a presentiment of soon becoming an angel herself! The artist's hand prepares us for the solemn nature of the next scene, where the father mourns over the death of his beloved daughter, Lena.

THE DEATH OF HIS DAUGHTER LENA.

ON Wednesday, September 20, 1542, his dearly loved daughter Magdalena died, not yet fourteen years of age. Praying at her bedside the sorrowing father said, "I love her much; but if it be Thy will, O God, to take her, I shall gladly know she is with Thee." When he asked her, "Magdalen, my little daughter, thou wouldst gladly remain here with thy father, but thou wilt also readily go to thy other Father?" the dying child replied, "Yes, dear father; as God wills."

Beside her coffin, after she had departed, he said, "My beloved Lena, thou art well bestowed; thou shalt rise again, and shine like a star; nay, like the sun. . . . . Indeed, I rejoice in the spirit, but sorrow in the flesh; the flesh will not submit. Parting grieves us beyond all measure."

After the funeral he said: "My daughter is now provided for, body and soul. We Christians ought not to mourn; we know that it must be thus. We are most fully assured of eternal life, for God, who has promised it to us through His Son, cannot lie. God has now two saints of my flesh. If I could bring my daughter to life again, and she could bring me a kingdom, I would not do it. Oh, she is well cared for! Blessed are the dead who die in the Lord! Whoever dies thus is assured of eternal life!" We seem again to hear the words of the bereaved father, sorrowing yet rejoicing, "Thou hast given, Thou hast taken away; blessed be Thy name!"

THE TWO DIETS OF SPIRES.

WE must only briefly refer to the events that occurred between the Diet at Worms, in 1521, and the presentation of the Confession of Augsburg in 1530; our object being not to recall the history of the time, so much as to illustrate by anecdote the personal character of the great leader of the Reformation. The first Diet at Spires was held in 1526, over which Ferdinand, the brother of Charles V., presided. The Elector, John of Saxony, who had succeeded his brother, Philip Landgrave of Hesse, and other German princes, showed so bold a front, that Ferdinand hesitated to carry out the Emperor's orders as to condemning the Lutheran adherents. The Emperor was even induced to direct that toleration should be granted to the professors of the evangelical faith. To this he was led, not from any sympathy with the

cause, but in order to spite the Pope, with whom he was then on bad terms. The second Diet at Spires was held in 1529. At this a decree was issued depriving the evangelical profession of privileges obtained at the former Diet; and it was from protesting against this revocation that the famous "protest" was made by the adherents of the Reformation, which obtained for them the historic name of Protestants.

Luther was present at neither of these Diets, nor at that held in the following year at Augsburg. Being not only excommunicated by the Pope, but under the ban of the Empire, he thought it prudent to take no part in public events, but he was left all the more free to advance by his writings the cause of evangelical truth; and he was throughout these times the soul of the whole movement. How he was engaged we see in the records of the Diet of Augsburg.

THE CONFESSION OF AUGSBURG.

THE presentation of the Confession of Augsburg, on June 25, 1530, marks an important epoch in the Reformation. After the early conflicts, it was a grand step to prepare a positive statement of the new doctrines, to which both friends and foes could refer as official. The chief part of the work devolved on Melanchthon, always with the help and counsel of Luther. When at last completed, the ceremony of presentation took place in the presence of the Emperor, the Elector, John the Constant, the Margrave, George of Brandenberg, and Philip of Hesse. The document was read to the Diet by the Chancellor, Christian Baier.

Luther was not at Augsburg, but remained in the castle at Coburg, at hand to give his counsel, and earnest in prayer for the prosperity of the cause. Thus he wrote to Melanchthon: "I am in truth faithfully by your side. The cause concerns me also, indeed more than any of you; and it has not been begun

lightly for the sake of honor or worldly good; in this the Holy Ghost is my witness, and the cause itself has showed it until now. If we fall, Christ falls with us; He, the Ruler of the world! And though He should fall, I would rather fall with Christ than stand with the Emperor. Christ is the Conqueror of the world. Christ is not false, I know! Why, then, should we fear the conquered world, as if it were the conqueror?" Thus he committed all to God: "The cause is Thine own. We have been forced to put our hands to the work; mayest Thou now protect it!"

In more cheering and even exulting strains, he also wrote when at Coburg: "Great is my joy to have lived to this hour, when Christ is proclaimed by such confessors, before such an assembly, through so glorious a Confession! Now is the word fulfilled, 'I will speak of Thy testimony also before kings.' The other word will also be fulfilled, 'Thou hast not let me be put to shame;' for 'Whosoever shall confess Me before men, him will I confess also before My Father who is in heaven.'"

LUTHER'S LEARNING.

WHILE the courage and firmness, the energy and eloquence of Luther have been always admired, less credit has been given to him for the depth and extent of his learning. Considering the age in which he lived, his knowledge was of a high order. He was deeply versed in the philosophy and theology in vogue in the schools, and taught them both with great reputation and success as Professor at the University of Wittenberg. Melanchthon says that he delighted in the writings of Oceanus, whose acuteness he preferred to Thomas Aquinas and Duns Scotus; he diligently read Gerson; but above other authors he studied the works of Augustine, and regarded them as the best. Erasmus was often asked to write against Luther, and even offered a rich bishopric if he would undertake to

do so, but he replied: "Luther is too great a man for me to encounter. I do not even always understand him. However, to speak plainly, he is so extraordinary a man, that I learn more from a single page of his works than from all the writings of Thomas Aquinas." Varillas, one of his bitter enemies, says: "Nature seems to have placed on his German shoulders an Itanlian head, for he is distinguished by vivacity as well as strength and industry. No one exceeds him in the study of philosophy and scholastic theology. He is a rare genius; his judgment penetrating, and his memory most retentive." The Jesuit Maimbourg says: "He possessed a quick and penetrating genius, and is indefatigable in his studies; he acquired great knowledge of the languages and of the Fathers." The Academicians of Louvain once complained to Margaret, Governess of the Netherlands, sister of the Emperor, that Luther by his writings was subverting Christianity. "Who is this Luther?" she asked. They replied, "He is an illiterate monk." "Is he so? then do you, who are very numerous and very learned, write against this illiterate monk; and surely the world will pay more regard to many scholars than to one ignorant monk!"

INFLUENCE OF THE PRESS.

THE zeal of the printers and booksellers largely helped the influence of Luther. His works were issued by the printers at their own cost and risk, and large editions were struck off, which were hawked throughout Germany. We are told that at Nuremberg, Strasburg, and even at Mayence, his smallest treatises were greedily sought, not only by scholars, but by the common people, by traders and workmen. John Troben, the celebrated printer of Basle, wrote to Luther in 1519, that his books were read and approved, even at Paris and in the Sorbonne; that he had not a single copy left of all those that he had reprinted, and

that they had been dispersed over Italy, Spain, and other countries, and everywhere approved by the learned. Calvi, a learned bookseller of Pavia, took a large quantity of his early works to Italy and dispersed them there. "All the learned men of Italy," he wrote, "will unite with me, and we will send tributary verses from our most distinguished writers."

LUTHER AS POET AND HYMN-WRITER.

IT was by his sacred poetry, as much as by his preaching and his writings, that Luther gained the ear of the German people, and spread the newly-recovered truths of the Gospel. As early as 1524 he published the first German hymn-book, containing only eight hymns. Next year the number increased to forty, and thus began that grand treasury of sacred song, the gradually increasing utterance of the life and experience of the Church, which has helped to sustain the faith and piety of successive generations in the land of Luther. There have been many distinguished German hymn-writers, but the hymns of Luther, in their sweet and simple, yet strong and majestic strains, have never lost their influence or popularity. Syriac Spangenberg, in his "Harp of Luther," says, "We do not find in his hymns a single superfluous or useless word. Everything flows so sweetly and purely, so full of spirit and truth, that nearly every word is a sermon, or at least conveys something salutary and instructive. All pious hearts must confess with me that in Luther's hymn-book God has granted us a gift of extraordinary excellence, for which we can never sufficiently thank Him."

HOW THE HYMNS BECAME KNOWN.

LUTHER had at first translated and adapted some of the old Latin hymns; but he soon found it better

to write German words, familiar to the people, and winged to their hearts by suitable music. Luther's passionate love of music now was consecrated to highest use. The learned could appreciate the skill and the taste of the composer, while the common people heard and greedily caught up the strains. Not many weeks after the first hymn-book appeared, an old blind cobbler, surrounded by crowds of mechanics and working-men, used to sing the hymns on the market platz. The monks tried to silence him, but they were driven away by the people, and the cobbler was requested to repeat the hymns over and over. Many copies were now sold to the crowd, and the hymns were heard all over the town. The students of the University took up the notes, and many a house resounded with the new and sacred melodies. In returning to their own homes they carried with them Luther's doctrines and his hymns, and circulated them. Those who were themselves converted to the faith, thus became zealous missionaries of the Gospel.

ATTEMPTED SUPPRESSION OF THE HYMNS.

THUS these vigorous and spirit-stirring hymns became known and used far and wide. Merchants from all parts of Europe attending the fairs of Frankfort and Leipzig heard of these new spiritual wares from Wittenberg, and many went to see and hear the preacher and poet. Travelling mechanics, wandering from place to place, as they did then and do now, flocked to Wittenberg, about which so much was being spoken, that they might hear the "German Prophet." Thus also was the truth spread. The dignitaries of the Church began to be alarmed, and the aid of the princes and rulers was invoked to resist the growing evil. Joachim I, of Brandenberg, issued in 1526 a stern decree against the use of them; but, so far from being checked, the circulation was thereby greatly promoted.

"EIN' FESTE BURG IST UNSER GOTT."

A GREAT volume might be filled with anecdotes associated with this early and most celebrated of Luther's hymns. We read of it over and over again in the vicissitudes of his own life, which were as many and great as those of the Hebrew king, who wrote and composed the psalm of which it is a paraphrase Often in dark and troublesome times he would say to Melanchthon or other friends, "Let us sing the forty-sixth Psalm;" and then the troubled hearts were stayed, and the weary feet stood firm on the Divine Rock. The music of the original is not clearly known; for the melody sung at Worms is not the same as that composed at Wittenberg; and in both there are but fragments of the grand chorale as arranged by Meyerbeer. But we are less concerned with the outward singing than with the spirit of faith and courage breathing in the words of the hymn. It has the ring of a spiritual war-song such as would well inspire bravery to all engaged in the "holy warfare." It was in this spirit that Luther and his companions chanted the words as they entered Worms, to meet the hosts of the prince of this world. Many a time in Luther's life, both in private sorrows and public troubles, the words of this song and prayer of faith brought comfort and strength. And it was bequeathed to after-times as one of the grandest and most powerful weapons in conflict.

The Elector Frederic III., when asked why he did not build more fortresses in his country, replied: "'*Ein' feste Burg ist unser Gott.*' I have faithful subjects, well-disposed neighbors, and, in case of need, a goodly number of such warriors who will not only resist my foes with armor of steel, but especially with prayer to Almighty God."

It was this hymn which the brave and pious Gustavus Adolphus, the King of Sweden, and the hero of the Thirty Years' War, sung on the morning of the battle of Lutzen. After he had drawn up his army on

that morning, the whole of the troops with the King at their head sang "*Ein'feste Burg ist unser Gott,*" to the accompaniment of trumpets. They were nerved thereby for the unequal conflict, as they could have been by no other means, and they fought heroically for God and the truth. Possibly the King presumed too literally on the fulfilment of the promises of protection; for he refused to wear armor that day, saying, "God is my armor." He fell on that fatal field; but his heroic soul was safe in the Divine protection. The spirit of faith and courage did not fail with the loss of the great Protestant leader. It has stirred the deep heart of the Fatherland to our own day, and has exerted more enduring influence than the patriotic war-songs of later times. It has been more than "the Marseillaise of the Reformation," as some one has called it, preserving to this hour its powerful energy and Divine expression, and may some day again startle us with its sonorous and iron-girt words in similar contests. Mere worldlings sneered at the pious utterances of the Emperor of Germany in the last conflict with popish France; but those who look deeper and higher into human motives and actions, know how he is imbued with the spirit of Luther, and from the heart can say, "*Ein' feste Burg ist unser Gott.*"

MAY GOD BE GRACIOUS TO US NOW.

SYRIAC SPANGENBURG relates a story about the hymn "*Es woll uns Gott genädig seyn.*" The Chief Councillor and Captain Commandant of the Duke of Regenstein, Hans de Lunderstedt, was a zealous advocate of the new doctrine, to which his master, the old Duke, was bitterly opposed. The old man never had read or understood a word of Luther's teaching, and would have nothing to do with anything new. The priests had told him that it was execrable heresy that was now abroad; and filled his ears with all manner of evil reports.

A preacher one Sunday allowed the people to sing for the first time "*Es woll uns Gott genädig seyn,*" and also "*Ein' feste Burg ist unser Gott*" (God is our strong fortress and refuge). This was told to the Duke, and represented as a most disgraceful infraction of all Church order, and a most impudent and outrageous attack on her doctrines. The Duke was furious. He sent instantly for Hans de Lunderstedt, and ordered him to drag the rebellious preacher by the hair of his head to Halberstadt, to be examined as to these heretical hymns, and to suffer the punishment due to his wicked presumption.

The wise commandant humbly besought the Duke to be cautious; for, after all, the hymns might not have been so bad as the priests had represented. He said that he was well acquainted with the offending preacher, and knew him to be a good citizen and a loyal subject, who would never allow anything improper to be sung in his church.

The Duke, still angry, replied: "The hymns may be what they please; it is enough for me that they are Luther's, and therefore must be heretical. I will allow nothing of that sort in my duchy."

The captain inquired whether his grace really knew what the hymns were? The Duke answered, "Yes; one begins, '*Ein' feste Burg ist unser Gott,*' and the other '*Es woll uns Gott genädig seyn.*' I will not allow any such stuff to be sung in my churches. Go and bring the insolent heretic before me instantly."

The captain quietly rejoined: "Most gracious master! you know my fidelity to your interests. I beseech you to consider well what you are saying, and wishing to do. Does not your grace want God to be still your stronghold? Are you not willing that men in your duchy should praise and glorify Him? Do you not also wish that God may be gracious to us now, as the hymn expresses it; and that men should call upon Him? Who else but God would be gracious to us? Is it the favor of the devil that we should seek?"

The old Duke was struck by this representation of

the matter, and the wise and good councillor went on to say that the hymns were not made by Luther, but that they were psalms of David, and words of Holy Scripture which Luther had only translated into German, so as to be understood by the people, and turned into verse, that they might be sung. The spirit of these hymns is only the spirit of prayer to God, bringing peace and consolation to poor troubled men. The Duke being now thoroughly interested, Hans read to him the whole of the hymns. The Duke was more than satisfied; his anger was turned away, and a desire was excited in him to read Luther's other writings. That he did so, and that he profited by the advice of his faithful and pious councillor, we have good reason to believe, for shortly after he opened the door for the introduction of the new teaching into his duchy, and was a warm friend and patron of the preachers of the Gospel.

THE BURGOMASTER OF ZULLICHAU'S SON.

ONE of the converted students of Wittenberg was the son of the Bürgermeister of Zullichau. The young graduate and divine preached the first Gospel sermon ever heard in the church of his native town. He began by singing Luther's hymn, "*Nun bitten wir den Heiligen Geist*" (Now we invoke the Holy Ghost). If the people had ever heard "Veni Creator Spiritus," the Latin invocation had fallen on ears unintelligent and unmoved, compared with the effect produced by the plain words heard in their own tongue from the earnest preacher, "*Nun bitten wir den Heiligen Geist!*" The Burgomaster was so enraged that he rose up and hastened from the church, exclaiming, "Now we invoke the devil!" But this interruption only the more riveted the attention of the audience upon the son of this graceless father.

It is also recorded that a learned doctor in Frankfort was eloquently refuting the new heresy. The people

listened patiently for a time, but at length, as with one voice, raised the tune to the hymn, "*Nun bitten wir den Heiligen Geist.*" The preacher recommenced after they had sung, but the people again interrupted him with the hymn, "*Nun freut euch, liebe Christen, gemein*" (Dear Christian saints, lift up your hearts in joy). The preacher was obliged to leave the ground in possession of his psalm-singing opponents

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A PREACHER SILENCED BY PSALM-SINGING.

In 1527 the Council at Brunswick requested a priest at Magdeburg, who was regarded as a very learned and eloquent man, to resist the new doctrine of Luther, which was rushing as a flood over the country. He took for his subject the merit of good work in securing salvation. One of the hearers rose, and said he had learned quite a different doctrine from Holy Scripture, and briefly stated his views as to salvation by grace. When he had finished, the priest was commencing to reply, and to re-affirm the doctrine of merits, when another of the audience began singing, "*Ach Gott, von Himmel sieh darein*" (O God, from heaven look down on us). The whole congregation immediately joined, and the priest was compelled to retire.

A similar incident occurred in Lübeck in 1529. A priest, after his sermon, was about to recite the prayer for the dead, when the congregation began to sing the same hymn. The voice of the priest was completely drowned, and no one heard the prayer.

LUTHER'S LOVE OF MUSIC.

In Luther's writings there are many passages and in his life many incidents illustrative of his great love of music. "The two exercises and pastimes," he said,

"that I like best for the young, are music and gymnastics, the former of which dispels the mental care and melancholy thought, while the latter produces elasticity of the body, and preserves health." "Music is the best cordial to a person in sadness; it soothes, quickens, and refreshes the heart." And again, "Music is one of the noblest arts; its notes give life and power; it charms away the spirit of melancholy, as is seen in the case of King Saul." "Satan is a great enemy to music. It is a good antidote against temptation and evil thoughts."

He is speaking of music not of itself, but when employed by a soul having the fear of God. The devil knows how to use music for baser purposes, and to promote evil desires and practices. Its effect is according to the mind and pursuits of its votaries. It was in reference to this that Luther said of light frivolous music: "The wretched fiddlers who abuse their skill, show the excellency of the art of music, as white is more brilliant when contrasted with black." "On one occasion," says Mathesius, "we sang those last words of Dido, from Virgil, '*Dulces exuviæ*,' in the presence of some friends. When the singing was over, Philip Melanchthon, who had joined in it, observed that Virgil had intended these words as a requiem for Antonius, expressive of his last words and wishes. To which Luther replied, "How miserable are these blind heathen! How dark and hopeless is their death! *Sine cruce Christi et sine luce verbi* (Without the cross of Christ and the light of His Gospel). Thus many a one pierces his own heart, like poor infatuated Dido."

Luther's love of music was because it could be put to higher uses. "Music," he said, "is a delightful and lovely gift of God; it has often excited and moved me so that it has quickened me to preach."

"Next to theology I esteem and honor music. We see how David and all the saints clothed their pious thoughts in verses, rhymes, and songs."

MUSIC IN SCHOOLS.

LUTHER strongly advocated the general teaching of music to the young. "He that is skilled in this art," he said, "is possessed of some good qualities, and can be employed in most affairs. Music must be taught in all schools. A school master must be able to sing and to teach singing, otherwise I will hear nothing of him." And, again, "The young are continually to be exercised in this art; it makes useful and skilful people of them."

MUSIC FOR THE CHURCH.

THE statement of John Walther, Electoral Bandmaster, has much interest as a personal recollection of Luther: "I know, and truly testify, that that holy man, Martin Luther, who was the prophet and apostle of the Germans, took great delight in music. Many a delightful hour have I spent thus with him, and have noticed that by singing he was so cheered in his mind, and made so happy that he could hardly get enough of it. His remarks about music on these occasions were glorious indeed.

"When he was going to institute German mass at Wittenberg (instead of Latin), he wrote to the Elector and to Duke John, requesting them to send Conrad Rupff, the conductor of the choir at the Elector's chapel, and myself to Wittenberg, that he might consult with us about choral music, after which he finally arranged the choral notes himself, selecting the octaves for the Epistles, and the sixths for the Gospels, saying: 'Christ is a kind Master, and His words are sweet; wherefore we will adopt *sextum tonum* for the Gospels, and, because St. Paul is grave and serious as an apostle, therefore we will ordain *octavum tonum* for the Epistles.'

"The notes to the Epistles, the Gospels, and the words of the institution of the Lord's Supper he com-

posed all himself, and then sang them before me in order that he might have my opinion on the composition.

"At that time he detained me three weeks at Wittenberg to write the notes to some Gospels and Epistles carefully. until the first German mass was sung in the parish church.

"He further ordained that the vespers, which had been discontinued in many places, should be resumed for the benefit of the young, and that chorals should be composed for this purpose; also, that those scholars who used to sing at the doors for bread should sing German hymns, antiphones, and responses, as he did not like their singing Latin hymns at the doors."

FRIENDSHIP OF LUTHER AND MELANCHTHON.

IN all history there is no instance of friendship more touching than that of Luther and Melanchthon. Besides the natural affections that have rendered forever famous the friendships noted in classic story, the hearts of these two men of God were united by deeper and more enduring bonds. It was a love stronger than any human love. Luther had a fatherly feeling towards the younger friend, to whom he yet looked with admiration on account of his genius and learning, his grace and gentleness. Melanchthon said: "I love Luther's studies, the sacred science he pursues, and the man himself, above all that is on earth, and I embrace him with all my heart, I would rather die than be separated from him."

MELANCHTHON'S COMMON-PLACE BOOK.

LUTHER said: "The student of theology has now far greater advantages than students ever had before. First, he has his Bible, which I have translated from

Hebrew into German so clearly and distinctly that any one may readily understand it; next, he has Melanchthon's Common-Place Book (*Loci communes*), which he should read over and over again until he has it by heart. Once master of these volumes, he may be regarded as a theologian whom neither devil nor heretic can overcome; for he has all divinity at his finger-ends, and may read intelligently whatever else he pleases. Afterwards he may study Melanchthon's Commentary on the Romans, and mine on Deuteronomy and on the Galatians; and also practise elocution. We possess no work wherein the whole body of theology, wherein religion is more completely summed up, than in Melanchthon's Common-Place Book. All the Fathers, all the compilers of sentences put together, are not comparable with this book. It is, after the Scriptures, the most perfect of works. Melanchthon is a better logician than myself; he argues better. My superiority lies rather in the rhetorical way."

MODEST ESTIMATE OF HIS OWN WORK.

OF his own writings Luther said: "They are but as the scaffolding which serves for a time in the erection of a building; to be taken down and removed when the edifice is finished.

He frequently expresses himself thus in his conversations and writings; and it required all the influence and the urgent request of his master, the Elector, to induce him to edit a collection of his Latin works.

He said about collecting his works into volumes: "I set about the task with but little zeal and ardor. There are none of my books which please me, if I except the 'Treatise on the Bondage of the Will' and 'The Catechism.'"

There are few who would agree with this estimate of his writings. Luther on the Galatians, for instance, is a precious book for all time.

THE LITTLE CATECHISM.

"THE miserable want which I witnessed formerly, when I was still a visitor, has urged and driven me to give to this Catechism, or Christian teaching, such a small simple form. God help me, what wretchedness have I seen! How ignorant are the common people, particularly in the villages, of all Christian knowledge! And how many of the parochial priests are unskilful and unfit, alas, to teach them! Oh, ye bishops, how will ye answer it unto Christ that ye have deserted the people thus disgracefully?"

COMPULSORY EDUCATION.

"I HOLD that the magistrates ought to force parents to send their children to school. Can they not force their subjects to bear pikes and muskets in time of war? Why not much more then to send their children to school? For a worse war impendeth against the detestable devil, who seeketh to drain all cities and countries dry of all worthy people, until he have extracted the kernel; so that only the empty useless shell of worthless people be left standing, whom he may play with and deceive as he listeth!"

LUTHER AS A MAN OF PRAYER.

IN all his works, begun, continued, and ended, Luther was instant in prayer. Of his habits in this matter, from early years, through his student life, and in private as well as official duties, we have already spoken. But we may here narrate facts connected with some of the most important events of his life, whereby we see how he drew the power from on high by which

alone he could triumph over difficulties so great and foes so numerous.

On the night before Luther had to appear before the Emperor and the assembled potentates at Worms, he went out from his inn alone into the open air, and there, looking up into the silence of the starry sky, he was overheard praying thus:—

"Almighty Eternal God, how poor a thing is this world! how little a thing will cause the people to stand open-mouthed! How little and mean is the confidence of man in God! Do Thou, O Lord, assist me against all worldly wisdom and understanding; do this, Thou *must* do it, Thou alone! It is not truly my cause, but Thine own; I myself have nothing to do here, and with the great princes of this world. But it is Thy cause, which is just and eternal. I rely upon no man. Come, O Lord, oh, come! I am ready to give up even my life patiently, like a lamb offered, for the cause is just; it is Thine, and I will not depart from Thee eternally. This I resolve in Thy name; the world cannot force my conscience; and should my body be destroyed therein, my soul is Thine, and remaineth with Thee forever."

Writing to Duke George, four years later (December 22, 1525), says Luther: "I judge that my prayer is more powerful than the devil himself; if it were otherwise Luther would have fared differently long before this. Yet will men not see and acknowledge the great wonders or miracles God works in my behalf. If I should neglect prayer but a single day, I should lose a great deal of the fire of faith."

At Augsburg, in a letter from Veit Diedrich, his faithful *famulus*, or body attendant, to Melanchthon, we have a remarkable testimony. It is said that a man is seldom a hero to his own valet; but thus Veit Deidrich writes about his master:—"I cannot sufficiently admire the doctor's remarkable constancy; his joy, faith, and hope, in these miserable times. But in these graces he grows daily by means of a most diligent use of the Word of God. Not a day passes on which he

does not devote at least three hours, which are the most convenient for study, to prayer." I was once so fortunate as to hear him pray. But, O Lord, what a spirit; what faith in his words! He prays as devoutly as one who is conversing with God, and with such faith and hope as one who addresses his father. 'I know,' said he, 'that Thou art our God and Father, and hence I am confident that Thou wilt destroy the persecutors of Thy children. But if Thou doest it not, then the issue is Thine as well as ours—yea, the whole matter is Thine. What we have done we have been compelled to do; therefore mayest Thou look to it and defend them.' When I heard him utter these words, in a clear distinct voice, from a distance, my heart burned within me for great joy, because of the familiar and devout tones in which he spoke with God; but especially on account of the confident manner in which he urged promises from the Psalms, just as if he was sure that everything he desired must be done. Therefore I have no doubt that in this matter, which is to be discussed by the Diet at Augsburg, and of the happy issue of which some have already despaired, his prayer will avail very much."

LUTHER'S MANNER AND ATTITUDE IN PRAYER.

A FRIEND of Luther has left an interesting statement about his mien and manner in prayer: "I have often seen the doctor lifting his eyes and hands towards heaven in a remarkable way, either walking or standing, and then heard him pray. Frequently also he would leave his guests at the table, and, retiring to the window, would pray there alone for a time."

To Spalatin he once wrote from Coburg: "I am here like a hermit, and like a land without water. I am unable to produce anything which I consider worth writing to you about, except that with all the might of prayer, with prayerful sighs and groans, I try to reach heaven, and, though wicked, knock at the gate of Him

who has said, 'Knock, and it shall be opened unto you.'"

A man who thus lived in constant communion with his Father in heaven may well be understood to learn "in everything" to make known his requests by prayer and supplication, with thanksgiving. Thus, when attacked by a severe illness, he asked that prayer might be offered in all the churches, and to this fervent prayer he ascribed his deliverance.

To Provost Frederic of Nuremberg he wrote: "Unite with yours in prayer for us; for Satan rages in the world, being not satisfied with having corrupted other souls by means of sects, but intending to destroy us also, both in body and soul." To Amsdorf he wrote: "Pray for the sinner Luther." And so to other friends: "Pray for me who am poor and weak." To John Hessen he complained in the following manner of the persecution of King Ferdinand: "We hear that King Ferdinand and his bailiffs are raging against Christ. But the Second Psalm is their check and our consolation. Let your Church pray for us; for Satan is persecuting us with the united strength of all his forces; for which reason it becomes necessary to unite hands and hearts in fervent prayer, in order that the Lord may tread Satan under His feet."

DUKE GEORGE OF SAXONY.

DUKE GEORGE was one of the most notable persons with whom Luther came in contact. For the new doctrine he had no liking; and had not the slightest sympathy with the religious character of Luther. But he rejoiced in the attacks made on the abuses of the Church, for he would have been a reformer in his own way. When he heard of the great success of Luther in other principalities, Duke George swore, and said, "As my name is called George, so that damned heretical doctrine shall never get a footing in my

country." Of this Luther was informed, and when he heard, he said, with confidence, "As surely as my name is Luther, I shall one day preach in Leipzig." And he did. The sons of George all died before their father, and his brother and successor, Duke Henry, was friendly to the cause of the Reformation, and Luther preached the first evangelical sermon at Leipzig in 1539. A singular and sad incident occurred to one of Duke George's sons, Frederic, the heir apparent. He said to those around him, "My father's conduct towards the evangelists is iron, but when I come to reign mine shall be steel." Luther heard of this, and said, with a smile, "Duke Frederic had better prepare for a happy death." He died soon after, and so also did Hans, another brother, who showed bitter hatred to the truth.

Duke George was very friendly with Lucas Cranach, the painter, although he knew him to be a companion of Luther. Lucas was once sent for to Dresden to execute some paintings. When taking the portrait of the Duke Hans, the old Duke asked him what that runaway monk of Wittenberg was doing. "He writes, reads, and preaches," said Cranach. Luther had recently published a new treatise, the first copies of which were printed without the author's name, or the preface, or imprint. One of these had come into the old Duke's hands. He praised it highly, and showing it to Lucas Cranach, said, "See here, Lucas, you are always praising Luther, as though nobody else could write good German books; but you are mistaken in that as in other things. Just see here! I have a book as good as, or better than, Luther ever wrote." He handed him the book. Cranach happened to have in his pocket a copy bearing Luther's name as the author. He drew it out and showed it to the Duke, who was surprised and mortified, saying merely, "Well, it is a burning shame that the perverted monk should write so good a book."

After leaving the Wartburg, contrary to the wishes of the friendly Elector, in reply to a letter of kindly

warning, especially mentioning Duke George of Saxony, Luther wrote: "It is enough that to please your Electoral Grace I have spent a year in retirement. Well does the devil know that this was through no fears of mine. He saw my heart when I entered Worms. Had that town been filled with devils, I would joyfully have flung myself into it. Now, Duke George cannot even pass for a devil; and I leave it to your Electoral Grace whether it would not be offensive to the Father of all mercy, who bids us put our trust in Him, to fear the anger of this Duke? Did God summon me to Leipzig, his capital, as He summoned me to Wittenberg, I would thither, although (forgive the silly expression) it should rain Duke Georges nine days on end, and each more furious than he."

LUTHER AND A DYING STUDENT.

LUTHER once visited a dying student; for to him it was common to have resort in cases of difficulty or extremity. The good doctor and professor asked the young man what he should take to God, in whose presence he was shortly to appear. The young man replied, "Everything that is good, dear father—everything that is good!" Luther, rather surprised, said, "But how can you bring Him everything that is good, seeing you are but a poor sinner?" The pious youth replied, "Dear father, I will take to my God in heaven a penitent, humble heart, sprinkled with the blood of Christ." "Truly," said Luther, "this is everything good. Then go, dear son; you will be a welcome guest to God."

LUTHER'S POVERTY AND SELF-DENIAL.

LUTHER was poor all through his life. How he had, like other poor German scholars, to beg his bread

in early days, has already been told. When at the University his father helped him with the scanty means he could spare. As professor at Wittenberg his pay was only 200 guilders. He made no money by his books, especially for his translation of the Bible, which enriched publishers and booksellers. When the Elector John the Constant, in 1529, desired to honor him with a share in a productive silver mine at Schneeberg, as a compliment for his translation of the Bible, Luther replied, "It better becomes me to pay the amount of my share with a prayer that the ores may continue productive, and that the product may be well applied." This he confirmed soon after with these words: "I have never taken a penny for my translation, and never asked it." And at another time he said: "If I did not feel such a painful concern for His sake who died for me, the whole world could not give me money enough to write a book, or to translate any portion of the Bible. I am not willing to be rewarded by the world for my labor; the world is too poor for that."

As he took no money for his books, so he charged no fees for his lectures. "It was my intention," he said, "after my marriage to lecture for pay; but as God anticipated me, I have all my life sold no copy of my books, nor read lectures for money; and, if it please God, I will carry this honor to the grave with me."

His manuscripts he always presented freely to his printers, who at that time were also the sellers of publications. They offered him 400 guilders annually for the privilege of printing and selling his books, but he declined the offer, saying, "It would seem like making merchandise of the grace of God. I have enough." Only occasionally he asked for a copy of his books, as a present to a friend.

Melanchthon promised to obtain for him 1000 guilders if he would complete a translation of Æsop, which he had begun before being occupied with theological works; but Luther said "his wish was to labor

now only for the diffusion of the Gospel, and to write books for spiritual profit."

All this time it might literally, as well as in figure, be said that though poor, Luther made others rich. Erasmus said this in his epigrammatic way, *pauperum et tenuem Lutherum multos locupletat*, that the poor Luther made the fortune of many others. Not only did this refer to the sellers of his books, but those who opposed him were sure to be rewarded, either with gifts or with lucrative offices and appointments.

Having thus very small fixed income, it may be wondered how he lived; for he had not only his own family and household to support, but he had constantly to be disbursing and giving away money. His wife had a small sum from some fields belonging to her family. Presents were sent to him, often without his knowing whence they came. Thus one year, but it was late in his life, in 1542, when the Elector John the Steadfast caused an assessment to be made for raising a tax to carry on the war against the Turks, he returned his property at 610 guilders. The Elector had specially ordered Luther to be exempted from the tax, but he would not consent to it, saying that he desired to set a good example, and that he had made return of the amount of his income, including gifts from friends. It is very touching to find him thus writing to a friend: "You know I am quite oppressed by my large domestic establishment; for, through my thoughtlessness, I have, during this year, made debts to the amount of more than 100 guilders. I have pledged three silver cups at one place for fifty guilders. Hence it is that Cranach and Aurifaber will no longer take my security, for they observe that I have an empty purse. I have given them my fourth cup for twelve guilders, which they have loaned to Hermann. But while my purse is almost exhausted, and I am even in debt, I am sure that no one will charge me with parsimony or avarice, or faults of this nature."

Certainly none could accuse Luther of seeking worldly wealth or possessions; but his friends blamed

him for not being more careful to provide for his family, for whom he ought to lay up some money. But his answer was, "I will not do this; for otherwise they would be less apt to God or their own efforts, but to the money laid up for them." "The Lord will provide," was his certain belief, both for himself and his family.

CHARITY AND READINESS TO DISTRIBUTE.

WHILE thus showing indifference to gain, and personal contempt for all earthly possessions, he was always ready to help others, even beyond his means. Almost daily he had to receive and entertain strangers. He was obliged to make many marriage presents, and frequent calls to be godfather levied contributions on his slender purse. He, besides, aided his poor relations, and he was obliged to perform numerous journeys on business relating to the cause of religion. Sometimes he had to entertain visitors of exalted rank. Elizabeth, sister of Christian II., King of Denmark, was often his guest for months at a time; and we are not told that she was considerate of the burden thus laid on his slender means. At times we hear of monks or of nuns, escaped from convents, seeking refuge in his house, and some of them turned out ungrateful deceivers. In 1537 he took into his house his relative and countryman Agricola, with his wife and family, and kept them a long time, until he obtained for him a professorship. All these claims pressed upon him, yet he was liberal and open-handed to a fault, considering the position of his own family.

Once a very poor man applied to him for help. He had no money on hand, and his wife was at the time sick. He took the gift which he had made to his last infant, and gave it to the poor applicant. His wife missed the money out of the saving box, and expressed her displeasure; but he meekly replied, "God is rich; He will provide in some other way."

The good Catherine must have often been annoyed by such imprudences. A poor student came once, about to leave Wittenberg, and destitute of funds. With sincere sympathy he deplored his inability to help the young man. On which, observing his deep distress, his eye fell on a silver cup which had been presented to him by the Elector. He looked inquiringly at his wife. Her countenance seemed to say "No." With generous impulse Luther seized the cup, and gave it to the student, who, much astonished, hesitated to accept it. Catherine's looks and signs intimated to her husband not to press the acceptance of it. But Luther, with a great effort, crushed together the sides of the cup, and handed it to the young man, saying, "I have no need for a silver cup. Take it to a silversmith, and keep all you can get for it."

He not only commended poor people to the charitable consideration of the Elector and other authorities, but always set a good example in beneficence. There is still extant a letter of his to the Town Council of Wittenberg in these words: "Dear sirs,—The poor man who bears this note is obliged to leave here, for he can obtain no employment; but he has not the means of going. He is a pious and learned man, and must be helped. You well know that my daily benefactions are not small, and that I cannot afford to do everything; hence I beg of you to let him have twenty gulden. If not so much, give him twenty and I will give ten; if you will not do that, do give the half, and I will give the other half. God will restore."

CONTEMPT FOR WEALTH.

THE enemies of Luther were no strangers to his character of disinterested generosity. At first they hoped he might be bought by money or honor. The Pope asked one of his cardinals why they did not stop this man's mouth with silver or gold!

To which his enemies replied, "This German beast has no respect for gold or honors." "I have never sought wealth, nor glory, nor pleasure," he wrote to Camerarius; and well may the latter say, "In the way in which he kept house, on account of his hospitality, and the multitude of applicants for aid which he had, he never would have been able to bring his family through, if a secret Divine blessing had not from time to time supplied that which was needful." Had he wished to sell his silence, he would have found more than one monarch ready to be the purchaser. This contempt of wealth is noble, and he bore his poverty with courage. He never spoke of it but to make his friends merry at it.

FREELY YE HAVE RECEIVED, FREELY GIVE.

LUTHER, with Dr. Jonas, his attendant, Veit Diedrich, and some students who boarded with him, one day took a ride in the country. Luther distributed alms to the poor who gathered round him. When Dr. Jonas did the same, saying, "Who knows in what way God may return these alms to me?" Luther remarked, smiling, "Just as if God had not given it to you before. Freely we must give—out of pure love, and cheerfully."

Yet he used to say that "whosoever is fond of giving, to him it shall be given." "My dear Catherine," he said often to his wife, "do not grudge giving, if we expect to receive. I knew a woman at Zwickau who herself must now go begging, because she used to slight the poor country people."

HUMILITY AND MODESTY.

AT Wittenberg, Melanchthon had issued an order that all the students should rise when Luther entered to

lecture. Although this was an ancient college custom, yet the humble Luther was not pleased with it, and said, "I wish Philip would give up this old fashion. These marks of honor always compel me to offer more prayers to keep me humble. If I dared I would almost retire without having read my lecture!" How different from the spirit of those who expect people to rise in mark of reverence for them, when they are only ministers of the people, and not having any personal qualities to command such external worship! The worthier a man the more humility he usually has!

A friend proposed to him that he should dedicate one of his writings to Jerome Ebner, a juris-consult of Nuremberg, who was then in great repute. "You have too high a notion of my labors," answered Luther, modestly; "but I myself have a very poor opinion of them. It was my wish, however, to comply with your desire. I looked, but among all my papers —which I never before thought so meanly of—I could find nothing but what seemed totally unworthy of being dedicated to so distinguished a person by so humble an individual as myself."

GOOD-NATURED CONDESCENSIONS.

A HACK-DRIVER, who had brought some distinguished persons to Wittenberg in his carriage, was very anxious to see Luther. "The real Pope," as he said; a name by which the common people often spoke of the great doctor. He went to his house, and knocking, told his wish to Wolfgang, Luther's servant. Luther had just sat down to table when Wolfgang came and said some one wanted to see him. "Who is it?" "A coach-driver, who says, that having come to Wittenberg, he had great wish to see your reverence." "Let him come in," said Luther. Seeing the man stand timidly and awkwardly at the door, Luther rose, invited him to sit down near him,

shook hands cordially with him, and offered him his glass to drink his health—a customary way of showing friendship. After a few kind words Luther dismissed him, saying, "When you return home tell the people you have shaken hands with Dr. Luther, the greatest heretic." The driver was in ecstasies at his reception, and at the honor shown him; and wherever he went he proclaimed that he had shaken hands and had sat at table with Doctor Luther.

APOLOGY FOR ASPERITY OF LANGUAGE.

BEFORE the assembled Diet of Worms Luther thus spoke of the alleged asperity of his writings: "The third and last portion of my writings is of a polemical character; and herein I confess that I have often been more rough and violent than my religion and my gown warrant. I do not give myself out for a saint. It is not my life and conduct that I am discussing before you, but the doctrine of Jesus Christ. Nevertheless, I do not think it will suit me to retract this more than the rest; since here too I should only be approving of the tyranny and impiety which persecute God's people. I am only a man. I can defend my doctrine after my Divine Saviour's example, when the servant of the high-priest smote Him, said to him, 'If I have spoken evil, bear witness of the evil.' If, then, the Lord Himself asked to be questioned, and that by a sorry slave, how much more may I, who am but dust and ashes, and may well fall into error, ask to be allowed to justify myself with regard to this doctrine? If Scripture testimony be against me, I will retract with all my heart, and will be the first to cast my books into the flames."

LUTHER AND ERASMUS.

LUTHER had a high opinion of the learning and wit of Erasmus, but a very low opinion of his character.

He said: "He was poisoned at Rome and at Venice with Epicurean doctrines. He extols the Arians more than the Papists. He ventures to say that Christ is named God but once in St. John, where Thomas says, 'My Lord and my God.' His chief doctrine is that we must carry ourselves according to the times, or as the proverb, 'Hang the cloak according to the wind.' He only looked to himself to have good and easy days; and so died, like an Epicurean, without any one comfort of God."

"Erasmus appears to see no difference between Jesus Christ our Saviour and the wise pagan legislator Solon. He sneers at St. Paul and St. John; and ventures to say that the Epistle to the Romans, whatever it might have been at a former period, is not applicable to the present state of things. He is a mere Momus, mocking at everything and everybody, at God and man, at Papist and Protestant, but all the while using such shuffling and double-meaning terms, that no one can lay hold of him to any effectual purpose. Shame upon thee, accursed wretch!"

A pretty decided, and certainly a very true, delineation of Master Erasmus!

With regard to the often-quoted saying ascribed to Erasmus, "I laid the egg, and Luther has hatched it," Erasmus himself says, "This is a joke of the Minorite brethren, and they deserve to be complimented as wits. The truth is, I have laid a hen's egg, but Luther has hatched a very different bird."

Apart from learning and wit, Erasmus appears in a very contemptible light. He was intelligent enough to see the errors and to despise the superstition of the Romish Church; but had neither courage nor desire to help on religious reformation. He was a trimmer.

PREACH CHRIST.

To Lauterbach, Luther said: "Endeavor to preach God our Saviour, and care not what the world will

say of you. What matter is it to me if people say I know not how to preach? My only fear before God is that I have not spoken of His majesty and wondrous work as I ought."

LOOK TO CHRIST.

WHEN Luther once saw a man much depressed he said to him: "Man, what are you doing? Can you think of nothing else but your sins, and dying, and damnation? Turn your eyes away, and direct them to Him who is called Christ. Cease to fear and lament. You really have no reason for it. If Christ were not here, and had not done this for you, you would then have reason to fear; but He is here, has suffered death for you, and has secured comfort and protection for you, and now sits at the right hand of His Heavenly Father to intercede for you."

PREACHING TO THE PEOPLE.

WHEN the theologians from Suabia and Strasburg assembled in 1537, at Wittenberg, to converse with Luther on the articles of the Holy Communion, Bucer, at the request of several learned men, preached a sermon in the parish church of Wittenberg, and was invited to supper by Luther. At table, when some were talking about the sermon, Luther said to Bucer, "I was very much pleased with your sermon; but I am a much better preacher than you." "Yes," said Bucer, "all who have heard you preach give this testimony, and everybody must praise your sermons." "Not so," Luther replied; "you must not understand this of vain-glory. I know my weakness, and cannot preach such ingenious sermons as you. But when I ascend the pulpit, I see what kind of hearers I have; to those I preach what they can understand.

Most of them are laymen, poor and plain people. But you make your sermons too high, and float in the air. Thus your sermons are only for the learned, and my countrymen here cannot understand them. Every minister ought to see what kind of hearers he has, and whether they understand his preaching, and he should not show his great learning."

Similar counsel Luther gave to Dr. Mayer, whom he thus tenderly admonished when complaining of being unable to preach as ably as some divines: "Loving brother," he said, "when you preach regard not the doctors and learned men, but regard the common people, to teach and instruct them clearly. In the pulpit we must feed the common people with milk; for each day a new church is growing up which stands in need of plain and simple instruction. Keep to the catechism—the milk. High and subtle discourses—the strong meat and wine—we will keep for the strong-minded."

ÆSOP'S FABLES.

WHEN Luther was at the University there were several German translations of the Fables of Æsop, but of a very inferior kind. Instead of simply translating the original, the authors had mixed their own jokes, often of a gross or obscene nature, and thus marred the works. Luther's good taste and sense of propriety being grieved by such a desecration of the old classic fables, he resolved to make a new version. He selected sixteen of the best of the fables, adding suitable explanations and morals, the whole being illustrated by wood engravings. In the preface he says, among other sensible remarks: "Since none will hear and suffer the truth, though none can do without it, we will present it in the attractive colors of a fable; so what they will not be told by the mouth of man, they shall be told by the mouth of animals and even of wild beasts."

It was the same good design which led Charlemagne and our own Alfred thus to teach the people.

After Luther's mind was absorbed in higher subjects, he was urged but did not consent to resume this work of translation. Philip Melanchthon wished him to do so, not only on account of the usefulness of the work, but also because the booksellers would have given good payment for a complete edition of the Fables. Luther, with his usual spirit of self-denial, and impelled by higher motives, resolved to devote all his time and powers to the direct spread of the Gospel by his writings.

We give two examples only of Luther's fables, the first illustrative of the shrewd advice conveyed, and the second showing the translator's anxiety to turn to the best use the stories that he told :—

THE LION AND THE ANIMALS.

THE Lion commanded many animals to pay their respects to him in his den, where there was a horrible smell, arising from the half-consumed flesh and bones. When he asked the Wolf how he was pleased with the royal residence, he answered, "It is a very good situation, but the stench of the place is suffocating!" The Lion was indignant, and, springing upon the Wolf, tore him to pieces.

Turning to the Donkey he asked how he was pleased. Being alarmed by the fate of the Wolf, the Ass thought it best to play the hypocrite, and replied, "Oh, your majesty, the place is beautiful, and the odor delightful!" The Lion knew that he lied, so he slew him instantly.

He then asked the Fox how he was pleased, and how the odor seemed to him. So Reynard answered craftily, "Oh, your majesty, I have such a bad cold; I cannot smell at all!" As though he would say, "It is

not expedient always to reveal whatever we feel; and we should learn from the misfortunes of others a prudent reserve, and how to hold our tongue!"

LAUGHING IN DEATH.

AN aged father was lying on his death-bed, while his neighbors and his sons were standing around him weeping. He opened his eyes suddenly, and laughed three times. They asked him why he laughed, while they were weeping. He replied, "First, I laughed because you dread death; secondly, because you know you must also die, and are not prepared; thirdly, because, while you weep, I am going out of trouble and sorrow to eternal rest and joy, and am dying happy."

"So," adds Luther, "although we must die, yet we have a God who will help, and a Saviour who will deliver from death. Whether we live or die let us be ever prepared."

ADVICE TO PREACHERS.

A MINISTER complained to Luther that he could only preach very short sermons, and that if he continued to speak longer he became confused. "Ah! would that the beloved Paul and Peter were now living!" said Luther. "Wouldn't you scold and censure them! For you wish to be already as skilled as they were. You wish to have the harvest and not the first-fruits! But it is something to advance so far, if it is not permitted to proceed beyond: *Est aliquid prodire tenus, si non datur ultra.* Do your part. If you cannot with satisfaction preach for an hour, preach for half an hour, or a quarter of an hour. You must, of course, not take others for your model, to imitate and follow them. You cannot appropriate to yourself word for word, neither my sermon, nor that of any other

preacher. But in the most simple and the shortest manner set down the plan of your sermon, and the rest commit to God. In all sincerity aim only at the honor of God; not at fame and the applause of men; and pray that God may grant you both understanding and mouth, and open the ears of your hearers, and then trust God's directions. For you may believe me, that preaching is not the work of men; for though I am an old and experienced preacher, yet I am afraid whenever I go to preach.

"And no doubt you will experience these three things. First, though you have prepared your sermon in the best manner, and fully understand the fundamental subject on which you are going to preach, yet all may vanish and be dispelled like vapor. Secondly, on the other hand, distrusting your own strength and understanding, you will be strengthened by the grace of God; so that you will be enabled to preach things pleasing to the people, but displeasing to yourself. Thirdly, that, if you have taken hold of your sketch, it will please both you and the people. Therefore pray to God, and trust His direction."

It will be observed that the advice of Luther applies wholly and only to preaching without notes, which alone was ever tolerated in those times. To read a sermon was a thing unheard of; nor could the Reformer have ever gained the popular ear but for the voice of the preacher in earnest and eloquent speech.

LONG SERMONS.

DOCTOR POMERANUS, or Bugenhagen, preacher in Wittenberg, was in the habit of preaching very long sermons; sometimes even to the length of two hours and a half! Luther in his latter years was obliged to ride in a carriage to the church. It happened one day in winter that he could not remain to the end of the sermon, and rose up to go to his carriage, followed by

some of the students who were desirous to accompany him home. At night Luther invited Doctor Pomeranus to sup with him, and after supper said, "Reverend sir, you spoke too long in church to-day. I could not wait for the close of your sermon." The preacher could not deny this habit; but Luther told him he ought to consider his hearers. Among them there were always some weak and sick persons. And, continued he: "It is not necessary for a preacher to express all his thoughts in one sermon; but he must confine himself to that which is most necessary and useful, and likely to bring good fruits. A preacher should have three principles: first, to make a good beginning, and not spend time with many words before coming to the point; secondly, to say that which belongs to the subject in chief, and avoid strange and foreign thoughts; thirdly, to stop at the proper time. The first two, doctor, you understand well, but the third you have forgotten."

UNDER THE PEAR-TREE.

In Luther's garden there was a fine pear-tree, under which he loved to sit, and there he told many a thing worthy of remembrance. Antonius Lauterbach was there with him one day, when he asked how he succeeded in the ministry of the Gospel. The preacher complained of his temptation and his feebleness.

"Well, my dear sir," said Luther, "it was just so with me. I had a great fear of the pulpit, but they forced me to preach; first to the friars at Rebenthur. I have fear still, whenever I ascend the pulpit. But you will soon lose this, and become a master. You have more learning than myself and others who are now skilled in preaching. Perhaps you are aiming at distinction, and if so you are sure to have temptations. But you ought to preach solely for the honor of the

Lord our God, and not consider what people will think or say of you."

After some further counsel, he said: "Preaching is your calling. Christ has need of you that by your efforts He may be glorified. Let this be your aim. Your excuses are of no account to me. I had fifteen arguments by which I tried to persuade Dr. Staupitz to exempt me from that call to duty—it was here under this very same pear-tree. At last when I said, 'Doctor Staupitz, it will be my death; I cannot survive a quarter of a year;' he replied, 'Well, in the name of God, should it be so, our Lord has great affairs to transact; and has good use for wise people above also.'"

A SHORT GRACE BEFORE MEALS.

ONE day when Luther, Melanchthon, and Bugenhagen were dining at the house of their friend Camerarius, they talked about methods of saying grace briefly. Luther said, "Dominus Jesus sit potus et esus" (Lord Jesus, be drink and food). Bugenhagen, praying in Low German, said, "Dit und dat, trocken und wat, gesegn' aus Gott" (This and that, dry and wet, bless us, O God). Melanchthon, in a more brief and scholarly way, said, "Benedictus benedicat" (The Blessed, bless us)—a form retained in some of our public schools to this day.

CONFLICTS WITH THE DEVIL.

TO Luther Satan was no mere influence or principle of evil, but a real personal foe—the prince of the powers of the air, the ruler of this world—against whom he, as a captain of the Lord's host, had to wage a terrible and constant conflict. The Diabolus of Bunyan's "Holy War," the Apollyon of the "Pilgrim's Progress,"

was to Luther also a mighty adversary of God's saints and of Christ, the Captain of our salvation.

All through his life, and in all his writings, this view of the enemy of souls is apparent. For instance, when writing to John Hessen, he complains thus of the persecution of King Ferdinand: "We hear that King Ferdinand and his bailiffs are raging against Christ. But the second Psalm is their check, and our consolation. Let your church pray for us; for Satan is persecuting us with the united strength of all his forces. For which reason it becomes necessary to unite hands and hearts in fervent prayer, in order that the Lord may tread Satan under His feet."

Writing to James Probst, pastor at Bremen, on New Year's Eve, 1528, he says: "We are all in good health except Luther himself, who, though well as regards the body, is suffering from the world without, and from Satan and his angels within."

And to Spalatin he writes, "Pray for us, against Satan." A little before he had written to his friend Wenzel Link: "In consequence of your prayer, Satan is troubling me less; nevetheless, continue to pray; do not cease by any means."

If enemies abound and dangers are thickening, it is the Devil who is leading his hosts of evil against the cause of Christ. If there is a time of quiet and of prosperity, it may only be the craft of the Tempter, to cause want of earnestness and of vigilance.

Always, it is more of the Devil than of the Flesh and the World that Luther appears to speak in his spiritual warfare. It was so in his early struggles with sin and with self-righteousness, and in fighting his way to a position of peace and safety through faith in God's righteousness. It was so in the midst of the grand conflict with the potentates of this world, as when he steadfastly set his face to go to Worms, "though there were as many devils there as tiles on the roofs!" It was so in the evening of his life, when sickness and feebleness prevented his maintaining more active conflict for the cause of the truth.

Thus, on an attack of illness, he said: "I have been so furiously assailed of the devil, that my body is consumed; I almost lost my life, and nobody could comfort me. Every one to whom I complained said, 'I know nothing of such temptation.' But I was not the only one to suffer the spirit of heaviness. Look at King David; he also endured this temptation." And on another occasion he said, on recovering from an illness, "I shall not die this time, I am certain: God will not strengthen the hatred of the Papists by my death now. He will not give them occasion to rejoice. Satan would be glad to see me dead; he is constantly treading on my heels, but he will not be gratified, and God's will alone must be done. He controls all things." His dear friend Melanchthon was present when he thus spoke. "Yes," said Philip, "of that we have sure proof, for the very hairs of our heads are numbered." The physician was also present; and on mentioning a fear that apoplexy might be threatened, Luther remarked, "I cannot think that my sickness is natural. Satan is jealous of me, and hence I am not much concerned about it." One of his letters to Melanchthon concludes in this way: "If I cannot read or write yet, I can think, pray, and fight against Satan; after that I can sleep, and enjoy myself in playing and singing." And the postscript of the letter is, "Written in a world full of devils, but where Christ reigns in the midst of His enemies."

It may be that, by dwelling upon the fact of the enmity of the devil and his angels, and allowing the idea of active personal conflict habitually to work in his imagination, he came to give an excessive prominence to this Satanic influence. The idea may even have exerted at times a morbid effect upon him; amounting almost to mental disease, in the eyes of those who knew not the Scriptual ground for his belief, nor understood his spiritual experience.

Hence the learned commentaries and scientific explanations, or the sceptical doubts, and the contemptuous ridicule which have gathered round the stories

or traditions of Luther's conflicts, some of them mere idle legends, such as the story of his throwing the inkstand in the Wartburg at the devil. If these stories have any basis of fact, these critics say, they are only proofs of a weakly superstitious or a fanatically diseased mind.

But the charge comes with bad grace from those who ridicule all belief, not only in the personal existence and agency of the devil, but who are unable also to understand Luther's belief in the existence and presence of God, in whose sight he ever lived, and wrote, and acted.

Would that there were in our day more of that faith which is the substance of things hoped for, the evidence of things not seen; more belief in the presence of God, the Father, the Son, and the Holy Ghost!

Would that there were less of the Agnostic spirit, the "philosophy falsely so-called," which believes neither in God nor Devil!

LUTHER'S PSALTER.

SOMEONE asked Luther for his Psalter, which was old and ragged, promising to give him a new one in exchange; but the Doctor refused, saying, "I am used to my old copy. A memory for places is very useful, and mine is not so good as it used to be. I can turn to any verse in my own book."

LUTHER'S FAULTS.

IN the character of Luther, as in that of every very noble nature, were great faults as well as great excellences (*magnæ virtutes magna vitia*). Against his morals not even his worst enemies ever breathed a whisper, except in the matter of his marrying, being a

priest and a monk. Alexander, one of the agents of the Pope, when sent to try to reclaim him, was struck by the purity of his life and the soundness of his principles. He said that he lived a good life, and was not given in the least degree to any vice. "Only he is a brute who will not look either to bribes or honors." Erasmus, who in his heart had no liking for Luther, says, "All the world has agreed with us in commending his moral character. With respect to his doctrines there are various opinions; but his morals are universally praised. It is the highest praise a man can have that his enemies even can find no flaw in them for calumny."

The faults of Luther were mainly those arising out of his natural temperament. His vehemence of temper and asperity of language were due to this; and as it is the least defensible part of his character, let us hear his own apology for himself:—"I own," he said to Spalatin, "that I am more vehement than I ought to be: I have to do with men who blaspheme evangelical truth; with wolves and with those who condemn me unheard, without admonishing, without instructing me; who also utter the most atrocious slanders against myself, and against the Word of God. Even the most passive and senseless spirits might be moved to resistance by their unreasonable conduct, much more I, who am choleric by nature, am possessed of very irritable feelings, and of a temper easily apt to exceed the bounds of moderation. I cannot, however, but be surprised whence this novel taste arose, to call everything spoken against an adversary abusive language. What think ye of Christ? Was He a reviler when He calls the Jews an adulterous and perverse generation, a progeny of vipers, hypocrites, and the children of the devil? What think ye of Paul, who calls the enemies of the Gospel dogs and seducers? who inveighs against a false prophet in this manner, 'O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness'? Why does not Paul gently soothe the impostor, rather than thunder at this rate?

A mind conscious of truth cannot with easy indifference endure the obstinate enemies of truth. I see that all persons demand of me moderation, and especially those of my adversaries who least of all exhibit it. If I am too warm, I am yet frank and open, in which I think I excel those who always act with artifice and guile."

Melanchthon, in his funeral sermon, refers to these faults of Luther's temper: "Some well-disposed persons have complained that Luther has been more severe than he ought to have been. With these I will not dispute in any way, but answer them in the same words which Erasmus so often used, viz., that because of the greatness of the disease God has given to this age a severe physician. But after He has raised such an instrument against the haughty and insolent enemies of the truth as is described in these words of Jeremiah, 'Behold, I have put My words in thy mouth, to destroy and build up,' they vainly expostulate with God. God neither governs the Church by human counsel, nor does He wish all His instruments to be alike. The contrary is usually the case; so that the more violent the tendency is, either for good or evil, the less is it appreciated by common and timid minds. I do not deny that there is occasionally something sinful in those more violent tendencies, since, in the present infirmity of our nature, no man is entirely faultless. But if a man be a good man and worthy of praise; if, moreover, he fight the good fight in the Church, keeping, as St. Paul says, the faith and a good conscience, he is acceptable to God, and deserving of veneration from men. Such a character was Luther.

COARSENESS OF CONVERSATION.

NEXT to the faults of temper, some critics have condemned Luther for the occasional coarseness of his remarks, both in speech and writing. To this it is

sufficient to say that the standard of taste in such matters was pitched much lower in those days, and that even in courts and palaces there was heard language that would now shock ears polite. In monastic life there was far more freedom if not coarseness of speech, which could not but have influence on all members of such fraternities. Besides this, Luther, in his early years, had none of the advantages of those brought up delicately and with refined surroundings. The charges in this respect have been founded less on anything in his published writings than on traditional stories in the posthumous Table Talk, where there are words which, although they may have been used in the freeness of colloquial speech, ought never to have been put on record.

FAULTS OF DOCTRINE.

A MORE serious charge remains as to the mischief done by Luther's obstinate adhesion to the tenet of Consubstantiation, whereby error has been perpetuated, and the unity of Protestantism prevented. While strongly condemning his opinions and actions in this question, it is impossible to ascribe his position to any but the best motives. It was from a fear of seeming to set aside the authority of the written Word that he adhered to the literality of the expression, "This is My body," *hoc est corpus meum.* In the celebrated discussion with the Swiss Reformer, Zuinglius, the argument came to an end by Luther pointing with his finger to these written words, from which no reasoning as to the spirit of the phrase or its use by analogy (as in the phrases, "I am the door," "I am the true vine") could force him. It was his reverence for the written Word, and no pride or obstinacy, that led him to that error, the fruitful source and origin of many evils then, and down to our own days.

CALUMNIES AND SLANDERS.

THE falsehoods circulated concerning Luther, both during his life and since his death, would exceed all belief, did we not consider the great success vouchsafed to him in overthrowing the kingdom of Satan, whose children have spread these slanders and calumnies, worthy of the father of lies. That he was a drunkard, a libertine, a man given to all vices, and serving his own selfish and ambitious purposes, we might expect to be told. More systematic falsehoods were spread in countries where the influence of his teaching was dreaded. Thus it was reported throughout Italy that he died in horrible agonies, while attempting to receive the holy sacrament during an illness. His body being buried, such fearful noises proceeded from the grave that it was opened, but neither flesh, nor bones, nor grave-clothes appeared; only a stench of sulphur so overpowering as to strike down all who were present!

This lying report actually was printed at Naples, and a copy sent to the Landgrave by a merchant of Augsburg was preserved in the archives of Weimar. Luther reprinted this document, which would be amusing, but for its baseness in deceiving the poor Papists, for whom it was prepared. Luther says: "I have read it joyfully, except those blasphemies wherewith they have blasphemed the Divine Majesty. In every other respect it has given me pleasure to see that the devil and his servants, Pope and Papists, are so fiercely opposed to me. God convert them from the devil! But if it be decreed that my prayer for these sinners unto death shall be in vain, then may God grant that they fill their measure by writing nothing else than such falsehoods, to their own joy and consolation! Let them alone: they fare as they willed it. Meanwhile I will see how they will be saved or how they will recant and do penance for all those lies and blasphemies wherewith they have filled the world."

A very common rumor spread was that Luther had a familiar spirit; and even Dr. Eckius stooped to endorse this stupid assertion. He said "He was informed by others of something he could scarcely credit himself, viz., that the monk had concealed in his smelling-bottle a familiar spirit, or a learned demon, who assisted him!" And he thus wrote to the Elector: "Whether Dr. Luther has a demon in his bottle or cowl I know not, nor can any affirm that they heard me say so. But that he carried something about with him, which was attached to his finger by a thread and small silver ring, is a fact, for there was much talk about it."

Spargere ambiguas voces, to use the art of scattering vague reports, and hinting base insinuations, was quite in keeping with the character of Dr. Eckius!

Other falsehoods and calumnies we meet with in popish writings; but enough has been said to expose the spirit of such inventions.

It is pleasant to add that even among his adversaries, especially among the most learned and able of them, there were some who did full justice to the personal character and high qualities of the man whom they feared. Longueil of Mechline, in Flanders—Longolius, as he Latinized his name—being employed by Leo X to write against him, thus speaks in a Latin discourse: "Let me say something of the talents and literary efforts of Luther. His thoughts, expressed as they are with so much candor, have deceived even me. He has attacked the corrupt morals of all classes of society with equal truth and power. He defends with great conscientiousness the rights of the rich against the avarice, covetousness, and ignorance of the mob. Without even having seen him, I regard him as a man who does honor to our age."

Similar testimony has been given by the Jesuit historian Maimburg, and by others who had no love for his doctrines, or sympathy with his actions.

LUTHER AND KNOX COMPARED.

DR. CHALMERS, himself a truly Luther-like man, after describing the grand work of Luther in shaking the power of the papacy, says: "Our own Knox was like Luther; and perhaps, by nature, of a far more firm and hardy temper than he. It was observed of the German Reformer that there was a certain softness and love of ease inherent in his nature; and that he inclined more to the shades of studious retirement than to the high places of the earth; and that he would gladly have sheltered himself in an academic bower from the storms and struggles which his powerful intellect had raised. But his sense of duty for future mankind must have been peculiarly strong and fervent, to bring him into so terrible a conflict against the tendernesses and tremulous and feverish sensibilities of his nature.

"When, however, he did enter the field as a champion of the rights of humanity, his might overcame every difficulty, and he stood forward as the victorious conqueror of ignorance and imposture.

"The Reformer of Scotland was a man of a sterner mood; and by a rigidity of fibre he was better prepared to grapple with the most violent prejudices, and to set himself against the fiercest assailants. It was said of him that he never feared the face of man; and, by his reckless temperament, he was better fitted to defy the scowling royalty and the fierce and turbulent nobility of Scotland.

"These two master-spirits of the Reformation were each calculated to foster the coming light of the true Gospel; the one spread the light over Christendom, the other encountered the boisterous bigotry of courts, and performed the executive part of the Reformation. Luther acted the superior part of the two. By his practical and his powerful intellect he won a powerful victory. By means of the press, Luther did more for the success of a mighty cause than his coadjutor, or,

indeed, than any had before achieved in the history of the world. From his deep, silent, and meditative spirit, an impulse was given to the mechanism of human society, which it never till then received."

LUTHER AND CALVIN COMPARED.

"IN intellect, memory, piety, decision of character, untiring activity, and noble disinterestedness," says Bretschneider, "Luther and Calvin were similar. Luther's mind was more original and creative. After imperfect education in youth, he worked his way, by the study of the Bible alone, rather than by the instruction of others, to the truths which he proclaimed. Calvin was instructed by the best teachers who had preceded him, and he elucidated and systematized the views already arrived at by the leaders of the Reformation. Luther was naturally more vehement than Calvin. His powerful frame, his sensitive feelings and active imagination, sometimes wrought him up to a degree of impetuousness that bore all obstacles before him. Calvin, whose weakly body could not endure much agitation, whose fancy never conquered his judgment, tempered his natural fire, and held it subject to his reflection. Luther was as much a man of feeling as of thought. His emotional nature, his love of poetry and music, determined him more to cheerfulness and good-fellowship. He was in the highest degree sociable; a friend of innocent mirth and playful humor; and the society of his wife and children and friends warmed and softened the affections of his heart when they were embittered or chilled by theological controversy.

"Calvin thought more than he felt. The recreation and amenities of life found in his heart few accordant sympathies. His long-continued bodily feebleness and disorder determined him more to sternness and gravity than to sociableness, a temper to which a childless

marriage may not have contributed a little. Luther was the stronger by character, Calvin by study and reflection."

But let us add what Calvin himself says, in a letter to Bullinger, after the attempt to harmonize their differences of theological statement had failed: "I beseech you, consider well how great a man Luther is; what splendid talents, what courage, constancy, dexterity, and impressive eloquence he has displayed in the overthrow of the kingdom of Antichrist, and the promotion of the true faith. I have often said that, though he were to be harsh in his denunciation of me, yet I would highly honor him, and acknowledge him as an extraordinary servant of God."

"THE SOLITARY MONK WHO SHOOK THE WORLD."

In his reply to Henry the Eighth of England, Luther says: "My Leader is Christ, and with one and the same blow I will dash in pieces this church and its defenders, who are but one. My doctrines, I am convinced, are of heaven. I have triumphed over them—over him who has more strength and craft in his little finger than all popes, kings, and doctors put together. My doctrines will remain, and the Pope will fall, notwithstanding all the gates of hell, and all the powers of the air, earth, and sea. They have challenged me to war—well, they shall have war. They have despised the peace I offered them—peace shall no more be theirs. God will see which of the two will first have enough of it, the Pope or Luther. Thrice have I appeared before them. I entered Worms, well aware that Cæsar was urged to violate the public faith in my person. * * * The cowards! do they dare yet to hope for triumph? They thought that my flight would enable them to hide their shameful ignominy! It is now known by all the world; it is known that they have not had the courage to face Luther alone."

RECREATIONS.

AT no period of his life Luther had much leisure for what are commonly regarded as recreations. As student, professor, and minister his time was fully engaged, and his mind constantly occupied. In the intervals of public life there were few opportunities for seeking his own pleasures or regarding his own health. Always there were cares and matters of business pressing, and his books and correspondence filled his time. His greatest pleasure was in the home life, and in the training of his children, with his dear wife. Music was the chief recreation indoors, and he always took delight in his garden. From some letters to Wenzeslaus Link we get glimpses of other occasional recreations. In one of these letters he makes reference to some of these. After telling some of his anxieties as to public affairs, he says: "I am glad you have promised me some seeds against next spring. Send me as much as you can spare, for I value them highly. . . . . My *famulus* Wolfgang and myself have also commenced turning; but, as we cannot procure the necessary tools here, I herewith send you a guilder, for which you will have the kindness to get us some gimlets and other turning tools, as also two or three screws, which any turner will show you. We have a few instruments, but should like to get some of good Nuremberg manufacture. Now do show me this kindness; whatever you may expend more I will repay gratefully. The reason for which I learn turning is, that if the world should be unwilling to sustain us for the Gospel's sake, we may be able to earn our daily bread, laboring with our own hands."

So that not even the turning was wholly for recreation!

It appears that Link got all these things, for in another letter, dated May 19, 1525, Luther thanks him in the following terms: "We have received the turning tools, the quadrant, the cylinder, and the

wooden clock. We greatly thank you for the trouble you have taken. One thing, however, you forgot—you did not mention how much more you expended, for the money I sent could not have been enough. For the present, we have got all we need, except you could send us some new machinery, which will turn when Wolfgang is lazy or sleepy! The clock suits me perfectly, especially for showing the time to my drunken Saxons, who look more to the bottle than to the hour, caring but little whether the sun, or their clock, or its hand shows wrong."

Although too careless about his own recreation or rest, he gave good advice to his dear Philip, telling him that "we ought not always to serve God with labor, but also with rest and recreation. For this reason He has given us the fourth commandment, and instituted the Sabbath."

PERSONAL APPEARANCE.

In early life Luther was spare and lean in body, and his frame was more attenuated by privations and austerities. But when, at thirty-five, he began his public career in his warfare against indulgences, and when he appeared at the Diet of Worms, he was in the flower of strength and manhood. Of little more than middle stature, his bearing was erect and his frame strong and muscular. He had a fine, frank, brave-looking countenance, and eyes clear and penetrating as an eagle's. He had a full, sonorous voice, capable of every modulation; so that in aspect, movement, and utterance he was most attractive. The pensiveness and seriousness of his early days of care and conflict had long disappeared, and he had, ever since his residence at Wittenberg, a cheerfulness, and even joyousness, which endeared him to friends and inspired his students with enthusiasm.

PORTRAIT.

OF the older portraits, the best and most interesting is that by his friend Lucas Cranach, in the monastic habit in which he went to the Diet of Worms.

MEDALS AND INSCRIPTIONS.

BEFORE the close of the seventeenth century, upwards of 200 medals or other memorials in gold, silver, and bronze had been struck in commemoration of Luther and his work. A detailed description of them will be found in a work by Herr Juncker. Most of them refer to particular events in his life and history. Several commemorate his birth and early years. Four of them celebrate the journey to Worms and his appearance before the Diet. Some were designed and ordered by the Elector Frederic, and on these the legends or mottoes are of special interest. One has "VERBUM DEI MANET IN ÆTERNUM"—a motto afterwards retained as a banner-word by the princes of the Reformed countries. The initials "V.D.M.I.Æ." were everywhere used, even on the liveries of their servants and retainers. Another medal had the motto, "CRUX CHRISTI NOSTRA SALUS," shortened into "C.C.N.S." It would be tedious to enumerate all the designs; but they convey, on the whole, a fine view of the popular appreciation of the work of the Reformation.

In 1617, when the first centenary celebration was held, the old mottoes were revived and new ones added, such as this: "As Moses led Israel out of Egyptian slavery, thus has Martin Luther led us out of the darkness of popery. In the year of Jubilee, 1617."

There are medals also which commemorate the good Elector Frederic and other friendly princes; also

to Luther joined with Melanchthon and other leaders of the Reformed cause. Several celebrate the affectionate wife of Luther, Cathèrine von Bora.

LUTHER'S ESCUTCHEON.

LUTHER'S coat of arms was circular, with a white rose in the centre, on which was a heart with a black cross upon it. The whole was surrounded with a gold ring, with the words, *In patientiâ sauvitas*—in patience, sweetness. On the reverse were these lines—

> Des Christen Herz auf rosen geht
> Wenn's mitten unter'm Kreutze steht.
>
> The Christian's heart on roses lies
> When at the Cross it moans and sighs.

The following is Luther's own account of this escutcheon, as given in a letter to his friend, Herr Spengler, Town Clerk of Nuremberg:—

HONORABLE SIR, and respected friend, Grace and peace in Christ,—

As you desire to know whether my seal is correct, I give you my thoughts as to what I intend to be engraven upon my seal, as expressive of my theology. The first thing was to be a cross, black, within the heart, having this its natural color, to put me in mind that faith in Christ crucified saves us. 'For with the heart man believeth unto righteousness.' Now, although the cross is black, mortified, and intended to cause pain, yet it does not change the color of the heart, does not destroy nature—*i.e.*, does not kill, but keeps alive. For 'the just shall live by faith,'—by faith in the Saviour. But this heart is fixed upon the centre of a white rose, to show that faith causes joy and consolation and peace, not as the world gives faith and joy. For this reason the rose is white, not red,

because white is the ideal color of all angels and blessed spirits. This rose, moreover, is fixed in a sky-colored ground, to denote that such joy of faith in the Spirit is but an earnest and beginning of heavenly joy to come, as anticipated and held by hope, though not yet revealed. And around this ground-base is a golden ring, to signify that such bliss in heaven is endless, and more precious than all joys and treasures, since gold is the best and most precious metal. Christ, our dear Lord, He will give spirit unto eternal life. Amen."

ERFURT RELICS.

THE old Augustinian convent where Luther lived, 1508–12, containing his Bible, a portrait, and many relics, was burnt down so recently as 1872.

For an account of this building, and many other places celebrated in the life and times of the Reformer, the reader is referred to Dr. Stoughton's most interesting volume, "The Homes and Haunts of Luther," published by the Religious Tract Society.

PERSONAL TRIALS.

BESIDES the trials connected with his own spiritual experience, and the anxieties of one who had, like St. Paul, the care of all the churches, Luther was subjected to the common troubles of humanity in no little degree. His constitution may have been originally strong, but it had been severely tried in early life by poverty, want, study, and mental anxiety. He had to mourn the loss of relatives and friends, and we have already quoted the account of the great sorrow in the loss of his favorite daughter. He was often oppressed with illness, sometimes seized with acute and dangerous disorder. If it is true that a Christian's faith is

strengthened and its fruits matured by trials, Luther certainly had his full share of this training of experience.

IN PERIL OF ASSASSINATION.

It was not to be expected that a Reformer like Luther could be free from peril of violent death. By the protection of the Elector, and the watchful care of Ulric von Hutten and other friends, there was less risk of open attack. But several attempts at secret assassination were made. As early as 1520, a man, representing himself as ex-chancellor of the late Emperor Maximilian, came to Wittenberg and obtained a private interview. When alone the man expressed surprise that Luther so readily received him, saying that he could now take his life if so inclined. Luther said that he would, in that case, certainly forfeit his own, as he could scarcely escape. The stranger replied that "though I might have to die for it, the Pope would make a saint of me, and send you to the devil as a heretic."

When Luther heard this, he began to suspect the bad designs of the man. He therefore went to the door and told his servant Wolfgang to be on the alert, on which he returned to his visitor and conversed as before. The man showed no disposition to stay, and, going out abruptly, he left the city and was never seen there again. Luther said afterwards he believed the man was an assassin hired to kill him, but God caused his courage to fail, or so turned his heart that he could do him no harm. The incident suggested greater caution concerning any interview with strangers.

From secret poisoning it was more difficult to be on guard. Several attempts were actually made. In a letter to Spalatin, dated September 11, 1520, he says, "Be careful lest somebody poison the Elector. As to myself, the Papists are trying hard to poison me, so that

Hutten is greatly concerned, and thinks he cannot warn me sufficiently."

In 1520 some Polish bishops bribed a doctor of medicine, promising him 2000 ducats if he would poison Dr. Luther, which he undertook to do. But these bishops mentioned the plot to another doctor, who sent word to Luther by some people of Breslau, in Silesia, giving a description of the doctor Franciscus, who was going to Wittenberg. After nearly a year a certain man who arrived from Prague came, and got an introduction to Luther. He was warned, however, to leave the city, which he did speedily.

Some years after another doctor, a Jew, came and gained access to Melanchthon and Luther, but his designs were also frustrated.

Respecting the danger to Luther from this source, Mathesius writes: "I have often asked him if attempts had ever been made to poison him. 'Doubtless,' he replied; 'for a person of rank is known to have observed that poison seemed to have no effect upon me. I am sure that on more than one occasion I have taken rank poison, and had severe pain and sickness; but the Lord ever and again delivered me from this danger.'"

There was no doubt that Luther was in peril from plots, but the good providence of God preserved him till his appointed time had come, and his work was accomplished.

SICKNESSES AND BODILY AILMENTS.

In the monastery at Erfurt the constitution of Luther was sorely tried, and must have been permanently injured. Of this time he says: "I have indeed kept the rules of my Order with great perseverance and zeal; I have often been sick and almost dead with fasting; a persecutor and murderer of my own body I was, for I fasted, watched, wearied, and exhausted myself beyond my strength. We had been brought up under

these human ordinances, which had obscured Christ, and made Him of no avail to us."

In the excitement of the conflict at Wittenberg, down to the time of the Diet of Worms, he had occasional attacks of fever and other ailments, but not of any great consequence, and to be explained by the great exertions and fatigues to which he was subjected. In the confinement of the Wartburg he was troubled by the complaints incident to a too quiet and sedentary life, and his health was restored by the kind management of the Elector, who ordered that he should be forced away from his books, and made to join hunting parties in the forest. This exercise had the desired effect, for he gave up the purpose, expressed in a letter to Philip Melanchthon, of going to Erfurt to consult a physician. In the autumn he was more afflicted, and complains in a letter to Spalatin of being "depressed, sleepless, and wretched in spirit." But he adds, "Thanks be to God! who does not let me go without bearing the dear cross. I would be free from all sufferings if only my digestion were good."

In 1527 there were symptoms of more serious ailment. On rising from his couch he complained of unusual and distressing pain and throbbing in the head, with singing in the left ear; and this continued so long that the physicians had fear of apoplexy. By enforced rest, and by copious perspirations, the immediate danger was removed. His physician, Dr Augustin, never seems to have attempted the "heroic" treatment, common in other countries in later times, such as venesection or depletion, but kept to milder, and what are termed "expectant remedies." After warm cloths and pillows had been applied to his breast and feet, his body was rubbed, with drinks given till perspiration followed. Dr. Augustin then said, "We will leave him alone now, that he may have rest." After a time the doctor went into the room, and returned with the agreeable report that the patient had perspired freely, and he hoped all danger was over.

Next morning he was better, except that the roaring in his ear continued. In the evening he was able to sit at the supper table with Dr. Jonas and Dr. Pomeranus. To these he remarked, "I must mark yesterday. I went through a very severe trial. The Lord bringeth down to the grave, and bringeth up" (1 Sam. ii. 6). He further remarked that the spiritual attack which he had experienced yesterday was more severe than the bodily attack, and added, "The Lord killeth and maketh alive, for He is the Lord of life and death."

In 1529 he was disabled from lecturing by an attack of inflammation of the chest, probably from having taken a severe cold. This catarrh and coughing we read of in letters during 1533–34.

In 1537 he was ill during a journey, and had to stop at Smalcald, suffering from an attack of what the letters call calculus; but whether it was gout or the more terrible affliction of stone in the bladder is not clear. Luther himself did not expect to recover, and was prepared to die. It was here that the good Elector visited him, and among many other consoling words, said, "If it be God's will to remove you out of this world, be not concerned about your family. Your wife and your children shall be as mine."

In the year 1540 he was infirm with frequent attacks of giddiness or vertigo, also with boils and other disorders. He lived, however, five years longer.

Reviewing these various sicknesses with the aid of the light of modern science, it does not appear that there were very special circumstances in the case. Apart from illnesses caused by colds, fevers, and other ordinary causes, the maladies were such as are common to all who have excessive or continuous exertion, especially in brain-work, without sufficient rest and relaxation. To this we must ascribe the vertigo and singing of the ears, and also the dyspepsia which troubled him. Depression of mind, with some melancholia and hypochondriasis, naturally would attend such state of health. Probably a full diet, not without Ger-

man beer, and with insufficient exercise, may have affected the liver as well as the stomach. Dr. Brück, the Elector's physician, reported that "he latterly did suffer acutely from the stone." That was in the beginning of 1545, the year before he died. Dr. Brück prescribed for him, and he so far recovered that "he could again walk to church, to the lecture room, and even ascend the pulpit, which he had not been able to do for some time without assistance."

A PRAYER DURING AN ILLNESS.

In all his attacks of illness Luther displayed unwavering faith in God, and submission to His will. Once when apparently *in extremis* he began to pray thus: "Dear Heavenly Father, if Thou wilt that this shall be my last hour on earth, Thy gracious will be done." He continued, with uplifted eyes and deep devotion, to recite the Lord's Prayer, and the fifty-first and sixth Psalms. Shortly after he began again to pray, and said: "Lord God, who art dear to my heart, Thou knowest how cheerfully I would have shed my blood for the sake of Thy word; but I am not worthy of the honor, and Thy will be done. If Thou pleasest I will cheerfully die. Only let Thy holy name be glorified, whether I live or die. But Lord, if it were possible, I would desire to live longer only for the sake of Thy holy elect people. But if the hour has come, do as it seems right in Thy sight; for Thou art the Lord, one in life and death. Thou hast led me into the cause of the Reformation; Thou knowest it is Thy word and truth. Do not suffer the enemies to rejoice, so that they should triumphantly ask of us, 'Where is their God?' But glorify Thy holy name to the confusion and shame of the opponents of Thy saving truth. Oh, my blessed Lord Jesus, Thou hast graciously vouchsafed to me a knowledge of Thy most holy name. Thou knowest that I believe in Thee, together with the Father and

the Spirit, as one true God, and I comfort myself with the precious doctrine that Thou art our Mediator and Redeemer, who hast shed Thy blood for our sins. Stand by me in this trying hour, and uphold me with Thy Holy Spirit."

After some conversation with his wife and with Dr. Augustin, and with Dr. Pommer, the city pastor, he said, "For me to die would be gain, but to live longer would be necessary for many others. Father in heaven, Thy will be done."

LAST ILLNESS, DEATH, AND BURIAL.

In 1545 Luther went to Mansfeld to try to settle some disputes that had arisen between the Counts of Mansfeld. He failed to restore peace. A second time in the same year he went, but differences still remained. At last, a third time, at the earnest solicitation of the two brothers, and of other relations concerned in the quarrel, he consented to go once more. He was in feeble health and dreaded the journey, but he could not refuse the call to be a "peacemaker." He started on the 23d January, 1546. His wife parted with him with sad foreboding, as if she had a presentiment she would see him no more. He tried to cheer her, and on the journey he wrote several times. He had a narrow escape from drowning in crossing the Saale during a flood. "Read St. John and the Little Catechism, my beloved Kate, for thou seemest to fear for thy God as if He were not almighty, and could not create ten Dr. Martins, if the old one were drowned in the Saale." The Mansfeld disputants received him with honor, and he succeeded in partially arranging their quarrels; but it was a painful and troublesome business, and his own health broke down.

It was a remarkable providence that brought Luther back to the country of his boyhood, and to the town of his birth, to die. He was born and baptized at

Eisleben, and here, on the 17th February, he was seized with his fatal illness. He had written a few days before with cheerfulness in prospect of returning home, and had even asked Philip Melanchthon to come to meet him. But he soon found that the attack was a serious one, and he prepared for its being mortal. On the 18th he said to Dr. Jonas: "Oh, how ill I feel; I believe I shall remain here at Eisleben, where I was born and baptized." To which Dr. Jonas, and Ambrose the servant, replied: "Oh, reverend father! God, our Heavenly Father, will afford help, through Christ, whom you have preached." Then he, without assistance or support, passed through the chamber into the little room, repeating these words: "In manus tuas commendo spiritum meum, redemisti me, Domine, Deus veritatis:" into Thy hands I commit my spirit; Thou hast redeemed me, O Lord, the God of truth.

It is not necessary to repeat all the details of these last hours; but amidst much bodily suffering and oppression, the spirit of the dying saint was supported by faith in his God and Saviour. Many precious things he said, and among them this prayer or meditation was taken down by some who heard it. "Oh, my Heavenly Father, the God and Father of our Lord Jesus Christ; Thou God of all consolation, I thank Thee that Thou hast revealed to me Thy dear Son, Jesus Christ, in whom I believe, and whom I have loved and preached, and confessed, and whom the pernicious Pope and all wicked men dishonor, persecute, and blaspheme; I pray Thee, my Lord Jesus Christ, receive my soul into Thy care. Oh Heavenly Father, although I must leave this body and be taken away from this life, I nevertheless know assuredly that I shall be with Thee forever, and that no one can pluck me out of Thy hands." He afterwards said: "God so loved the world that He gave His only begotten Son, that all who believe in Him might not perish, but have eternal life. And he added the words from the sixty-eighth Psalm, "Our God is the God of salvation, and God the Lord delivers from death."

The last utterance heard from his lips was in response to the question put to him in a loud voice by Dr. Jonas: "Reverend father, do you die in firm adherence to Christ, and the doctrines you have preached?" He answered, so as to be heard by all who were standing round: "Yes, yes!" Not long after he fell asleep peacefully in the Lord; February 18, 1546, Anno Ætatis 63.

We cannot dwell upon the scenes that followed; the crowds that came to see him as he lay on his couch, and in his coffin; the procession to the church, amidst singing, broken with sighs and tears; the services and sermons there; then the removal of the body to Wittenberg; the bells ringing in all the towns and villages, and the people coming in crowds as the funeral cavalcade passed from place to place, the Counts of Mansfeld, with a great retinue, escorting the bier all the way.

At Wittenberg the news had arrived in the night of the 19th, but it was not till the 22d that the corpse reached the city, when it was received by the Elector, and by all the authorities of the State and of the University. At the funeral the whole population, including the magistrates, professors, and students, ministers and teachers, and a great cavalcade of illustrious visitors, about a hundred on horseback, formed the procession to the church, where orations were delivered by Bugenhagen and by Melanchthon. The procession reached from the Elstergate through the whole town to the Castle Church. Next to the carriage bearing the bier was one with the widow and some matrons, others following with his sons and relatives and the notables of the city. His body was committed to the earth in the Castle Church, not far from the pulpit where he had been accustomed to preach Jusus, "the Resurrection and the Life."

THE LUTHERAN CHURCH.

It was against the wish and intention of Luther that a church should bear his name. "I pray you," he said, "leave my name alone, and do not call yourselves Lutherans, but Christians. Who is Luther? my doctrine is not mine! I have not been crucified for any one. St. Paul (1 Cor. iii.) would not that any one should call themselves of Paul, nor of Peter, but of Christ. How, then, does it befit me, who am but miserable dust and ashes, to give my name to the children of Christ? Cease, my dear friends, to cling to these party names and distinctions—away with them all! Let us call ourselves Christians, after Him from whom our doctrine comes.

"It is quite proper that the Papists should bear the name of their party; because they are not content with the name and doctrine of Jesus Christ; they will be Papists besides. Well, let them own the Pope, as he is their master. For me I neither am, nor wish to be, the master of any one. I and mine will contend for the sole and whole doctrine of Christ, who is our only Master."

GENERAL ESTIMATE OF LUTHER'S CHARACTER.

So much has been written about the public life of Luther, as the leader of the Reformation, the enemy of Rome, that we are apt to estimate too lightly the extraordinary excellence of his personal character as a man and a Christian. Mighty in intellect, strong in common sense, eloquent in speech, dauntless in courage, tender in spirit, warm in affection; all his natural gifts and virtues were consecrated to God, and he was as superior to most men in spiritual graces as in intellectual and moral endowments. With faith like that of one of the old prophets or apostles, he exhibited also a humility and self-sacrifice equal to that which

had been seen in the greatest saints and confessors and martyrs. To the authority of Holy Scripture he ever showed the profoundest submission, along with extreme tenderness of conscience. He had deep perception and made clear avowal of all the special doctrines of the Gospel. To him we owe the recovery, after long eclipse, of that great cardinal doctrine of evangelical truth, "justification by faith;" the doctrine of salvation by Christ, not by human merit. This truth was taught to him by the Holy Spirit out of the Word of God, and this gospel of glad tidings he proclaimed anew to the world. Whether in his person or in his work, we can never sufficiently admire the grace of God in him.

THE END.

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SURVEYOR-BOY AND PRESIDENT

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