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LUTHER, THE GREAT REFORMER.

1. INTRODUCTION.

EVERY intelligent Indian confesses that the greatest need of his country is *reformation*. It is urgently required in every respect. The health of the people needs to be improved, the death rate lessened; the millions who now suffer from poverty should have their lot ameliorated; there are marriage and other social customs in which changes are sorely needed; education, especially female education, ought to be greatly extended; the moral tone ought to be raised. Above all, religious reform is necessary. Instead of bowing down to senseless objects and brute beasts, instead of worshipping deities stained with vice, the people should be led to look up to the great Creator and Lord of the universe, their Father in heaven, of spotless purity and boundless love.

How are these changes to be brought about? The common people are tied and bound by the chains of caste and custom. They are so ignorant that they love to have things as they are, and deprecate change. Instead of feeling grateful to any who seek their improvement, they bitterly persecute them. Past history shows that great reforms have always originated with a few, sometimes mainly through a single person. In advance of their times, they met at first with strenuous opposition. By holding on their course resolutely, their opinions began to spread; by degrees a few saw their reasonableness; they filtered down gradually, until at last they were generally accepted, and their once reviled advocates are honoured as benefactors to the human race.

A true reformer deserves to be held in high esteem; but many aspire to the title whose claims to it are groundless. The first requisite in a reformer is consistency. The liar

who advocates truthfulness, or the cheat who expatiates on the noble nature of honesty, is not likely to gain many converts. So the social reformer in India who condemns early marriage, but acts differently in practice, will have little influence.

One way of increasing the number of true reformers is to describe the lives of men who have just claims to the character. We know the influence of example, although it must be confessed that people are much more ready to follow one that is bad than one of a contrary nature. Among eminent men of this kind, no one in modern times has a better claim to the title than Martin Luther. No one produced a greater revolution in the religious opinions of Europe. He had his defects, like every human being, but his virtues greatly preponderate.

Luther is especially valuable as an example to Hindus, for the circumstances under which he lived resembled in several respects India at present. He also displayed, in a conspicuous manner, the quality in which Indians are so deficient—the courage of his opinions. It is hoped that the following brief account of his career may help to animate the readers with somewhat of his spirit.

2. STATE OF RELIGION IN EUROPE IN THE TIME OF LUTHER.

It is well-known that the Hinduism of the Vedas, though far from perfect, is purer and better than that of the Puranas. In course of time Hinduism became more and more corrupt. The same remark applies to Christianity. The pure religion as revealed in the Bible, and especially by the Lord Jesus Christ, was in course of time corrupted by adopting heathen practices and by the inventions of wicked men. Just as the Brahmans sought to acquire power by pretended claims, so Christian priests sought to magnify themselves. Instead of being examples to their people, they sought to be lords over them.

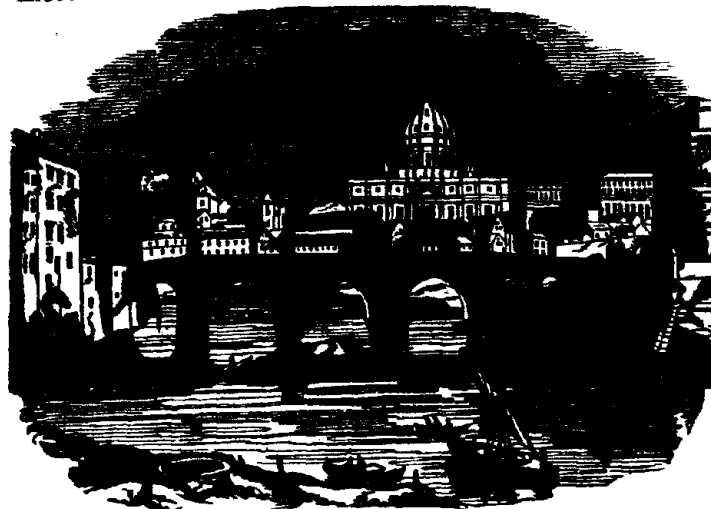
A brief sketch will now be given of the state of Christianity in Europe before Luther began the Reformation.

The promise of a Saviour was first given to man immediately after the fall. It was repeated afterwards in

THE VISIT TO ROME.

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earnestness, that the people thronged to hear him. Soon the little chapel could not contain the crowds that flocked to it, and he was asked to preach in the city church. The Elector himself once came to listen to him.



ROME.

7. THE VISIT TO ROME.

Luther looked upon Rome as "The holy city." It was necessary for him to see it. There was some difference of opinion between Staupitz and the Augustine monasteries. About the year 1510, Luther was sent to Rome to lay the matter before the Pope.

He set out on his journey and after crossing the Alps he descended into the plains of Italy. Everywhere he found subjects of surprise and scandal. He was entertained at a wealthy convent of the Benedictines on the Po. The magnificence of the rooms, the rich dresses, the feasting and drinking astonished him. He remained silent till Friday on which day Roman Catholics think it wrong to eat flesh. Luther then saw the table covered with such

food. He could not help reproving the gluttonous monks. "The Church and the Pope forbid such things," said he; but he only made the Benedictines very angry. The porter of the convent warned him that it would be dangerous to stay any longer, so he left.

At Bologna he fell dangerously ill. He felt it a sad thing to die in a foreign land without any friend near him. His feeling of his own sinfulness, also made him afraid to appear before God. But when his terror was at its height, the words which had before greatly struck him recurred to his mind, "*The just shall live by faith.*" Comforted by them, he soon regained his health, and again set out for Rome expecting to find there a very different state of things from that of the Benedictine convent.

At last, after a fatiguing journey, Luther came in sight of the famous city. Falling on his knees, he exclaimed, "Holy Rome, I salute thee." But when he entered the city he found it anything but holy.

Luther conducted religious services several times in the Churches of Rome, which he did with the solemnity required. He was distressed to find that the priests hurried them over with indecent haste and only as mere forms. One day they had repeated seven services before he had finished one. A priest growing impatient, cried out to him, "Make haste, make haste, have done with it quickly."

There was a proverb, "He who goes to Rome for the first time, looks out for a rogue; the second time he finds him; the third time he brings him away with him." "Now," said Luther, "people make the three journeys in one!" He meant that one visit to so wicked a place was enough to make a man a rogue. Luther at first gave himself up to all the vain observances which the Church of Rome ordered. He visited all the churches, and believed all the falsehoods which were told him about supposed relics of the saints. He even said to himself "How I regret that my father and mother are yet alive. What pleasure should I have in delivering them from Purgatory by masses, by my prayers, and my good works!" There is a staircase at Rome called *Pilate's Stair*

case, said to be the same as that which the Lord Jesus Christ descended, falsely reported to have been brought to Rome by angels. The Pope promised an indulgence, or forgiveness of sin, to any person who should ascend this staircase on his knees. Wishing to obtain this, Luther began slowly to crawl up the steps, but he thought he heard a voice like thunder speaking to him, "*The just shall live by faith.*" He started up and went away, ashamed of his foolish superstitions.

Luther went to Rome believing it to be the most holy spot on earth. He left it with the conviction expressed in his own words: "No one can imagine what sins and infamous actions are committed in Rome: they must be seen and heard to be believed. Thus they are in the habit of saying, 'If there be a hell, Rome is built over it; it is an abyss whence issues every kind of sin.'"

This visit was of great value to Luther. He afterwards said, "If they would have given me 100,000 florins, I would not have missed seeing Rome."

Having finished the business intrusted to him, he returned to Wittenberg.

8. THE DAWN OF THE REFORMATION.

The preaching of Luther made a deep impression upon the mind of the Elector, and he said among his friends that Luther ought to be a Doctor of Divinity. 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. Staupitz led Luther into the garden and talked with him alone. "My friend, you must now become a Doctor of the Holy Scriptures." Luther replied, "Seek one more worthy of it, for my part I cannot consent to it."

Staupitz 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." Staupitz replied, "The Lord has work, whether in heaven or on earth; dead or alive, you

are required." "But think of my poverty," said Luther; "I have nothing wherewith to meet the expenses." Do not make yourself uneasy on that score," said Staupitz; "the Prince will take all the charges upon himself." Luther's objections were thus silenced, and he had to submit. In October, 1512, he took the vows, promising to teach the Scriptures faithfully, and to defend them against false teachers.

The Scriptures themselves were then neglected for the study of philosophy and certain theological works. Men who taught in the schools of divinity established by Charlemagne were called *schoolmen*. They adopted the principles of Aristotle and spent much time on abstract questions. On the contrary, Luther taught that "the writings of the apostles and prophets are more certain and sublime than all the sophisms and theology of the schools." By degrees this new doctrine made way in Wittenberg. Within a year, Luther could write that none could "hope for hearers unless he profess the scriptural theology."

About this time Luther became acquainted with a good man, named Spalatin, who was the Elector's secretary and chaplain. They became great friends, and through his hands passed all the business which Luther had with the Elector.

In Roman Catholic churches there are often supposed relics of saints; such as part of their bodies or dress. Many churches boast to have a piece of the cross on which Jesus Christ was crucified; a church at a place called Treves, claims to have His coat. At Goa, on the west coast of India, the body of Xavier, a Roman Catholic missionary, is preserved, and numbers go on pilgrimage to it. In the great majority of cases these relics are false, numbers of them are manufactured and sold as genuine. The Elector was building a new church, and Staupitz was sent to different countries to purchase relics for it. During his absence, he appointed Luther to visit the convents.

Among the convents which Luther visited, was that of Erfurt where he had once opened the gates and swept out the Church. Now he came with authority. He urged

the monks to lay aside their books of philosophy and to study the Word of God, to live holily, and at peace with one another. Much good was done by his visits. Many of the Augustine monks became faithful preachers of the Gospel.

Luther was now overwhelmed with labour. "I require almost constantly," said he, "two secretaries; for I do scarce anything else all day long than to write letters. I am preacher to the convent, reader of prayers at table, pastor and parish minister, lecturer on St. Paul, and commentator on the Psalms."

About this time the plague broke out in Wittenberg. Many fled, but Luther remained at his post. He wrote thus to a friend, "You advise me to flee. If the pestilence spreads I shall disperse the brothers (the monks) in every direction; but as for me my place is here. Duty does not permit me to desert my post until He who has called me shall summon me away. Not that I have no fear of death, but I hope that the Lord will deliver me from that fear."

Luther gradually gained more light. He began to attack superstitions which then prevailed among professing Christians; such as the observance of omens, the influence of the stars, magic, attention to particular days as unlucky or the reverse, &c. But he especially refuted the error then prevailing everywhere that men by their own works obtain pardon of sin, and are made righteous before God by penance and similar acts.

In 1516 Luther drew up a list of 99 theses, or subjects set down for argument, against some erroneous religious doctrines of the times. The leading idea was that man is unable of himself to work out his own salvation.

"We do not become righteous by doing that which is righteous; having become righteous, we do that which is righteous."

"Since all things are possible through Christ to him that believeth, it is superstitious to seek for other help either in man's will or in the saints."

The theses made a great noise, and have been con-

sidered as the commencement of the Reformation. Luther's challenge for discussion on them was not answered.

In July 1517, Luther preached before Duke George of Saxony. He spoke of free salvation through Jesus Christ. The sermon gave great offence to the Duke, but when he asked a lady of his court how she liked it she said, "If I could but hear one other such sermon I would die in peace." One month afterwards, she fell sick, embraced with confidence the mercy offered through Jesus Christ, and died with joy.

Although Luther had begun to see the errors of Romanism, he was still full of respect for the Pope and even the Romish religion. He thus afterwards described his state at this time of his life: "I was a monk, a most furious Papist. I would have willingly aided if I could, in killing any one who should have had the audacity to refuse the slightest obedience to the Pope."

9. INDULGENCES.

The Roman Catholic Church proscribes what is called *penance* for certain sins. It means the self-inflicted punishment by which a repenting sinner shows his sorrow for his sin, seeks to atone for it, and to avert the punishment which may still remain due to the offence. The modes adopted are fasting, self-flogging, wearing charms, hair shirts, &c. The Roman Catholic doctrine of purgatory has already been explained. What are called "indulgences" are a remission to the repentant sinner of the penance attached to certain sins in this life, and also of the temporal punishment in purgatory. When an indulgence was for all penance, it was said to be "plenary" or full. When a portion only of the penitential works was relaxed, it was called "partial."

The word "indulgence" is said to have been first used in the 11th century. It was in full force in the time of the Crusades, *i. e.* wars for the recovery of Palestine from the Muhammadans who ill-treated pilgrims. Engaging in the Crusade or contributing to it was regarded as a substitute for all penance. Leo X. became Pope in 1513. He formed

the idea of rebuilding the Church of St. Peter's at Rome on a magnificent scale. For this purpose a very large sum of money was required. The mode of obtaining it was through the sale of indulgences.

The sale was entrusted to different persons in different countries. The sins of the Germans, as they were called, were farmed to the Archbishop of Mentz, who employed as his agent a Dominican monk, named John Tetzel. Tetzel was a wicked man whom the Emperor Maximilian had ordered to be put into a sack and thrown into the river on account of his crimes; but he was pardoned at the intercession of the Elector of Saxony. He was engaged by the Archbishop because he was a good salesman. His work was carried on as follows.

Tetzel came to a place in a handsome carriage; accompanied by three horsemen. Clergy, monks, nuns went out to meet him with lighted tapers; tradespeople carried flags; men and women, young and old, all went out to meet him. While music were playing and bells were ringing, they followed him into the church.

The Pope's bull, or edict, with the seal affixed was carried on a velvet cushion or cloth of gold in front of the procession. Next followed Tetzel, in the dress of a Dominican monk, bearing in his hands a large red cross.

Arrived at the church, the cross was placed in front of the altar and the Pope's arms were hung upon it. Tetzel, a strong old man of 63, then went up into the pulpit, and began to extol the efficacy of indulgences. The following are some of his harangues:

"Indulgences are the most precious of God's gifts. This red cross has as much efficacy as the cross of Jesus Christ. Draw near, and I will give you letters duly sealed, by which even the sins you shall hereafter desire to commit shall all be forgiven you. There is no sin so great that an indulgence cannot remit; only pay well, and all will be forgiven."

"But more than this: indulgences save not the living alone, they also save the dead."

"Ye priests, ye nobles, ye tradesmen, ye wives, ye maidens, and ye young men, hearken to your departed parents and friends

who cry to you from the bottomless abyss :—‘ We are enduring horrible torments!’ a small alms would deliver us ; you can give it and you will not.”

A shudder ran through his hearers at these words uttered in a loud voice.

“The very moment,” continued Tetzel, “that the money clinks against the bottom of the chest, the soul escapes from purgatory, and flies free to heaven.”

“O senseless people, and almost like to beasts, who do not comprehend the grace so richly offered. This day, heaven is on all sides open. Do you now refuse to enter? This day you may redeem many souls. Dull and heedless man, with 10 groschen (about 8 As.) you can deliver your father from purgatory, and you are so ungrateful that you will not rescue him. I protest that though you should have only one coat, you ought to strip it off and sell it to purchase this grace.”

Tetzel then explained why money was wanted :

“The dilapidated Church of St. Peter and St. Paul is to be restored so as to be unparalleled in the whole earth. The Church contains the bodies of the holy apostles Peter and Paul, and a vast company of martyrs. These sacred bodies, owing to the present condition of the building, are now, alas, continually trodden, flooded, polluted, and dishonoured, and rotting in rain and hail. Ah! shall those holy ashes be suffered to remain degraded in the mire?”

This touching description made a deep impression on the hearers. There was an eager desire to help poor Leo X. who had not the means of sheltering from the rain the bodies of St. Peter and St. Paul.

He generally concluded his address by pointing to the strong box in which the money was received, and thrice calling on the people: “Bring your money! bring money! bring money!” As soon as he had made an end, he came down the steps of the pulpit, ran to the money box, and himself flung in a piece of silver, taking care that the coin should rattle as much as possible.

Confessionals, surmounted with the Pope’s arms, were prepared. Then the people came in crowds to the confes-

sors with money in their hands. After quickly confessing their sins, they went to the seller of indulgences, stationed near the cross. Different sins had different prices. The rich had to pay well, and the poor less; but all as much as they could spare. Polygamy, having more than one wife, cost 6 ducats (about Rs. 30), robbery from churches and perjury 9 ducats, murder, 8, witchcraft, 2.

The following is one of the indulgences given :

“Our Lord Jesus Christ have mercy on thee, , and absolve thee by the merits of His most holy sufferings. And I, in virtue of the apostolic power committed to me, absolve thee from all ecclesiastical censures, judgments, and penalties that thou mayest have merited; and farther, from all excesses, sins, and crimes that thou mayest have committed however great and enormous they may be, and of whatever kind—even though they should be reserved to our holy father, the Pope, and to the Apostolic See. I efface all the stains of weakness, and all traces of the shame that thou mayest have drawn upon thyself by such actions. I remit the pains thou wouldest have had to endure in purgatory. I receive thee again to the sacraments of the Church. I hereby reincorporate thee in the communion of the saints, and restore thee to the innocence and purity of thy baptism; so that, at the moment of death, the gate of the place of torment shall be shut against thee and the gate of the paradise of joy shall be opened unto thee. And if thou shouldest live long, this grace continueth unchangeable, till the time of thy end.

“In the name of the Father, and of the Son, and of the Holy Spirit. Amen.”

“The Brother John Tetzel, Commissary, hath signed this with his own hand.”

This was an attempt to get money out of the people by false promises, somewhat as Brahmans do in India by means of the supposed benefits of shraddhs.

It is true that it begins with an acknowledgment that Jesus Christ can forgive sins; but it makes other statements which are utterly untrue, and which would have a most injurious influence upon those who believed them. It was awful for any man to offer to sell for money that

pardon which Jesus Christ purchased by His blood ; or to give permission to sin, when God says "The soul that sinneth it shall die."

To guard against all risks, the chest in which the money was received had three keys. One was in the hands of Tetzel, the other with the appointed treasurer, and the third was lodged with the civil authority. On the appointed day the chest was opened in the presence of a public notary, the contents carefully counted and entered in the books.

Tetzel found few sufficiently enlightened to oppose him. The people were ignorant and superstitious. He had erected the red cross at a place called Zwickau, and was about to leave with a full purse. The priests and church officers asked him to give them a farewell feast. The request was reasonable ; but the money had already been counted and sealed up. In the morning he had the great bell tolled. A crowd hurried to the church ; everyone thought something extraordinary had happened. "I had intended," said Tetzel, "to take my departure this morning, but last night I was awakened by groans. I listened : They proceeded from the cemetery. Alas ! it was a poor soul that called me, and entreated to be delivered from the torment that consumed it. I have therefore tarried one day longer that I might move Christian hearts to compassion for this unhappy soul. Myself will be the first to contribute ; but he who will not follow my example will be worthy of all condemnation." Who could tell what soul it was ? The gifts were many. Tetzel, with the priests and church officers, sat down to a merry feast paid for by offerings for the poor soul at Zwickau.

The sellers of indulgences had established themselves at a place called Wagonau. The wife of a shoe-maker had bought an indulgence for a sum equal to about 5 rupees. Shortly after, she died. The widower omitting to have mass said for the repose of her soul, the priest charged him with contempt of religion, and the judge summoned him to appear before him. The shoe-maker put in his pocket his wife's indulgence, and repaired to court. "Is your wife dead ?"

asked the judge. "Yes," answered the shoe-maker. "What have you done with her ?" "I buried her, and commended her soul to God." "But have you had a mass said for the salvation of her soul ?" "I have not, it was not necessary ; she went to heaven in the moment of her death." "How do you know that ?" "Here is the evidence of it." The widower drew from his pocket the indulgence, and the judge, in the presence of the priest, read that in the moment of death the woman who had received it would go, not to purgatory, but straight to heaven. "If the priest pretends that a mass is necessary after that," said the shoe-maker, "my wife has been cheated by her Holy Father the Pope ; but if she has not been cheated, then the priest is deceiving me." There was no reply to this defence, and the accused was acquitted.

When Tetzel was about to leave Annaberg, where he had been staying two months, his appeals became more urgent. "Soon," said he, "I shall take down that cross, and close the gate of heaven, and put out that sun of grace which shines before your eyes." Before leaving, however, he promised that on Whitsuntide he would distribute indulgences to the poor gratuitously, and for the love of God.

A young student, called Myconius, wished to take advantage of this offer. "I am a poor sinner," he said, "and I have need of a gratuitous pardon." "Those alone" replied Tetzel's people, "can have part in Christ's merits who lend a helping hand to the Church, that is to say, who give money." "What is the meaning then," asked Myconius "of these promises of a free pardon posted on the gates and walls of the Churches ?" "Give at least a groat (about 4 annas.)" "I cannot." "Only six deniers (less than 6 pice)." "I am not worth so many. I will have no bought indulgences. I desire a gratuitous pardon, and for the love of God alone. You will render an account to God for having allowed a soul to be lost for 6 deniers."

Myconius says, "I was very sad at being thus sent away unpitied. But I felt, however, a comforter within me who said that there was a God in heaven who pardons repentant souls without money and without price, for the love of His

Son Jesus Christ. As I took leave of these folks, the Holy Spirit touched my heart. I burst into tears, and prayed to the Lord with anguish: 'O God!' cried I, 'since these men have refused to remit my sins because I wanted money to pay them, do Thou, Lord have pity on me, and pardon them of Thy pure grace.' I cannot describe what I then experienced. I begged God to be a father to me, and to do with me whatever he pleased. I felt my nature changed, converted, transformed. What had delighted me before became an object of disgust. To live with God and please Him was my earnest, my only desire."

Myconius afterwards became celebrated as a reformer and historian of the Reformation.

Tetzel once laid a snare and fell into it himself. A nobleman had heard him and was much shocked at his impostures. Going to Tetzel, he asked him if he had the power to pardon sins, that men intended to commit. "Most assuredly," answered Tetzel; "I have full power from the Pope to do so." "Well," said the nobleman, "I want to take some slight revenge on one of my enemies without attempting his life, I will pay you 10 crowns if you will give me a letter of indulgence that will fully justify me." Tetzel wished more money, so he made some objections, but a bargain was made for 30 crowns.

Who was the man whom the nobleman obtained Tetzel's leave to injure? Tetzel himself! As he was travelling through a forest with his rich chest of ill-gotten indulgence money, this nobleman, with his servants, attacked him, gave him a slight beating, and carried off the chest. Tetzel was in a furious rage, and brought an action before the judges. The nobleman showed the letter of indulgence signed by Tetzel himself which cleared him beforehand of all responsibility, and he was acquitted.

10. LUTHER CONDEMNS INDULGENCES.

Luther seems first to have heard of Tetzel in 1516. When some of his outrageous statements were reported to him, he said, "If God permit, I will make a hole in his drum."

One day Luther, as a priest, was hearing his people con-

fessing their sins. They acknowledged themselves to be very guilty; but when Luther reproved them and tried to make them amend their lives, they replied that they did not mean to forsake their sins, and *need not*, for they had bought indulgences from Tetzel. Luther told them the solemn words of the Lord Jesus Christ: "Except ye repent ye shall all likewise perish," and refused to absolve them. "Have a care," added he, "how you listen to these indulgence merchants; you have something better to do than to buy licenses which they offer you for paltry pence."

The people of Wittenberg told Tetzel that Luther had treated his indulgences with contempt. Upon this he bel- lowed with rage. To strike the people with more terror, he had a fire lighted several times in the grand square, and declared that he was ordered by the Pope to burn the heretics who should dare to oppose his most holy indulgences.

Luther, nothing daunted, ascended the pulpit of his church and preached boldly against indulgences. This sermon was printed and made a deep impression on all who read it. Tetzel answered it, and Luther replied again.

Meanwhile Tetzel continued his traffic and his impious addresses to the people. Luther therefore made a still stronger declaration against indulgences. The feast of All Saints drew near, a very important day at Wittenberg, especially at the church which the Elector had built and filled with relics. On this occasion these relics, ornamented with gold and silver and precious stones, were exhibited to the people. Whoever then visited the church and confessed himself, obtained a plenary indulgence.

On the day preceding the festival, 31st October, 1517, Luther went boldly to the church towards which the superstitious pilgrims were flocking, and in the presence of all assembled, affixed to the door 95 short sentences, called theses, against the doctrine of indulgences. The following are a few of them:

27. They preach mere human follies who maintain, that as soon as the money rattles in the strong box, the soul flies out of purgatory.

36. Every Christian who truly repents of his sins, enjoys an entire remission both of the penalty and of the guilt, without any need of indulgences.

76. The indulgence of the Pope cannot take away the smallest daily sin, so far as regards the guilt or the offence.

Luther sent a copy of his theses to the Archbishop of Montz with a very humble letter; but the prelate did not condescend to answer it.

It was a custom in those days, especially in university towns, for public disputations to be held upon questions which the challenger chose to select. When there were no newspapers, this was a good method of attracting public attention.

No one appeared next day to oppose the propositions of Luther. No sooner had they been nailed to the Church door, than they spread with the rapidity of lightning. In a fortnight they were in every part of Germany, and in a month they found their way to Rome. They were afterwards translated into Dutch and Spanish, and a traveller carried them for sale as far as Jerusalem.

Many of the pilgrims who had flocked from all sides to Wittenberg at the feast of All Saints, took back with them—not indulgences—but the famous theses of Luther. Thus they helped to scatter them. Every one read them; men conversed about them in convents and colleges.

The Prior of a monastery said, "Oh! now at last is come the man we wanted so long, who will make you monks shake in your shoes!" The Emperor Maximilian himself read and admired the theses. He wrote to the Elector of Saxony, "Take care of monk Luther, for a time may come when we have need of him." Even the Pope at first thought the affair a mere quarrel between the Augustinian and Dominican monks. "Brother Martin Luther," said he, "is a very fine genius, and all that is said against him is mere monkish jealousy."

But many of Luther's friends were afraid of his action, and several expressed to him their disapproval. The Elector himself saw with regret the beginning of a contest, of which the result could not be foreseen. 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.' " The principal men of Luther's own convent were alarmed. They came trembling to his cell, and begged him not to bring disgrace upon their order. Luther replied, "Dear fathers, if the thing is not of God, it will come to naught; if it is, let it go forward."

Luther had expected that some of the heads of the church and the most learned men of the nation would publicly join him; but it was quite otherwise. He felt himself alone against Rome. He trembled to think that he had the whole authority of the Church against him. It seemed an act of presumption that he, a poor monk, should set himself in opposition to the church which he had been accustomed from his infancy to revere as the mother of the faithful.

The reproaches, the fears, the silence of his friends had discouraged Luther; the attacks of his enemies had a contrary effect. Tetzel undertook to answer Luther's sermon, and gave notice that he was prepared to confute his adversary more at length in some theses which he would maintain at the famous University of Frankfort-upon-the-Oder.

Tetzel sought the assistance of Conrad Wimpina, one of the most distinguished divines of the day, and went to Frankfort. On the 20th January, 1518, the disputation took place, more than 300 monks had assembled from the neighbouring convents. Tetzel read to them his theses, in which he repeated even the declaration that "Whosoever shall say the soul does not take its flight from purgatory, immediately that the money is dropped into the chest, is in error."

The 300 monks were full of admiration of all that Tetzel had said. It seemed as if he was to have an uncontested victory, when among the crowd of students present at the meeting, a youth about 20, named John Knapstraw came forward. He had read the theses of Luther, and found them agree with Scripture. Indignant at no one else defending the truth, he attacked Tetzel, who after some attempts to answer him gave place to Wimpina. Wimpina was

pressed so hard that he declared the discussion at an end, and promoted Tetzel to the rank of Doctor.

Tetzel, to make up for the defeat he had received, set up a pulpit and scaffold in one of the suburbs of Frankfort. He inveighed in the most furious manner against Luther, saying, that the heretic ought to be burned alive. Then placing Luther's theses and sermons on the scaffold, he set fire to them.

Tetzel sent his theses to Saxony to counteract those of Luther. A man was sent to distribute them at Wittenberg. The students, indignant that Tetzel should have burned the theses of their master, surrounded the man. Some purchased copies; others seized the remainder, and then posted bills on the gates of the University, "Whosoever desires to be present at the funeral of the theses of Tetzel, let him repair at 2 o'clock to the market place."

The people assembled in crowds at the hour appointed, and amidst their shouts of applause, the theses of Tetzel were committed to the flames. The report of this spread through Germany and made much noise. Luther was deeply grieved at it, and the danger in which he stood was greatly increased.

11. OPPOSITION AT ROME.

But Luther had a much more dangerous opponent than Tetzel. At Rome there is a Censor who determines which books may be read by Roman Catholics, and which may not. Prierias, who then held the office, published a writing, dedicated to Leo X., in which he attacked Luther's theses, employing by turns ridicule, abuse, and threats. Towards the close it was said, "The Pope can restrain by the secular arm those who, having first received the faith, afterwards depart from it. The Church is under no obligation to combat and overcome rebels."

Luther, nothing daunted, in two days prepared his answer. He quoted the words of Augustine: "I have learned to render to the inspired Scriptures alone the homage of a firm belief that they have never erred; as to others, I do not believe in the things they teach, simply because it

is they who teach them." The foregoing sentence contains the main principle of the Reformation. He thus replied to the threat of Prierias: "Do you thirst for blood then? I protest to you that these menaces of yours give me not the slightest alarm. For what if I were to lose my life? Christ still lives; Christ my Lord, and the Lord of all, blessed for ever. Amen."

The inquisitor of Cologne could not restrain his anger when he heard of Luther's efforts. He loudly demanded the death of the heretic. "It is high treason against the Church," exclaimed he, "to suffer so horrid a heretic to live an hour longer. Away with him at once to the scaffold." The Bishop of Brandenburg said, "I will not lay my head down in peace until I have thrown Martin into the fire like this brand," and he threw a piece of wood into the fire.

The attack upon him which Luther felt most was from his old friend Dr. Eck, a celebrated professor at Ingolstadt, who had received the famous theses. Under the title of *Obelisks** he wrote remarks on the theses full of malice. Luther answered *Obelisks* by *Asterisks*,† showing that he proved nothing by the *Scriptures*, but gave mere opinions of the schools.

To diffuse his opinions Luther published several popular tracts, such as his sermons on the Ten Commandments and his explanation of the Lord's prayer. As a preacher he gathered an increasing audience.

In April 1518, a general meeting of the Augustine monks was held at Heidelberg. Luther's friends advised him not to go, for the monks had sought to make his name hated in all the places he would have to pass through. But Luther never allowed the fear of danger to stop him in the path of duty. As the University had great influence, he proposed to maintain some theses in a public discussion.

Five doctors of divinity attacked the theses; but Luther met their objections with such mildness, patience, and skill that his hearers were astonished. Three young

* The printer's mark † is called Obelisk or dagger; * is Asterisk or star.

men were especially affected. One of them was Martin Bucer, who came to the meeting with paper, pens, and ink intending to take notes. He afterwards became a distinguished reformer, and was invited to come to England to teach theology at Cambridge where he died.

The Count Palatine said in a letter to the Elector that "the skill which Luther had shown in the disputation did great honour to the University of Wittenberg." He was not allowed to return on foot. The Augustine monks, proud of Luther, provided him with a conveyance at their expense.

Luther after his return from Heidelberg wrote explanations of his theses, which he called *Solutions*. Though expressed with great moderation, they maintained that every Christian who truly repented had remission of sins without any indulgence; and that the holy Scripture was the sole rule of faith.

Luther was still filled with respect for the Pope; he gave credit to Leo for justice and a love of truth. He wrote a letter to him of which the following are some extracts:—

"To the most blessed Father, Pope Leo X., Supreme Bishop, brother Martin Luther, an Augustine, wishes eternal salvation.

"I hear, most holy Father, that evil reports circulate concerning me, and that my name is in bad odour with your Holiness. I am called a heretic, an apostate, a traitor, and a thousand other reproachful names. O, holy Father! deign to hearken to me, who am but a child and need instruction."

Luther then gave an account of the whole affair, concluding thus:

"Therefore, most holy Father, I throw myself at the feet of your Holiness, and submit myself to you, with all that I have and all I am. Destroy my cause or exponse it: pronounce either for or against me; take my life or restore it, as you please; I will receive your voice as that of Christ Himself, who presides and speaks through you. If I have deserved death, I refuse not to die; the earth is the Lord's and all that therein is. May He be praised for ever and ever. May he maintain you to all eternity. Amen.

"Signed this day of the Holy Trinity, in the year 1518. Brother Martin Luther, Augustine."

While he was looking to the Pope for justice, Rome was meditating plans of vengeance against him. The first attempt was to draw away from Luther the powerful support of the Elector, but this failed. The Emperor Maximilian had written thus to the Pope about Luther. "We will take care that whatever your Holiness shall decree in this matter for the glory of God shall be enforced throughout the empire." Luther was summoned to come to Rome within 60 days, when Prierias would be at once his accuser and judge.

Luther was at Wittenberg when he received the summons. "At the moment," said he, "when I expected a blessing, I saw the thunderbolt fall upon me."

His friends were filled with alarm. Whatever course Luther might take, he could not escape danger. If he went to Rome, he would fall a prey to his enemies; if he refused to appear, he would be condemned for disregarding the Pope's authority.

The friends of Luther did what they could. The University of Wittenberg addressed an intercessory letter to the Pope himself and another to his chamberlain. "The revered father, Martin Luther, the Augustine," said they, "is the noblest and most distinguished member of our University. The weakness of Luther's frame and the dangers of the journey render it difficult, and even impossible, for him to obey the order of your Holiness." The Elector also wrote to the Emperor about Luther.

Cardinal Cajetan, wishing to have the honour of rooting out heresy in Germany, petitioned the Pope to put the affair into his hands. This was done, and he was authorised to try Luther in Augsburg, a German city. The Cardinal was to invoke the assistance of the Emperor and other princes of Germany. "When you have secured his person, cause him to be detained in safe custody, that he may be brought before us...To the end that this pestilence may the more easily be rooted out, you will excommunicate all

who shall neglect to seize the said Martin Luther and his adherents, and send them to you under safe and proper custody."

Although 60 days had been granted to Luther, within that period he was tried by the Bishop of Ascole, and declared a heretic in heart.

Luther, in the midst of his troubles, was greatly cheered by the arrival at Wittenberg of a young man of great talents and distinguished for his gentleness. His name was Philip Melancthon. When 14 years of age he was made a bachelor. When 17, he was made a Doctor of Philosophy, and began to lecture publicly. When 21, he was made professor of ancient languages at Wittenberg.

Melancthon, four days after his arrival, delivered his inaugural discourse before the University. He spoke in such elegant Latin and displayed so much learning and sound judgment, that all were astonished. From that day he and Luther became the warmest friends. Each supplied what was wanting in the other. Melancthon by his calmness and prudence moderated Luther; while Luther gave vigour to Melancthon. One of the most important results of this friendship was that it gave an impulse to Luther in his great work of translating the Bible into German. Melancthon was consulted about difficult passages.

12. LUTHER AT AUGSBURG.

Luther's friends entreated him not to go to Augsburg. Count Albert sent him a message warning him that some nobles had bound themselves by an oath to seize and strangle or drown him. But Luther was unmoved: he feared nothing but sinning against God, and the words of Scripture continually resounded in his heart: "Whosoever shall confess me before men, him will I confess before my Father which is in heaven."

Luther asked the Elector for a safe-conduct, or promise of safety. The latter replied that it was not needed; but he sent him letters of recommendation to some of the principal councillors of Augsburg, and gave him some money for the journey.



AUGSBURG.

Wittenberg is in North Germany. Augsburg lay about 300 miles to the south. Luther set out on foot. The Elector then held his court at Weimar. When Luther arrived then on the 28th September, he was asked to preach. At Nuremberg, as his own dress was old, he borrowed a coat from his friend Link the preacher there. From that time Link and a monk named Leonard, accompanied him.

When within 5 leagues of Augsburg, Luther became so ill that he thought he would die. His two friends, much alarmed, engaged a waggon. They arrived at Augsburg on the 7th October, and took up their abode in the Convent of the Augustines, where Luther soon recovered.

The next morning he was informed that a stranger was coming to see him. He was an Italian, named Serra Longa, in the service of Cardinal Cajetan. He pretended to come as a friend, but he had been sent by the Cardinal to try to get Luther to retract, or give up his theses. Luther said that he was quite ready to do so on any point in which he might be shown to be in error. Serra Longa, overjoyed at these words, took his leave for that time.

Luther's friends, the councillors, recommended him not to go before the Cardinal without first obtaining a safe-conduct from the Emperor himself, which they offered to procure. While they were talking Serra Longa returned, and said that the Cardinal was waiting for him. Luther was told to prostrate himself before him. When he was told to rise, he was to kneel, and not stand erect till ordered to do so.

Luther informed Serra Longa of the advice of his Augsburg friends, and refused to go without the safe-conduct. He knew that a safe-conduct had not saved John Huss, a German reformer, from being burnt. He only insisted upon having one to meet the wishes of the councillors to whom the Elector had intrusted him.

On the morning of Monday, the 10th October, Serra Longa again came to Luther. "Why," he asked in Latin, "Why do you not go to the Cardinal? He is expecting you in the most kindly manner. With him the whole question is summed up in six letters:—*r-e-v-o-c-o*,—*I retract*. Come, then, with me, you have nothing to fear."

Luther thought these six letters very important; but he only said that he would appear as soon as he had received the safe-conduct. Serra Longa was angry and said to Luther, "when all forsake you, where will you take refuge?" Luther, looking upwards, said, "Under heaven!" Serra

Longa was struck dumb by this reply, and left the house. Soon after, the safe-conduct arrived.

Luther went to the Cardinal accompanied by a few friends. His reception was cold, but civil. Luther then said, "Most worthy father, upon the summons of his Holiness the Pope, I appear before you as a humble and obedient son of the holy Christian Church; and I acknowledge that it was I who published the propositions and theses that are the subject of inquiry. I am ready to listen with all submission to the charges brought against me, and if I am in error, to be instructed in the truth."

The Cardinal answered in the most friendly manner, praised Luther's humility, expressed the joy he felt, and urged Luther to acknowledge his faults, retract his theses, and promise to abstain in future from spreading his opinions.

Luther asked to see the Pope's letter.

Cardinal.—"Your demand, my son, cannot be complied with. You have to acknowledge your errors; to be careful for the future what you teach; and not return to your vomit."

Luther.—"Deign, then, to inform me wherein I have erred. If I am mistaken, I am ready to receive instruction."

Cardinal.—"I am not come here to argue with you. Retract, or prepare to undergo the punishment you have deserved."

Luther saw that it was impossible to end the affair by conversation. When preparing to leave, the Cardinal said: "Do you wish that I should give you a safe-conduct to go to Rome?" This proposal would have delivered him over to his enemies; so it was refused as often as it was offered.

A joyful surprise awaited Luther on his return to the convent. His friend Staupitz had come to Augsburg to give him his support. Luther told him how he had been required to recant without even an attempt to show him his error. "You must answer the Cardinal in writing," said Staupitz.

The next day both parties prepared for a second interview. Luther went with a public notary, accompanied by

Staupitz and councillors of the Elector who had received orders from their master to be present at conferences, and to watch over Luther's personal safety.

After the usual salutations, Luther read the declaration he had prepared. He said :

"I have sought after truth, and what I have taught I regard as right, true, and Christian. Still, I am but a man, and I may be mistaken; I am therefore willing to be instructed wherein I may have erred. But I protest against being compelled to retract without having been convicted of error."

The Cardinal was quite unprepared for his protest, but assuming an appearance of mildness he said :

"This protest is quite unnecessary. I will not dispute with you in public or in private. Retract, my friend, retract. Such is the Pope's will. Whether it be your will or not, matters little."

Luther, who saw that he was treated as a rebellious child, exclaimed :

"I cannot retract; but I offer to answer in writing." The Cardinal then attempted to disprove the teaching of Luther, but without allowing him to reply. Luther and Staupitz saw the uselessness of continuing the meeting. Not being permitted to speak, Luther asked that he might be allowed to send his answer in writing. This request, being supported by his friends, was unwillingly granted.

On the following day, Luther returned to the Cardinal's palace, accompanied by his friends. He stepped forward and presented his protest to the Cardinal who was surrounded by a number of Italians. He proved from Scripture the uselessness of indulgences and the necessity of faith. "My soul," said he, "seeks the light of truth. Only let me not be forced to do anything that is against my conscience."

The Cardinal took the paper, glanced at it, threw it down with contempt, and renewed the cry that Luther must retract. After a vain attempt to convict Luther of error, he said,

"Retract ! retract ! or if you do not, I shall send you

to Rome. I shall excommunicate you and all your partisans, and all who shall at any time countenance you, and cast them out of the Church."

"Condescend," replied Luther, "to forward the written answer I have given you to Pope Leo X., with my most humble prayers."

The Cardinal answered in a haughty and angry tone :

"Retract, or return no more."

Luther made an obeisance and withdrew, followed by the councillors of the Elector. He and the Cardinal never met again; but the reformer had made an impression upon him which was never entirely effaced.

Luther returned to the monastery. He had stood firm for the truth, and his heart was full of joy and peace.

The Cardinal soon repented of his violence. Later in the day he sent for Staupitz and asked him to persuade Luther to retract. Staupitz suggested that there should be a public discussion on the disputed points, to which the Cardinal said, "I will argue no more with the beast." Before leaving, Staupitz obtained the Cardinal's promise that he would state in writing what he required Luther to retract.

Two days passed without any writing coming from the Cardinal, and Luther's friends began to be much alarmed. "The Cardinal," said they, "is preparing some mischief, and it is much to be feared that you will all be seized and cast into prison."

Staupitz and Link therefore determined to leave Augsburg; but Luther persisted in remaining. On the third day Luther wrote to the Cardinal, but received no reply to his letter. This stillness on the part of the Cardinal and his courtiers seemed suspicious. Luther's friends said to him, "Draw up an appeal to the Pope, and leave Augsburg without delay."

Luther having waited four days in the city uselessly, yielded at last to the wishes of his friends. Before doing so he wrote a second letter to the Cardinal which was to be delivered after his departure. He also drew up an appeal to the Pope which was to be posted two or three days after

he left, on the door of a cathedral, in the presence of a notary and witnesses.

Next morning before daybreak, a horse, which Staupitz had left for Luther, was brought to the door of the convent; Luther after bidding his friends farewell, mounted, although the horse had no bridle. A guide was sent who conducted him in silence through the streets. They passed through a small gate in the walls of the city which had been purposely left open, and now Luther was safe. When he got back to Wittenberg his friends were delighted to see him.

13. ATTEMPT AT CONCILIATION.

The Cardinal was furious when he heard of Luther's escape. He had done nothing; he had neither made Luther retract nor punished him. He wrote a letter to the Elector asking his Highness either to send Luther to Rome or to banish him from his dominions. In a postscript, the Elector was entreated not to tarnish his own honour and that of his illustrious ancestors, for the sake of a contemptible monk.

The Elector sent Luther a copy of the Cardinal's letter. Luther showed the unreasonableness of the Cardinal's demand, and the disgrace that would attend such a step as delivering an innocent man to his enemies. He demanded that the Pope should mention his errors in writing and instruct him where he was wrong.

Luther's letter, from its justice and truth, made a deep impression on the Elector. He replied to the Cardinal, declining either to send Luther to Rome or to banish him from his territories.

The letter of Luther was supported by the University of Wittenberg. A crowd of students flocked thither from all parts of Germany to listen to this remarkable man, whose instructions seemed to open a new era to religion and learning.

At last, however, the Elector informed Luther that he wished him to leave Wittenberg. He preached a farewell sermon to his congregation, and prepared to depart, without knowing well to what quarter he should direct his steps. Wishing to see his friends once more, he invited them to

dinner. While seated at table a letter was brought from the Elector inquiring "why he delayed so long." Luther was sad, but he was soon comforted by the words, "Father and mother abandon me, but the Lord takes me up." Tears rolled down the cheeks of his friends. Shortly after, a second letter came. Instead of the first order to leave, everything is changed. "Since the Pope's new envoy hopes that all may be arranged by a conference, remain for the present."

Cardinal Cajetan's ill success had occasioned much dissatisfaction at Rome. The Roman courtiers thought the failure was entirely owing to him. "Why did he provoke Luther," said they, "by insults and threats instead of alluring him by the promise of a bishopric or even, if necessary, to make him a Cardinal?" These men judged the Reformer by themselves.

Luther now published his report of the Augsburg Conference, and on the 28th November, 1518, in a church at Wittenberg, he appealed from the Pope to a General Council of the Church. This was a bold step, for the greater excommunication had been pronounced even against emperors who had been guilty of such an act of revolt. Luther expected to be obliged to leave Germany, but he did not wish to do so without this public protest.

The Pope, however, suddenly changed his policy and resolved to try conciliation. Every year the Pope consecrated the *golden rose*, supposed to represent the body of Jesus Christ, and presented it to one of the leading princes of Europe. Four years before, the Elector had petitioned for it. The Pope resolved to send it this year to the Elector by Miltitz a Saxon noble, then at the court of Rome. He was to inquire into the state of affairs, and try to gain over the Elector's councillors.

Luther was cautioned to be on his guard against Miltitz. "He is sent," he was told, "to seize and deliver you to the Pope. Persons deserving of credit have seen the letter with which he is furnished." "I await the will of God," replied Luther.

The Elector scarcely knew what to do. Threats might

have been resisted, but it was difficult to oppose the head of the Church when acting so mildly. Would it be best for Luther to remain concealed till the storm was over? An unforeseen event brought relief.

On the 12th January, 1519, Maximilian, Emperor of Germany, died, and the Elector became administrator of the empire. He was then better able to protect Luther and to disregard papal ambassadors. The Pope had an earnest desire to prevent the election of Charles of Austria as emperor; and was even more afraid of him than the monk Luther.

Miltitz had reached Saxony before the death of Maximilian. When he visited Spalatin, his former friend, to bring his charges against Luther, he was informed that it was the falsehood and blasphemies of Tetzel that had caused the dissensions in the Church. Miltitz was astonished, and summoned Tetzel to appear before him and answer for his conduct. Unlike Luther, Tetzel was afraid to obey the summons.

Miltitz was directed first to try mild measures. Luther was invited to meet him at the house of Spalatin, their common friend. Miltitz pretended great friendship for Luther, and flattered him not a little. "Do you know," said Miltitz, "that you have drawn away all the world from the Pope? Even if I had an army of 25,000 men I do not think I should be able to carry you to Rome." He begged Luther to heal the wounds of the Church, and told him that the only way to do so was by recanting.

Luther was willing to keep silence provided his enemies did the same. He offered to acknowledge that he had been a little too violent, to desire all who read his works not to see in them an attack on the Church of Rome. He was willing to do everything and bear everything; but he was not to be expected to recant.

Luther was at this time full of respect for the Church of Rome. In his desire for peace, in writing a letter to the Pope, he concluded with these words: "I confess that nothing in heaven or earth should be preferred above the Church of Rome, except Jesus Christ alone, the Lord of 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."

Miltitz proposed that some Archbishop should be named as arbitrator to which Luther agreed. Thus ended the first interview. They met again, and it seemed as if a treaty of peace had been concluded. Both parties agreed that they should in future neither preach nor write nor do anything further in the discussion that had been raised. Miltitz, overjoyed, invited to Luther to supper, and embraced him when he left.

Miltitz commanded Tetzel to appear before him, accused him of being the cause of all the evil, and threatened him with the Pope's anger. He proved from the accounts that Tetzel had squandered or misappropriated considerable sums. The unhappy man was struck motionless by these well-founded charges, and died miserably not long afterwards. Before his death, Luther wrote a letter to Tetzel full of kindness.

Cardinal Cajetan was at Treves, where he has joined by Miltitz. They saw that Luther refused to retract, and therefore tried to get him within their power. The Archbishop of Treves was induced to write to the Elector, requesting him to send Luther to him. Neither the Elector nor Luther gave way. The former no longer feared the Pope and his agents; the latter knew the fate that awaited him if he complied with the summons.

The Archbishop, a moderate man, came to an agreement with the Elector to adjourn the examination to the ensuing Diet or Assembly, which two years afterwards was to meet at Worms.

Meanwhile, Luther was studying the decretals or decisions of the Pope, and the discoveries which he made greatly changed his views. His writings circulated also over most of the countries of Europe, everywhere creating a great sensation. The truce agreed to was soon broken and the combat was renewed.

The fight was recommenced by Dr. Eck. Proud of the prizes he had won at 8 universities, he desired an opportunity of displaying his ability and learning. Some controversy had taken place between Eck and Carlstadt, who had adopted the opinions of Luther. Eck challenged Luther to a public discussion which was settled to be held at Leipsic.

Eck thought it a small matter to dispute with Carlstadt; his object was to humble Luther. To tempt him to enter the field, he put forth 13 theses attacking the principal doctrines of the Reformer. Luther then boldly put forth theses in reply to those of Eck.

One of the chief subjects of dispute was the Pope's primacy or right to be considered head of the Church. This alarmed Duke George in whose territory Leipsic was situated. When Luther sent him letter after letter asking permission to take part in the discussion, no answer was returned. Luther was allowed to be present only as a spectator.

Bishop Adolphus dissuaded Duke George from allowing the discussion to take place, but the latter replied: "I am surprised to find a bishop holding in abhorrence the ancient and laudable custom of our fathers, to enquire into doubtful questions in matters of faith. If theologians object to defend their doctrines, the money given them would be better bestowed in maintaining old women and children, who at least might sew and sing."

The monks and priests of Leipsic besought the people to avoid the new heretics. Luther and his friends were painted in the darkest colours.

Eck, who arrived first at Leipsic, was received with great honour. Attired as a priest he passed through the city at the head of a long procession. As soon as Luther reached Leipsic, Eck went to his lodging. "What is this?" said he. "I am told you object to dispute with me."

Luther replied that the Duke had forbidden him. Eck then said. "If I obtain the Duke's permission will you take the field?" Luther, overjoyed, said, "Only obtain permission, and we will meet."

Eck waited on the Duke, and assured him that he was certain of victory. The desired permission was then granted.

The discussion was continued for about 20 days. Some of the subjects were the supremacy of the Pope, the doctrines of indulgences, purgatory, repentance, absolution by the priest, &c. No decision was made known. Eck and his friends boasted loudly of their victory; but others judged that Luther and Carlstadt remained masters of the field.

Luther's words found their way with power to some hearts. The Secretary of Eck was gained to the cause of the Reformation. Cellarius, professor of Hebrew, one of Luther's strongest opponents, began to search the Scriptures more deeply. Shortly after he gave up his professorship and came to Wittenberg to study under Luther. The discussion also brought Luther to see clearly the fallacy of the Pope's pretensions to supremacy. Melancthon resolved to give up literature, and devote himself to theology.

Luther about this time published his first Commentary on the Epistle to the Galatians. In this he set forth with great power the doctrine of justification by faith. This means that we are saved, not through our own merits, but by trusting in the Lord Jesus Christ.

14. THE PAPAL BULL.

Eck was now Luther's bitterest enemy. Early in the following year, 1520, he went to Rome intending to rouse the Pope to crush his powerful adversary.

The Emperor Maximilian was dead, and the Electors were assembled at Frankfort to choose his successor. There were three candidates, Charles, grandson of Maximilian then King of Spain, Austria, and other countries; Francis I., of France; and Henry VIII., King of England. The Pope did not wish any of the three to be chosen. "Choose rather one from amongst yourselves" was his advice to the Electors. The Imperial Crown was offered to the Elector Frederick of Saxony, Luther's friend, but he modestly

declined it. "There is need of an Emperor more powerful than myself to save Germany; the Turk is at our gates. The King of Spain, whose possessions in Austria border on the menaced frontier, is its natural defender."

Charles was elected. As Charles V., he was crowned Emperor of Germany with unusual pomp on the 22nd October, 1520. He was the most powerful monarch that had appeared in Europe since the days of Charlemagne (Charles the Great). Had Frederick been called to the Empire, it might have been thought that the Reformation was due to his influence. This could not be said of Charles.

Luther wrote to Charles before he left Madrid, begging him to defend the cause of truth, for which purpose God had intrusted him with power. The young king of Spain treated that strange letter from a German monk with neglect, and gave no answer.

Luther's life was now in great danger. The priests of Meissen openly declared that whoever should kill him would be without sin. One day while walking near the monastery, a stranger having a pistol concealed in his sleeve, approached, and said to him, "Why do you go thus alone?" "I am in the hands of God," answered Luther; "He is my strength and shield. What can man do to me?" Upon this the stranger turned pale and fled trembling. Serra Longa wrote to the Elector: "Let not Luther find an asylum in your Highness' territories; let him be everywhere driven back and stoned in open day; that will rejoice me more than if you were to give me 10,000 crowns."

When a complaint was made to the Elector that he had protected Luther, he directed his ambassador to tell the Pope that instead of defending Luther he had always left him to defend himself.

But Luther also had his friends. One of the most powerful knights of Germany sent his son to Wittenberg with a letter for the Reformer. "Your life is in danger," wrote the knight, "Come to me, I shall soon, God willing, have collected above a hundred gentlemen, and with their help I shall be able to preserve you from all peril." Similar letters were received from other knights. But Luther said,

"I will not resort to arms and bloodshed for the defence of the Gospel. It is by the preaching of the word that the world has been conquered."

Meanwhile Luther had studied the rise, progress, and usurpations of the Papacy. The discoveries he made filled him with astonishment. In June 1520, he published his famous *Appeal to his Imperial Majesty and the Christian nobility of the German nation concerning the Reformation of Christianity*.

Luther passed in review the corruptions of Rome, the evils which had been felt and acknowledged for centuries.

He began with the Pope. "It is monstrous," said he, "to see him who is called the vicar* of Christ, displaying a magnificence unrivalled by that of any Emperor. Is this to resemble the poor and lowly Jesus, or the humble St. Peter?"

He then indignantly attacked the cardinals, and exposed the "Roman practice" of gradually taking away the wealth of Germany. "As a first step it behoves us to expel from all the German States the Pope's legates, and the pretended benefits which they sell us at their weight in gold, and which are mere impostures."

Next he pointed out the condition of monks and priests. St. Paul writes to Timothy, "Let the bishop be the husband of one wife." The Pope has forbidden the clergy to marry, hence miseries innumerable.

Feast days and holy days, the universities and schools, were other subjects discussed.

In a short time 4000 copies of the *Appeal* were sold. The whole nation was roused, and rallied round the standard that he raised.

Eck was at Rome endeavouring to secure the condemnation of Luther. He excited the court, the priests, and the people, and at last carried his point. Luther and his adherents were given a term of 60 days; after which, if they did not recant, they were to be excommunicated.

A letter or proclamation from the Pope is called his

* One who acts in place of another.

"bull." The name comes from the Latin word *bulia*, which means a seal. The Pope's proclamation always has a great seal made of lead or gold. On one side of this seal the heads of the apostles Peter and Paul are stamped, and on the other the name of the Pope. This seal is fastened to the letter by a cord. Because the letter has the Pope's seal fastened to it, the name of that seal is given to the letter itself, and it is called "the Pope's Bull."

In the Bull, 41 propositions of Luther were condemned as corrupt. The bishops were to search diligently for the writings of Luther and burn them publicly. If Luther and his adherents refused to recant they were to be seized and sent to Rome.

The Bull was brought to Germany by Eck. It was treated as his Bull and attributed to private revenge. Several of the bishops refused to publish it. In many places when posted, it was torn down and trampled under foot. At Erfurt the students threw the copies they had obtained into the river. At Leipsic the students composed a ballad upon Eck, and sung it in the streets. He had to retreat by night and conceal himself. When Luther heard that the Bull was published, he said: "I despise and attack it as impious, false, and in every respect worthy of Eck."

Fires were kindled in many places, where Luther's writings were burnt in the presence of bishops and officers of state. The priests of Louvain complained to the Princess Margaret, then governing the low countries, that Luther was undermining the Christian faith. "Who is this Luther?" asked the princess. "An ignorant monk." "Well," replied she, "do you who are learned and so many, write against him. The world will surely believe a company of learned men rather than a single monk of no learning." But the priests preferred the easier method of burning Luther's writings.

Luther was undaunted. On the 17th November, before a notary and five witnesses, he protested against the power of the Pope, and appealed from him to a General Council of the Church. This protest was circulated throughout the

whole of Germany, and forced its way into most of the Courts of Europe.

A still bolder step was taken. On the 10th December, a placard was affixed to the walls of Wittenberg inviting the professors and students to be present the following morning at the east gate. A large number assembled, and Luther led the procession to the appointed spot. A heap of wood was prepared, to which one of the oldest among the Masters of Arts set fire. As the flames arose, Luther threw into them the Canon Laws and Decretals of the Popes,



BURNING THE PAPAL BULL.

some of the works of Eck, &c. When these books had been reduced to ashes, Luther took the Pope's Bull in his hand, held it up, and said aloud, "Since thou hast afflicted the Lord's Holy One, may fire unquenchable afflict and consume thee." Thereupon he threw it into the flames. He then went back to the city, followed by crowds with loud expressions of applause.

By this act Luther publicly made known his separation from the Papal Church; he proclaimed that there was war between him and the Pope.

For centuries, the sentence of excommunication had often been followed by death. Great efforts were made by the papal party to obtain an edict to this effect. The burning of Luther's books was not considered sufficient. A Nuncio was sent by the Pope to Germany to secure Luther's death.

Application was first made to the Emperor Charles V. As he had only been recently raised to the throne, he referred the matter to the Elector of Saxony.

At an audience with the Elector, the Nuncio said ; " In the name of his Holiness, I require of you two things : first, that you cause Luther's writings to be burned ; secondly, that you inflict upon the heretic himself the punishment he deserves, or else that you deliver him up a prisoner to the Pope."

The Elector replied : " This is a matter of too much importance to be decided instantly. Our determination in regard to it shall be duly made known to you."

The Elector was placed in a difficult position. He was unwilling to offend the Pope, but justice forbade his giving up an honest man into the hands of his enemies. After considering the matter with his counsellors, the Elector demanded that Luther should be furnished with a safe-conduct, and permitted to answer for himself before a tribunal composed of learned, pious, and impartial judges.

Meanwhile Luther's writings were being circulated everywhere. Hundreds of students flocked to Wittenberg to hear Luther and Melancthon. The two churches were unable to hold the crowds that came to the services. Princes, nobles, and learned men from every quarter wrote to Luther words of comfort. But some of Luther's friends grew timid, among whom was Staupitz. To him Luther wrote, " You exhort me to be humble ; I exhort you to be firm."

15. THE DIET OF WORMS.

The grandest scene in Luther's life was his trial before the Diet at Worms. It was to have met at Nuremberg, but that city was suffering from the plague. Worms was an ancient and important city beautifully situated on the

Rhine. The emperors often resided here, and here the great Emperor Charlemagne was married.

The word *Diet* is used in Germany to denote a large gathering of men brought together to settle some important question. It denotes the chief council in some European countries, like the English parliament.

The Diet was summoned for the 6th January, 1521. The Emperor, desiring to please both the Pope and the Elector requested the latter to bring Luther with him to the Diet. This perplexed the Elector who was afraid the Reformer might be sacrificed. Spalatin communicated the request to Luther. His friends were alarmed, but he was fearless. Though his health was very weak, that did not matter. " If I cannot go to Worms in good health," he wrote to the Elector, " I will be carried there, weak as I am. If they desire to use violence against me, which is very probable, I place the matter in the Lord's hands. If he will not save me, my life is of very little consequence. You may expect anything from me but flight and recantation. Fly, I cannot, and still less retract."

Before this letter reached the Elector, he had set out for Worms without Luther.

The Diet was opened on the 28th January. The Papal Nuncio did not wish Luther to be present at Worms. His eloquence might cause great injury to the Romish Church. Another Bull was issued by the Pope. The first threatened excommunication ; the second pronounced sentence against Luther and his adherents. These latter were cursed, and declared to have forfeited for themselves and their descendants all their worldly goods. The sentence of excommunication was to be published in every church. The sacred vessels and ornaments were to be removed from the altar—the cross to be laid on the ground. Twelve priests, holding torches in their hands, were to light them first, and immediately extinguish them by trampling them under foot. The bishop was then to proclaim the condemnation ; the bells were to be tolled ; the bishop and the priests were to unite in chanting curses, and

the service was to be ended by a sermon denouncing Luther and his adherents.

Every effort was made to induce the Emperor to issue a stringent edict enforcing this bull, and one was prepared. But it was necessary to obtain the approval of the states. "Convince the Diet," said the Emperor. Aleander, the Papal Nuncio, undertook the task.

On the 13th February, Aleander for three hours implored the Diet, with much foul abuse of Luther and false charges against him, to act strongly against the heretic. Turning to Charles he said: "Discharge the duty that properly devolves upon you. Let Luther's doctrines be proscribed by your authority throughout the empire,—let his writings be everywhere committed to the flames. Shrink not from the path of justice. There is enough in the errors of Luther to warrant the burning of a hundred thousand heretics." He even offered to be burned himself if only the monster Luther were burned with him.

There was no one to reply to the Nuncio's appeal, and it made a strong impression; but its effects wore off in a few days. Duke George of Saxony mentioned the numerous grievances which had to be redressed; bishoprics being conferred on Italians; the sale of indulgences; the immorality of many of the priests. A thorough reform was needed. A list drawn up enumerated 101 abuses.

The Emperor withdrew the edict; but the assembly also required Luther's appearance. Safe conducts were granted by the Emperor and the princes through whose territories Luther had to pass.

On the 24th March, the Imperial messenger gave Luther the Emperor's summons. His friends were all panic-struck, but he was composed. "My blood," said he, "will scarcely be cold before thousands and tens of thousands in every land will be made to answer for the shedding of it."

On the 2nd April, Luther took leave of his friends. A waggon was provided in which he went with three friends, preceded by an Imperial messenger on horseback. Everywhere, as he passed, people flocked around him. His progress resembled a triumph. Men looked with interest

upon one who was going to present himself before the Emperor and the Diet.

But he had also his discouragements. At Nuremberg a priest held before him a portrait of Savonarola, who had been burned a few years previously. At Weimar he heard the cries of the people as they watched the Imperial messengers posting up the Emperor's edict commanding Luther's writings to be given to the magistrates.

After preaching at Weimar he went on to Erfurt. When coming near that town, a number of senators and distinguished friends came out to meet him and greeted him with shouts of joy. Accompanied by Justus Jonas, a powerful preacher, and other friends he reached Eisenach, when he was taken ill. The following day, however, he was able to resume his journey.

As he went along, crowds of people came to look at the fearless monk. "Ah!" said some, "there are so many bishops and cardinals at Worms, they will burn you as they did John Huss." Notling daunted, Luther replied; "Though they should kindle a fire all the way from Worms to Wittenberg, the flames of which reached to heaven, I would walk through it in the name of the Lord, and would appear before them."

A plot was devised by the papal party to draw Luther aside until the safe-conduct expired; but through his firm resolve to go straight onward, it was frustrated.

When Luther was approaching the city, a servant met him and delivered this message from Spalatin, "Abstain from entering Worms." Luther, unshaken, answered: "*Go, tell your master, that though there should be as many devils at Worms as there are tiles on its houses, still I would enter it*."

At last, on the morning of the 16th April, Luther saw the walls of the ancient city. Some young nobles, knights, and gentlemen rode out of the city to meet him, and surrounding his waggon, escorted him to the gates. As he went through the city, people ran to their doors to see him. The crowd was even greater than at the entry of the Emperor himself. When Luther came to the place



ENTRY INTO WORMS.

where he was to lodge, he alighted from the waggon, and as he set foot on the ground exclaimed, "God will be my defence."

Charles, filled with alarm, convoked his council. "Luther is come," said he, "what must be done?" The Bishop of Palermo answered; "Let your Majesty rid yourself at once of this man. Did not Sigismund bring John Huss to the stake? One is not bound either to give or observe a safe conduct in the case of heretics."

John Huss was a German reformer who came to the Council of Constance in 1415, with a safe conduct from the Emperor Sigismund. In spite of this he was burned. Charles replied to the Bishop of Palermo "Not so; we must keep our promise."

On the next morning, Luther was cited to appear at 4 o'clock in the afternoon in presence of his Imperial Majesty and the States of the Empire. For a time he felt dismayed at the thought of standing before such an assembly, but he cried to God for strength, and it was granted.

In the afternoon, the Marshal of the Empire came, and Luther set out with him. Crowds thronged the streets, all windows were occupied; the tops of the houses were covered with spectators. The way was so blocked, that Luther had to be taken through gardens and backways to the place where the Diet was assembled.

As Luther drew near the door, a valiant old knight said to him kindly: "My poor monk, thou hast a struggle to go through such as neither I nor any other captain have seen the like in our most bloody battles. But if thy cause be just, and thou art sure of it, go forward in God's name, and fear nothing; God will not forsake thee!"

The doors of the hall were opened and Luther entered. It was one of the grandest assemblies of princes and dignitaries that ever met. Seated upon the throne was Charles V. On his left was his brother the Archduke Ferdinand. Before him with a mitre on his head and a bishop's staff in his hand, was the Archbishop of Treves, who represented the Pope on this occasion. Standing by a table in the centre, with some books in his hands, was the Chancellor of the Archbishop who was to put the questions to Luther. On the right, with his hand on the pommel of his sword, stood the Elector of Saxony. In front, with head

uncovered looking towards the emperor, stood Luther with a number of his books on a table before him.

Altogether there were present above 200 princes, archbishops, bishops, ambassadors, and other dignitaries. In addition, the great hall in the palace in which the Diet was held was filled with a crowd of nearly 5000 people. One of the princes, observing Luther somewhat awed, whispered to him, "Fear not those who are able to kill the body, but cannot destroy the soul." The marshal before leaving him said, "Say nothing until a question is put to you."

When Luther entered there was great excitement in the assembly. Every one present was anxious to see this famous man. Presently the noise was hushed and all was perfectly still. The archbishop's Chancellor then stood up, and in a clear voice put two questions to Luther to answer. Pointing to about 20 volumes placed on a table in the centre of the hall, he said, "Do you acknowledge these writings to have been composed by you? Secondly, are you prepared to retract these works?"

Luther was about to answer "yes" to the first question, when a friend of his exclaimed aloud, "Let their titles be read." The Chancellor, advancing to the table, read the titles.

Luther first in Latin and then in German acknowledged the books to have been written by him; but he asked time to reply to the second question. The Diet after consultation gave him till next day.

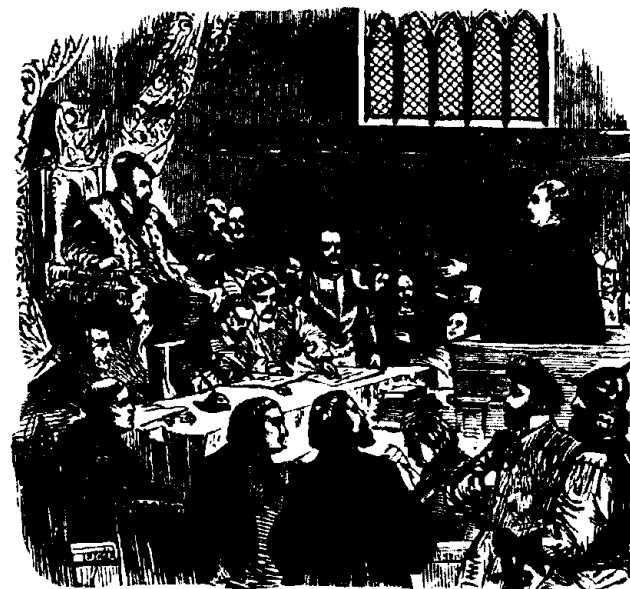
In the morning Luther prayed earnestly, read the word of God, glanced over his writings, and tried to give a suitable form to his answer. Placing his left hand upon the open Bible and raising the other to heaven, he vowed to adhere to the Gospel, and to acknowledge his faith openly, even though he should be called to seal his confession with his blood. This done, he felt the peace of his soul increase.

At 4 o'clock the herald came to conduct Luther to the hall of the Diet. After waiting for two hours surrounded by a dense crowd, he was admitted. It was getting dark, and torches were lighted in the hall. Luther, calm and trusting in God, again stood before the Emperor.

The chancellor then asked Luther first in Latin and afterwards in German: "Are you prepared to defend all that your writings contain, or do you wish to retract any part of them?"

To this question Luther replied boldly:

"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 as clear as noon-day 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."



LUTHER BEFORE CHARLES V.

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

The assembly was motionless with astonishment. Several of the princes present could scarcely conceal their admiration. The Emperor exclaims, "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 States of the Empire will proceed to consider how to deal with an obstinate heretic."

At these words Luther's friends trembled; but he repeated: "May God be my helper, for I can retract nothing."

Luther was led out of the hall while the Diet deliberated. On being called in again the Chancellor said:

"Martin, you have not spoken with the humility which befits your condition. 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 desire to retract any part thereof."

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

Luther, firm as a rock, had triumphed over the great ones of this world. He had said "No" to the Church and to the Emperor. Charles rose, and the whole assembly with him. "The Diet will meet again to-morrow morning to hear the Emperor's decision," said the Chancellor aloud.

A powerful impression had been produced on the princes. Several were won over to Luther's side. The Elector of Saxony felt proud of having taken such a man under his protection.

It was now night and Luther was conducted back to his hotel. As he went along the streets accompanied by two officers, some friends asked, "Are they taking him to prison?" "No," said Luther, "they are conducting me to my hotel."

Luther had returned to the hotel, and was seeking by rest to recruit his strength. Spalatin and other friends surrounded him giving thanks to God. As they were conversing, a servant entered bearing a silver vessel filled with a pleasant drink. "My master," said he, as he offered it to Luther, "desires you to refresh yourself with this beverage."

"Who is the prince who so graciously remembers me?" inquired Luther.

It was the aged Duke Eric of Brunswick.

Luther having drunk, said, "As on this day Duke Eric remembered me, may our Lord Jesus Christ remember him in the hour of his last struggle!"

The servant gave the message to his master. When dying, he said to a young page who was standing by his bedside: "Take the Bible and read to me." The youth read the word of Christ, and the soul of the dying man took comfort: "Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you he shall not lose his reward."

The Emperor, wishing to please the Pope, the next day ordered a message which he had written with his own hand to be read to the Diet: "A single monk, misled by his own folly, has risen against the faith of Christendom. To stay such impiety, I will sacrifice my kingdoms, my treasures, my friends, my body, my blood, my soul, and my life. I am about to dismiss the Augustine Luther, forbidding him to cause the least disorder among the people. I shall then proceed against him and his adherents as contumacious heretics, by excommunication, by interdict, and by every means fitted to destroy them."

Several of the Pope's supporters demanded that Luther's safe-conduct should not be respected. "His ashes ought to be thrown into the Rhine," said they. But Duke George said, "the German princes will not endure the violation of a safe-conduct. This first Diet, presided over by our new Emperor, will not be guilty of so shameful an action. Such perfidy befits not the ancient good faith of the Germans."

A further attempt was made to induce Luther to retract.

This was undertaken in a kindly manner by the Archbishop of Treves and several princes who felt deeply interested in Luther. He thanked them for their kind concern, but remained firm, and professed himself ready rather to lose his life than forsake the word of God.

The Emperor was very angry when he heard that this effort had proved useless, and exclaimed, "It is time to put an end to this business." He gave Luther 21 days to return home, and forbade him to disturb the public peace on his way by preaching or writing.

Having taken leave of his friends, the Reformer quitted Worms on the 26th April. Twenty gentlemen on horseback surrounded the waggon, and a large crowd of people accompanied him beyond the walls of the city.

On his way home Luther sent a short account of the proceedings at Worms to his friend Lucas Cranach, the painter: "I expected his Majesty would have assembled 50 doctors to convict the monk outright. But not at all. 'Are these books of your writing?' 'Yes,' 'Will you retract them?' 'No!' 'Well, begone!' There's the whole history." He also once more addressed Charles V. and the States.

16. WARTBURG CASTLE.

While Luther was on his way to Wittenberg, the Emperor signed an edict in the Cathedral of Worms. After stating that the reformer had "rushed like a madman upon our Church," it said; "We have dismissed from our presence this Luther, whom all pious sensible men count a madman, or one possessed by the devil; and we enjoin that, on the expiration of his safe-conduct, immediate recourse be had to effectual measures to check his furious rage." The edict further stated that no one was to harbour him, to give him food or drink, or to furnish him by word or deed with any kind of help whatever, under pain of incurring the penalties due to high treason. His adherents were to be imprisoned, and their property was to be confiscated.

Meanwhile Luther was quietly journeying to Wittenberg. He preached at Eisenach, where, as a boy, he had been

kindly received by the good Ursula-Cotta. He visited his aged grandmother at Mora, and next day he set out in company with his brother James, and a friend named Amsdorff. As the waggon was passing through a narrow



WARTBURG CASTLE.

pass near a forest, five horsemen armed and with their faces concealed by masks, attacked the little party. James Luther ran away. The driver tried to resist; but one of the assailants cried to him "Stop," and threw him on the ground. A second laid hold of Amsdorff and kept him at a distance. The three remaining horsemen seized Luther without saying a word. They pulled him from the waggon, threw a military cloak over his shoulders, and placed him on a led horse that they had with them. This done, the two others let go Amsdorff and the waggoner, and the whole five mounted their saddles. They rode first in

one direction and then in another to baffle any attempt to track their course. Luther, unaccustomed to riding, was soon overcome with fatigue. His guides allowed him to stop for a short time and drink some water from what is still called "Luther's spring."

As soon as it grew dark, and no one could track their footsteps, Luther's guard took a new road. It was nearly 11 o'clock at night when they arrived at the foot of a hill, on the summit of which stood the castle of Wartburg. It was a lonely place, where in former times the princes of the country had found shelter. The bolts were drawn, the gates opened; and the party was admitted; after which the doors were closed. Luther dismounted in an inner court. One of the horsemen, a nobleman, withdrew. Another, in charge of the castle, led Luther into the chamber that was to be his prison, where he found a knight's uniform and a sword. The other three took away his priest's robes and dressed him in the military garments that had been prepared for him, enjoining him to let his beard and hair grow, that no one in the castle might know who he was. The people in the Wartburg were to know the prisoner only as Knight George.

Wartburg Castle is two or three miles east of Eisenach. It was commenced in 1070. It is a long irregular pile of buildings. The narrow portion includes Luther's room; the broader oval-shaped portion contains the apartments fitted up for a winter residence of the prince.

The news spread rapidly that the brave monk had been carried off. Some rejoiced, but many were filled with astonishment and indignation. A cry of grief resounded through all Germany; "Luther has fallen into the hands of his enemies!" It was even reported that he had been put to death. "Alas!" said his friends, "we shall never see the noble minded man again!"

Why was Luther thus carried off? The Elector of Saxony was one of the most powerful of the German princes and a great friend of Luther. When he saw how angry the reformer's enemies were on account of the victory he had gained over them at the Diet of Worms, he was afraid they

would take him prisoner and put him to death. As soon as he reached home, very likely they would have done so. The Elector therefore determined that he would take Luther prisoner, and keep him hidden in some unknown place where he would be safe until the excitement had passed away. Having found out the way Luther was going to travel, he sent a band of five horsemen to carry him off to the castle.

It has been mentioned that reports were spread about Luther's death, and his friends at Wittenberg were filled with grief. Suddenly, news arrived of a more cheering character. "Our well-beloved father still lives," exclaimed Melancthon, "take courage and stand firm." But though living, Luther was in close imprisonment.

The stay at Wartburg was in several respects of great advantage to Luther. It gave him some rest after his busy, exciting life. At Wittenberg he was a professor and had to lecture to students; as a minister he had to preach every Sunday; he was the leader of the Reformation and had to go about from place to place; he had to write books and answer all sorts of letters. Now, he had some time in this quiet hiding place for studying the Bible, which he did very carefully in the original Hebrew and Greek languages.

After a time he began to write letters to his friends in different parts of the country about the great work in which they were engaged. He used to send these letters by private messengers. To keep people from knowing where he was, he used to give fanciful headings to them. One would be headed, "From my Hermitage," another "From the Isle of Patmos," where the apostle John was a prisoner, another, "Among the Birds;" and another, "From the Regions of the Air." Luther also wrote a number of tracts, which were widely circulated and read with avidity.

But the most important work that Luther did while in prison was the translation of the New Testament into German. As the Brahmans sought to prevent translations of the Vedas, so the Church of Rome did not wish the

people to be able to read the Bible in their own tongue. There was indeed a Latin translation called the *Vulgate**, made at an early period; but in the time of Luther, it was intelligible only to the learned. Some portions had been translated from the *Vulgate* into German before Luther's time, but they were almost unintelligible, and from their high price beyond the reach of the common people. Luther was not only learned; he was able also to write German in a style which no one has surpassed. The year in Wartburg Castle, chiefly devoted to the translation of the New Testament, was one of the most useful in his life. Some of his friends may have thought it a misfortune that he was kept so long from public work, but it was for good in the end.

The room can still be seen in Wartburg Castle where Luther had his study. The arm-chair in which he used to sit, the square oak table on which he used to write, and hanging up over the table a sort of bookcase with a curiously carved front to it, are all kept there now. Above the bookcase is a likeness of Luther, and round about it are several other pictures.

Luther's health suffered from confinement and his solitary life. He became weak and ill. He passed whole nights without sleep. Seated alone on the ramparts, he remained for days lost in deep meditation. The superstitions of the middle ages had still some hold upon his mind. Satan was not in Luther's view simply an invisible though real being: he thought that this adversary of God appeared to men as he had appeared to Jesus Christ. One day especially, when engaged in the translation of the New Testament, he fancied he beheld Satan filled with horror at his work, tormenting him, and prowling round him like a lion about to spring upon his prey. Luther, alarmed and angry, snatched up his inkstand, and flung it at the head of his enemy. The figure disappeared, and the inkstand was broken in pieces against the wall. For many years the ink spots were shown on the wall, but they are no longer visible as the wall has been replastered.

* So called because it was in common use in the Latin Church.

17. RETURN TO WITTENBERG.

At first, Luther was forbidden to go about beyond the walls of the castle. Afterwards, in his knight's disguise and accompanied by a guard, he was allowed to visit places in the neighbourhood.

News reached Luther from Wittenberg which made him uneasy. In the early days of Christianity, false prophets appeared, and so it was in the time of the Reformation. In a village called Zwickau, a few men professed to have direct revelations from God. "What is the use," asked they, "of such close study of the Bible? God himself speaks to us, and shows us what to do and say." One of them following the example of Christ, chose from among his followers 12 apostles and 70 disciples. Students at Wittenberg were advised to return home, and cultivate the earth, because man was made to eat bread in the sweat of his brow. The master of the boys' school told the parents to come and remove their children.

The evil was gaining ground, and no one stepped forward to arrest its progress. "Luther! Luther!" was the cry from one end of Wittenberg to the other. All united in entreating him to return. At the end of November, to the great joy of his friends, he paid a secret visit to Wittenberg; but as the Elector was unwilling that he should leave Wartburg he returned to the castle.

After a time however, he resolved to brave all the dangers that beset him and leave his retreat. On the 3rd March, 1522, he set out from Wartburg accompanied by a faithful servant who had stood by his master in all his troubles. On the evening of the second day a great storm came on and he sought shelter in an inn called the Black Bear. Two young Swiss students stopped at the same inn. They were going to Wittenberg attracted by the fame of its university. Seated at one of the tables, was a man in the dress of a knight with a red cap on his head; his right hand rested on the top of his sword; his left grasped the hilt. A book lay before him which he seemed to be reading attentively. The knight saluting

them courteously invited them to come and sit at his table, also offering them refreshment. Encouraged by his kindness, the young men asked, "Could you inform us where Martin Luther is at present?"

"I know for certain," answered the knight, "that he is not at Wittenberg at present, but he will be there shortly."

"If God spare our lives," said one of the young men, "we will not return home without having seen and heard Dr. Luther, for it is on his account we have undertaken this long journey."

A few minutes afterwards, the landlord called one of the young men, and whispered to him. "I hear you want to see Luther; well, it is he who is seated beside you, but don't let him see that you know him."

When the party separated, Luther shook hands with the two Swiss students, and said, "When you reach Wittenberg salute Dr. Schurff, your countryman, from me."

"Most willingly," they replied; "but whose name shall we give?"

"Tell him simply," said the knight, "that he that is to come salutes you."

Luther, on his way, wrote to the Elector of Saxony informing him of his intention to return to Wittenberg. In this letter he entreated the prince not to protect him, as no sword could further the Word of God. "You must offer no resistance if men desire to seize or kill me."

On Friday, 7th March, Luther again entered Wittenberg. Doctors, students, and people all alike rejoiced. The following day he visited Dr. Schurff, at whose house he found Melancthon, Jonas, and other friends. Luther asked them many questions, and while they were describing what had taken place in his absence, two foreigners entered the room. The Swiss drew back timidly on finding themselves in this company of learned men; but they were reassured when they saw in the centre of the group the knight whom they had met at the Black Bear. Luther advancing, saluted them as old friends, and introduced them to the company.

The next day was Sunday. "Luther is come back," "Luther is to preach to-day." People hurried from a

quarters, and the church was filled to overflowing. He spoke affectionately to his hearers, calling them "his own sheep;" but he told them that "violence can never propagate the Gospel; that must be done by the Word of God alone."

All were delighted. Schurff wrote to the Elector, "Oh, what joy has Dr. Martin's return diffused among us! His words through Divine mercy are every day bringing back our poor misguided people into the way of truth. It is clear that the Spirit of God is in him, and that by His special providence he returned to Wittenberg."

Luther continued to reside in the convent and to wear his monk's dress; but every one was free to lay it aside.

When peace was restored, Luther sought Melancthon's help in the final revision of the translation of the New Testament, which he had brought with him from Wartburg. Melancthon gladly complied and the two spent many hours over the work.

The printing was carried on with great activity. Three presses were continually employed, and 10,000 sheets were struck off every day. On the 21st September, the first edition of 3000 copies in two volumes appeared. All the copies were quickly sold. A second edition followed in December. By the year 1533, no less than 58 editions had been printed in Germany and Switzerland.

The translation of the Old Testament was commenced in 1522, and continued without intermission. It was issued in portions when completed, to meet the public demand, and to make the purchase easy to the poor.

Meanwhile, the Pope and Princes attempted to stop the circulation of the Scriptures. In several States the people were commanded to deliver up to magistrates every copy of the New Testament. In some places, fires were lighted in the public squares, and the books were burnt. It was all in vain. Duke George wrote, "Even after I had prohibited the sale, many thousand copies were sold and read in my States."

Henry VIII. of England, notorious for his six wives, was very indignant when he heard of Luther's doings. On the

12th May, 1521, he caused his writings to be burnt in the presence of a great crowd in St. Paul's Churchyard, London. He said in a letter to a German Prince, "Surely it is no other than the devil, who, by the agency of Luther, has kindled this wide-spreading conflagration. If Luther will not retract, let himself and his writings be committed to the flames." The king also wrote a book against the reformer in which he called him a wolf, a serpent, and a limb of the devil. This so pleased the Pope that he conferred upon Henry the title of "Defender of the Faith," a title still borne by the kings and queens of England.

Luther refuted the king's arguments with great clearness and force; but also with a boldness and contempt which is not surprising. When this refutation was received in England, the King did not venture to reply, but wrote to the Elector and Dukes of Saxony urging them to persecute Luther and his adherents.

A great movement was going on in Germany, which could not be stayed by burning books. Monks left their monastery convinced that their vows were inconsistent with the Christian life. One day a monk came begging at a blacksmith's shop in Nuremberg. "Why don't you get your bread by working with your own hands?" asked the blacksmith. Thus invited, the sturdy monk, throwing off his dress, lifted the hammer and brought it down with force upon the anvil. Colporteurs travelled through Germany, selling Bibles and tracts to the people; and preachers in the open air proclaimed the glad tidings of salvation.

Bitter persecutions now commenced. Duke George imprisoned the monks and priests who followed Luther. But it was in the Low Countries, now Holland and Belgium, immediately under Charles V. that the first martyrs of the Reformation laid down their lives. Three young monks were led in chains to Brussels. When asked whether they would retract, they replied, "No; we will retract nothing; we will not disown God's word; we will rather die for the faith." Two of them were burnt; the third, terrified at the prospect of death, asked for a respite and was taken

back to prison; but soon he boldly confessed his faith and died like his brethren.

Luther felt deeply for these noble young men, and wrote a poem in commemoration of their death, of which the following is one of the verses:

"No, no! their ashes shall not die!

But, borne to every land,
Where'er their sainted dust shall fall,
Up springs a holy band."

Brussels manifested a willingness to receive the Gospel. Erasmus, the distinguished scholar, said, "Wherever Alexander" the Papal advocate, "lights a pile, there it seems as if he had sown heretics."

The peasants in Germany had been oppressed by the nobles somewhat in the same way as the pariahs of South India have been treated by the so called high castes. In 1525, they broke out into open insurrection. Luther had written to them from Wartburg counselling the peasants to abstain from violent measures. "Rebellion," said he, "never obtains for us the benefits we seek, and God condemns it." At the same time he appealed to the princes and nobles to redress the wrongs and improve the condition of the poor people. Notwithstanding his warning, the peasants rose, and fearful cruelties were committed. The insurrection had to be suppressed by force, and much blood was shed. Upwards of 50,000 perished.

18. MARRIAGE AND FAMILY LIFE.

As already mentioned, the New Testament allows Christian ministers to marry. Buddhist monks, on the other hand, are bound to remain unmarried. Men have a great desire to acquire supposed merit of their own. Hindu ascetics think that it can be obtained by holding up their arms till they become withered, or by exposing themselves to blazing fires. The same feeling arose in the Christian Church, and about the 12th century, priests instead of obeying Scripture were commanded to imitate Buddhist monks. There are two injurious results. Such unnatural

laws, in some cases, cannot be observed. They occasion a great deal of immorality from the strength of human passions. Another evil is that the most learned, pious, and best men are prevented from having children.

In 1523, nine nuns saw that they had made a mistake in trying to serve God by shutting themselves out from the world. As their parents would not receive them, they came to Wittenberg where several persons offered to take them into their houses. One of the nuns was called Katherine Bora. Luther proposed, in succession, that she should marry two of his friends. The first declined, and Katherine refused the second. Luther now began to consider seriously whether he ought not himself to think of making her his wife. He had resisted earlier attempts to persuade him to marry, knowing the abuse and slander to which he would be exposed. His aged father now urged him to marry. But what weighed with him was that marriage is God's appointment—forbidding to marry is man's. This thought decided him, and on June 11th 1523, Luther married Katherine Bora. The Germans, as much as the English, love home and home life, both for priests and people. Luther set an example of the purest domestic happiness.

Luther was 42 years of age at his marriage. The union was very happy. "The best gift of God," said he, "is a pious and amiable wife, who fears God, loves her family, with whom a man may live in peace, and in whom he may safely confide." Luther at the time of his marriage was living alone in the convent, and had laid aside the dress and name of a monk. The Elector of Saxony made the convent a present to Luther and his wife for a dwelling-house.

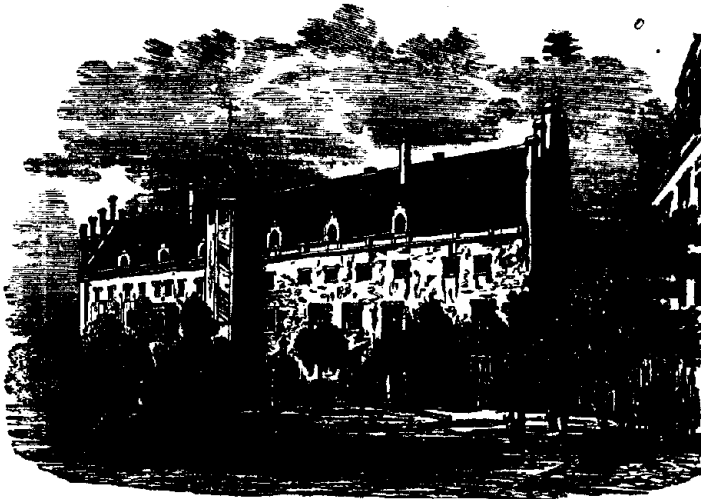
"His dear and amiable Ketha" as he called Katherine, made him an excellent wife. She loved him much, she relieved him from all household cares, and when he was downcast, she comforted him by repeating passages of Scripture. She reminded him of friends to whom he had forgotten to write, and sometimes she amused him by her questions. A certain dignity appears to have marked her character, for Luther would sometimes call her, *My Lord*



LUTHER'S MARRIAGE.

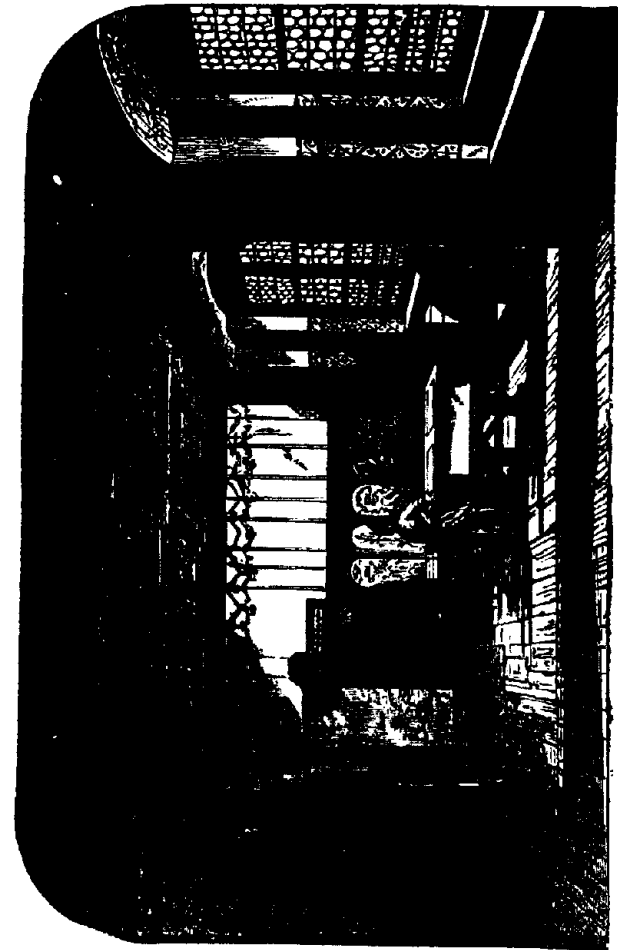
Ketha. One day he said playfully that if he were to marry again, he would carve an obedient wife for himself out of a

block of stone, for, added he, "it is impossible to find such a one in reality." Luther's character became more cheerful in Katherine's society. There was little worldly wealth in that Wittenberg house, but it was rich in love, in friendship, in hospitality, in all good words and deeds. His married life continued for 21 years.



AUGUSTINIAN CONVENT, LUTHER'S HOUSE.

About a year after their marriage they had a son whom they called Hans. The following year 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, let the blind ungodly world say what it will." He feared that she might be annoyed by the violent speeches of those who declared that the marriage was illegal. Then he asked for his child, "Where is my dearest little Hans?" When the child, a year old, was brought and smiled upon its father, he said; "Oh, poor dear child! Well, I commend my most dearly beloved



LUTHER'S STUDY AT WITTENBERG.

Kate, and the poor orphan, to my faithful righteous God. Ye have nothing; but God, who is the Father of orphans and the Judge of widows, will assuredly feed and take care of you."

His wife, although greatly alarmed at these words, 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." Luther recovered.

The large front room in the old convent in which Luther's family chiefly lived, had a double window, with seats, so that two persons could sit opposite to each other. Here Luther and his wife would sometimes rest, looking down upon the compound below, catching the warm rays of the sun; inhaling the fragrance of flowers on the window sill. Here Luther would sometimes sing a carol, accompanied by his own lute; the children would play on the floor; his wife would sit in one corner, and the maid servant in another; whilst Melancthon, as a visitor, would lean over a chair and listen to his friend.

Luther would sometimes walk in the garden, either alone or accompanied by his children. In all that he looked upon, the flowers, the fruits, the birds flying over his head or singing in the trees, he found materials for pious thought. Once when he saw a sparrow he exclaimed: "Thou art my dear doctor of divinity, for thou teachest me God's power, and goodness, and wisdom, and His wonderful providence." No doubt he thought of Christ's words: "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them."

Luther had great conversational powers. It must have been a great privilege to sit with him in his Wittenberg chamber and hear him talk. Fortunately, his friends wrote down many of his sayings, which have been printed in a book called *Luther's Table Talk*. Nearly all the copies of the original work were destroyed by order of the Pope, but in 1626 a gentleman in digging a foundation for a new house, discovered a book carefully wrapped in wax cloth, which proved to be the lost production.

Though Luther's home was generally very happy, he had his trials. In November 1527, he writes: "My little favourite Hans does not salute thee, because he is too ill, but he asks your prayers on his behalf. For the last 12 days he has taken nothing but liquids; now he begins to eat a little. It is wonderful to see how the child keeps up his spirits; he would be as merry as ever if it were not for his extreme weakness."

Seven months later comes the touching record; "My little daughter Elizabeth is dead. It is wonderful how sick at heart this life has left me. I feel like a woman, I am so affected by this calamity. I could not have believed that parental affection could have been so drawn out towards a child."

Amidst these troubles he thought he was dying himself, and declared that death would be welcome, though he was ready to live, he said, for the sake of spreading the Gospel and comforting the faint-hearted.

Several years afterwards—in 1542—his daughter Magdalene died at the age of thirteen. Kneeling by her bedside, the father prayed, "I love her dearly, but as it is Thy will, gracious God, to take her hence, I will gladly surrender her that she may be with Thee." "Magdalene, my child," he exclaimed, as he bent over her in her last moments, "You would be glad to remain here with your father: are you willing to depart and go to that other Father?"

"Yes," she replied, "just as God wills." Hiding his tears, he said: "Dost thou rely only upon the finished work of Christ?"

"Father, I believe what you have taught me. I am but a little child, but I love my Saviour, and I am sure that He loves me. I know I have been naughty many times, but I have asked Jesus to forgive me. O father I know I'm going to heaven, what shall I say when I see my sister Elizabeth?"

"Kiss her from me, and tell her that father is coming as fast as he can. How I long to look upon her, and speak to her again!"

"Father, will you take me in your arms once more"? said the dying girl.

"Yes, my precious child, surely I will," said the father; but as he felt how thin and weak she was he burst into tears which he strove in vain to hide.

"Don't cry, father," said the child, "It is Jesus who is taking me to be with him for ever with Himself. Come, Lord Jesus, Come, Come!"

As she spoke He came, and Luther folded to his breast the wasted body from which the spirit had fled.

"Ah, Lena! it is well with you," he said. "Dear Lena, you are now brighter than the stars, yet my own Lena still."

The above shows the comfort which true Christians have in death. They are not afraid, like the Hindus, of suffering from evil deeds of a former birth. Their sins are forgiven, and at death they go at once to a place of happiness. Husband and wife, parents and children, are reunited never more to part.

19. THE PROTEST AT SPIRES.

The three great divisions of the Christian Church, are the Roman Catholic, Greek, and Protestant Churches. This chapter explains how the last got its name.

Eight years had passed away since Luther stood before the Diet at Worms. Meanwhile the Reformation continued to spread. Its doctrines were embraced by several princes and large numbers of the people. The Papal party made great efforts to get the Edict of Worms against Luther and his followers enforced; but through the courage of the reforming princes they failed.

On June 25, 1526, Charles V. convened the famous Diet of Spire with a view of executing the judgment of Worms on Protestantism. It was presided over by Ferdinand, King of Bohemia, and brother of the Emperor.

Spire, one of the oldest towns in Germany, is situated on the Rhine. It is a walled town with gates and towers. There used to be a large palace here, belonging to the Emperors of Germany, in which they lived a great part of

their time. In the vaults under the large cathedral, many of the emperors and other great persons were buried. The Protestant princes assembled in great numbers. Their motto was, "The word of the Lord endureth for ever." As they were accompanied by their pastors, they asked for Churches in which to have worship. As this was refused, they opened the halls of their palaces to which large numbers flocked.

Ferdinand at first did not communicate to the Diet the orders he had received, but tried to please both parties. The Diet demanded that the Emperor's instructions should be published. The decree was that "Church customs should be everywhere observed, and that the Edict of Worms should be confirmed."

Liberty of conscience had been granted to each State for a time on the following account.

The Pope and Charles V. had been great friends, and Charles was about to proceed to Rome to receive the imperial crown from the Pope's hands. The Pope afterwards laid claim to certain territory, which claim Charles opposed. The former then tried to enlist France and England on his side; while the Emperor sought the assistance of the reforming princes of Germany. The Edict of Worms was not enforced, and Charles instead of trying to crush Luther and his followers, sent an army to Italy which sacked Rome in May, 1527, with fearful bloodshed.

During this peaceful interval, Luther, Melancthon, Spalatin, and others, went about the country preaching, establishing new schools, and instructing the teachers. In 1529 Luther published his *Catechism*, one of the most useful of his works. The following year he wrote to the Elector: "Our youth now grow up so well instructed in the Scriptures and Catechism, it does my heart good to see and hear them. Young boys and little maidens learn to believe and understand more of God and Christ than was formerly known in our schools."

The Pope and the Emperor Charles afterwards became friends, and both united to try to crush Luther and his adherents. The Diet re-assembled at Spire in March,

1529. The Edict of Worms forbidding any one to preach or hold the doctrines of Luther under pain of imprisonment or death could not be carried out on account of the opposition of some of the Princes. A resolution, however, was passed by 20 votes against 14, revoking the power given at the first Diet of Spires for each State to regulate its own religious affairs, and all changes in religion were declared to be unlawful until the decision of the General Council should be known. Whatever a man's religion was, he should cling to it.

The German princes friendly to Luther saw at once that this resolution was intended to prevent the Reformation from spreading any further. They demanded religious liberty. "Let us reject this decree," said they; "in matters of conscience the majority have no power."

On the 18th April, Ferdinand thanked the Diet. The resolution, which had been passed by a majority, would become an Imperial edict, and the duty of the Elector and his friends was submission. The princes friendly to the Reformation retired to consult together; but Ferdinand would not wait. All entreaties were useless. "I have received an order from his Imperial Majesty," said he, "I have executed it. All is over."

But all was not over. The reforming princes, on the 25th April, 1529, met in a little room, which is still shown, and signed a formal protest in which they appealed from the Diet to the word of God, and from the Emperor Charles to Jesus Christ, the King of kings and Lord of lords. Two lawyers of the city then added their names as witnesses.

The Protest was read to the Diet by the Elector of Saxony by whom it was first signed. As Ferdinand was absent, deputies presented it to him. He took it at first, but immediately wished to return it. The deputies took it from his hand, but laid it boldly upon a table, and then left the hall.

The brave men who made this *Protest* were the first to be called *Protestants*. This action gave to the friends of the Reformation the name which they have borne ever since.

The Emperor Charles V., after being crowned by the



SIGNING THE PROTEST AT SPIRES.

Pope, came to Augsburg in 1530, again to attempt to check the Reformation. His entry into the city was with great pomp and splendour. It was not considered advisable for Luther to be present; but he was in the Castle of Coburg at a short distance. A statement of the Protestant belief was prepared by Melancthon and approved by Luther. This, called "The Confession of Faith," was read on June 25th, before the Emperor and assembled princes. The reading occupied two hours. It is known as the "Augsburg Confession." The conference intended by Charles to oppose the new movement, in reality served only to promote it; Luther exulted. He wrote, "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.'"

For a time persecution was threatened; but in 1532 the Emperor saw that opposition was vain. Peace was concluded, and Germany enjoyed a season of quietness for several years.

20: LAST DAYS.

In 1527, Luther had a severe illness. Thinking that his end was near, he took leave of his wife and his little son, but he recovered. From that time, however, he was often subject to painful disease. Again, in 1537, he was very ill during a journey, and expected to die. The good Elector visited him, and among other comforting 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, also with boils and other disorders. He lived, however, about 5 years longer.

In all his attacks of illness Luther showed unwavering faith in God and submission to His will. Once when apparently near his end 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 repeat the Lord's Prayer, the 51st, and 6th Psalms. Shortly after, he began to pray again, 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 honour, and Thy will be done. If thou pleasest I will cheerfully die. Only let Thy holy name be glorified whether I live or die. 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."

Early in 1545, notwithstanding his increasing infirmities he went to Mansfield to try to settle some disputes that had arisen between the Counts of Mansfield, themselves and their subjects. 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 request 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 could not refuse the call to be a "peace-maker." He started on the 23rd 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. At Halle he was so weak that his friend Dr. Jonas accompanied him the rest of the journey.

He was received with great honour by the Counts; and till the 16th February he attended all the meetings held for the purpose of arranging the dispute. He said, "If I can but succeed in restoring harmony amongst my dear princes and their subjects, I will cheerfully return home and lay me down in the grave."

It was a remarkable providence that brought Luther back to the country of his boyhood, and to the town of his birth, to die. On the 17th, he was so ill that the Counts entreated him not to quit his house. At supper on the same day, he spoke a great deal about his approaching death, afterwards he went to his chamber repeating the words "Into Thy hands I commit my spirit; Thou hast redeemed me, O Lord, the God of truth."

During his last hours, he said many precious words which were taken down by those who heard them. Among other things he said: "I pray Thee, Lord Jesus, 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 for ever."

The last words from his lips were in reply to a 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 distinctly, "Yes, Yes!" Soon after, he breathed his last, February 18th, 1546, aged 63.

The body was brought to Wittenberg with great honour. The procession was attended by officers of the Elector on horseback, by the Counts of Mansfield and their

followers. The corpse was in a leaden coffin, covered with black velvet, in a funeral car. The funeral oration was pronounced by his friend Melancthon.

Charles V. entered Wittenberg, after having besieged it, and wished to see Luther's tomb. After reading the inscription, he was asked by an attendant, whether he would not have the grave opened and the ashes of the heretic scattered to the winds. The Emperor replied: "I war not with the dead. Let this place be respected."

In 1821, William III., King of Prussia, ordered a monument to be erected to Luther, in the market square of Wittenberg. A splendid monument was also erected at Worms, which was 9 years in building, and cost about 2 lakhs of rupees. Luther is represented as standing with a Bible in his left hand. His right hand is laid upon it, and he is looking up to heaven. This was the way in which he stood before the Council when he uttered the famous words, "*Here I stand, I cannot do otherwise, God help me. Amen.*"

In 1892, the Church at Wittenberg, in which Luther preached, and on the door of which he nailed his theses, was repaired and re-opened by the Emperor of Germany. Several Protestant Sovereigns of Europe took part in the ceremony. The Duke of York, heir to the throne, represented the Queen of England.

21. CHARACTER AND WORK.*

Personal Appearance.—In early life Luther was thin in body, partly caused by want and austerities. When he appeared before the Diet of Worms, he was in the vigour of manhood. A little above middle stature, his bearing was erect, and his frame muscular. He had a fine open countenance, with eyes like an eagle; his voice was full and sonorous. In his younger days his life was full of sadness; but after his marriage he had a cheerfulness which endeared him to his friends, and inspired his students with enthusiasm.

* This chapter is chiefly taken from *Luther's Anecdotes*, published by the Religious Tract Society.

Recreations.—Luther was all his life a very busy man, and had little time for amusement. His greatest pleasure was in the home life, in company with his wife and children. Music was the chief recreation indoors, and he always took delight in his garden. Writing to a friend 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." He learned carpentry, among other reasons that, if necessary, he might be able to earn his daily bread, labouring with his hands.

Although Luther was too careless about his own recreation or rest, he gave good advice to Melancthon: "We ought not always to serve God with labour, but also with rest and recreation." Rich Indians are apt to neglect active exercise in the open air. This is one reason why many of them are sickly and die before their time. Students preparing for examinations sometimes suffer in the same way.

Poverty and Generosity.—Luther was poor all through his life. In his early days as a student he had to beg his bread. As professor at Wittenberg his salary was only equal to about 20 rupees a month. He made no money by his books, especially not by his translation of the Bible. He said, "I have never taken a penny for my translation, and never asked it."

As he took no money for his books, so he charged no fees for his lectures. His manuscripts he always presented freely to his printers, who at that time were also the sellers of his publications. They offered him Rs. 400 a year for the privilege of printing and selling his books, but he declined the offer. Only occasionally he asked for a copy of his books as a present to a friend.

Having a very small fixed income, it may be wondered how he lived. He had not only his own family to support, but he was constantly giving away money to help others. 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.

Almost daily he had to entertain strangers, and he had to aid poor relations. Once a poor student came to him,

about to leave Wittenberg, and without money. Luther then had none to give, but his eye fell on a silver cup which had been presented to him by the Elector. He 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."

Luther's enemies at first hoped that he might be bought by money or honour. The Pope asked one of his cardinals why they did not stop his mouth with silver or gold? To which the cardinal replied; "This German beast has no respect for gold or honours."

Humility.—At Wittenberg, Melancthon 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 Melancthon would give up this old fashion. These marks of honour always compel me to offer more prayers to keep me humble."

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 mental care and melancholy thought, while the latter produces elasticity of body, and preserves health. Music is the best cordial to a person in sadness; it soothes, quickens, and refreshes the heart."

Luther's love of music was chiefly 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." He strongly advocated the general teaching of music to the young. It should be taught in all schools. Every schoolmaster should be able to sing and to teach singing.

Luther's Hymns.—It was as much by his hymns as by his preaching and other writings that Luther gained the attention 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 8 hymns. Next year the number was increased to 40, and thus began that grand treasury of sacred song which has

helped to sustain the faith and piety of successive generations in Germany.

His most celebrated hymn is his version of the 46th Psalm, and begins thus:

"A safe stronghold our God is still,
A trusty shield and weapon;
He'll help us clear from all the ill
That hath us now o'ertaken."

Often in dark and troublesome times, he would say to Melancthon or other friends "Let us say the 46th psalm."

Luther as a Preacher.—Bucer once delivered a learned sermon in the church of Wittenberg, Luther afterwards said to him, "I was very much pleased with your sermon; but I am a much better preacher than you. 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. Every minister ought to see what kind of hearers he has and whether they understand his preaching, and he should not show off his great learning."

Compulsory Education.—Luther said, "I hold that the magistrates ought to force parents to send their children to school. Can they not force their subject to bear spears and muskets in time of war? Why not much more then to send their children to school?" In many civilized countries this is now the law.

Luther's Faults.—Luther, like most men of very noble nature, had some great faults as well as great virtues. His moral character was universally praised; his faults were mainly those arising from his natural temperament. Hastiness of temper and harshness of language, were his most prominent failings.

Melancthon thus referred to Luther's faults in his funeral sermon: "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."

Faithfulness to Conscience, and Moral Courage.—These were Luther's distinguishing characteristics. He earnestly sought the truth, and acted up to it as far as he knew. Although a poor man, no amount of gold could bribe him. The highest earthly honours were equally despised if they involved the sacrifice of conscience. He was willing to lay down life itself. When dissuaded from entering Worms, as it would probably lead to his martyrdom, he said, "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." When, in the presence of the most powerful monarch of Europe and assembled princes, he was asked to retract, he said, "HERE I STAND. I CANNOT DO OTHERWISE. GOD HELP ME! AMEN."

Prayerfulness.—This was the secret of Luther's strength. In all his works, begun, continued, and ended, he was a man of prayer. A friend says, "I have often seen the doctor lifting up 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." Writing to Spalatin, he said, "I am unable to produce anything which I consider worth writing to you about, except that with all the might of prayer, with powerful sighs and groans, I try to reach heaven, and, though wicked, I knock at the gate of Him who has said, 'Knock, and it shall be opened unto you.'"

His faithful servant thus wrote of him: "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."

On the night before he had to appear before the Diet at Worms, he went out alone into the open air, and there,

looking up into the silence of the starry sky, he was overheard praying thus:—

"Do Thou, O Lord, assist me against all worldly wisdom and understanding. It is not truly my cause, but Thine own. 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 for ever."

Luther's Grand Doctrine.—While Luther protested against many errors of the Church of Rome, the greatest service he rendered to the Christian Church was his defence of the doctrine of salvation by *faith*, through trust in the Saviour the Lord Jesus Christ, and not through *works*, or our own merits.

According to Hinduism a man is supposed to be rewarded or punished according to his *Karma*. This is said to be unalterable, even by Brahma. Strictly, *jnana* alone is the cause of salvation, but even this is not a gift from God, but what a man works out for himself. Muhammadans, in like manner, trust for salvation to alms giving, prayers, pilgrimages, &c. In Luther's time, the Church of Rome had obscured the great Christian doctrine, and men hoped to get to heaven by gifts to the priests or by prayers said on their behalf.

The true Christian looks for salvation to Christ alone—not to his own supposed good deeds. His language is, "Lord, save me, I perish."

It is very humbling to man's pride to receive salvation as a free gift. He would fain merit it in some degree by his own good works, or at least render himself more worthy of the boon. Humility is thus promoted. Love is another feeling awakened. If a person saved our life at the sacrifice of his own, would not gratitude be kindled?

Some may object that free salvation through Christ will tempt men to sin: they consider the doctrine of merit necessary to secure obedience. But true love is the strong-

est of all motives. A mother watches over her child with far greater care than a slave who fears the lash, or a hireling who looks to his pay.

22. THE NEED OF REFORM IN INDIA.

This has seldom been more forcibly shown than in the *Appeal to Young India*, by the late Keshub Chunder Sen, in the first fruit of his enthusiasm. Coming from an Indian, it should also have greater weight than the words of a foreigner. The following are some extracts.

India in Transition.—"India, our father land, is a great country, and is destined to occupy a very high place in the scale of nations. The age in which we live is also peculiarly important as marking the transition state of native society. Both these considerations are stirring, and cannot fail to rouse our thoughts and energies. Born in India, natives of the soil, and living in the present age we cannot but look with peculiar interest upon the scenes and events around us; mighty revolutions are taking place on all sides. Every department of native society is undergoing change, radical and organic change. Ideas and tastes are changing, customs and manners are changing, old institutions are giving place to new ones, aspirations and energies are turning into new channels; there are changes even in our mode of living. The spirit of western enlightenment and civilization is at work in the core of Hindu society, and is somewhere perceptibly, somewhere secretly, transforming, remodelling, and revolutionizing its entire organism. Can you stand as unconcerned spectators of this mighty revolutionary movement? Do not your hearts throb with anxiety as you ponder over it and think of the future of your great country?"

Classes of Hindu Society.—"The whole scene is stirring, and imperatively calls upon us all to meet the crisis full in the face and do our duty manfully. And surely those who through selfish indolence, apathy, or fear would neglect to do their duty will expose themselves and posterity to misery. Those who intend to float securely in their old bark on the

unruffled sea of established errors and superstition, will be undeceived when the dashing surges of progress will wreck and shatter to pieces their frail barks. Those who fancy they are safe in the impregnable citadel of orthodoxy, and count with certainty upon surviving all attacks, will find when too late that the champions of truth have effected a breach, marched in, and forced their surrender at their immense cost. Those who, though enlightened, are yet afraid to encounter social persecution, and therefore put on the cloak of hypocrisy and seek comfort in compromise, will not only bring upon themselves misery and reproach, but will bequeath an accursed legacy of sin and suffering to their descendants! . . . While, on the contrary, those who, armed with conscience and courage, will manfully combat prejudices and obnoxious institutions, freely embrace what is good, and as freely shun what is evil, and constantly labour to reform themselves, their families, and their country, will pass unscathed through the ordeal, themselves blessed with the laurels of glory and blessing, their country with truth, freedom, and happiness."

Appeal to Young India.—"During this period of transition, it is therefore evidently the duty of all who are interested in India's welfare to labour conscientiously to relieve her wants, alleviate her sufferings, guard her against eminent perils, and place her in the way of social, moral, and religious advancement. Such an arduous and important task belongs especially to Young India—to the enlightened representatives of the rising generation."

Condition of Young India.—"Look at yourselves, enchaind to customs, deprived of freedom, lorded over by an ignorant and crafty priesthood, your better sense and better feelings all smothered, under the crushing weight of custom. Look at your homes, your wives and sisters, your mothers and daughters immured within the dungeon of the zenana, ignorant of the outside world, little better than slaves whose charter of liberty of thought and action has been ignored. Look at your social constitution and customs, the mass of enervating, demoralizing, and degrading curses they are working. Watch your daily life, where

almost at every turn you meet with some demand for the sacrifice of your conscience, some temptation to hypocrisy, some obstacle to your improvement and true happiness. Say, from your own experience, whether you are not hemmed in on all sides by a system of things which you cannot but hate and abhor, denounce and curse; whether the spiritual government under which you live is not despotism of the most galling and revolting type, oppressive to the body, injurious to the mind, and deadly to the soul? Are you not yoked to some horrid customs of which you feel ashamed, and which to say the least are a scandal to reason* and have you not often sighed and panted for immediate deliverance? Are you not required to pass through a daily routine of social and domestic concerns against which your educated ideas and cultivated tastes perpetually protest? And considering the sum total of mischief and misery caused by Hinduism to its followers, religiously, socially, and physically, have you not often wept bitterly in solitude for your hard lot and that of your countrymen?"

Qualifications of Reformers.—"A firm sense of duty ought to be the basis of all reform movements. It is dangerous to undertake them from any other motive. The moral sense will also induce earnestness without which success is hardly possible. It will arm the reformer with undaunted courage, firm resolution, and uncompromising integrity of character, and will thereby prepare him for open and fearless combat with evil. Fully conscious of his accountability to God for his stewardship, he will neither shirk his duty, nor sacrifice truth for the sake of pleasing man."

"Secondly, those who desire to reform their country must first reform themselves. Good examples are always powerful engines of conversion, while the fervid eloquence of hypocritical teaching obstructs instead of advancing the cause of truth. . . . If every one be determined not to act till others have made the road smooth for him, who is to begin?"

* *E. g.*, Swallowing the penitential pill composed of the five products of the cow.

It is a fatal mistake to suppose that mere exhortations will exalt or regenerate India. Such a work belongs peculiarly to consistent, sincere, and intrepid reformers, who can say to others—"do as we do."

"Lastly, the paths of reformation are thorny, and therefore they who tread these paths must be prepared for the thorns; there is no royal road to reformation."

Chief Evils of Hindu Society.—These are ranged under four heads.

1. *Idolatry.*—"There can be no doubt that the root of all the evils which afflict Hindu society, that which constitutes the chief cause of its degradation, is Idolatry. Idolatry is the curse of Hindustan, the deadly canker that has eaten into the vitals of native society. It would be an insult to your superior education to say that you have faith in idolatry, that you still cherish in your hearts reverence for the gods and goddesses of the Hindu pantheon, or that you believe in the thousand and one absurdities of your ancestral creed. But, however repugnant to your understanding and repulsive to your good sense, the idolatry of your forefathers may be, there is not a thorough appreciation of its deadly character on moral grounds. It will not do to retain in the mind a speculative and passive disbelief in its dogmas, you must practically break with it as a dangerous sin and abomination; you must give it up altogether as an unclean thing. You must discountenance it, discourage it, oppose and hunt it out of your country. For the sake of your souls and for the sake of the souls of the millions of your countrymen, come away from hateful idolatry, and acknowledge the one supreme and true God, our Maker, Preserver, and Moral Governor, not in belief only, but in the every-day concerns and avocations of your life. By offering such uncompromising allegiance to Him and dedicating yourselves wholly to His service you will rescue your own conscience from corruption and sin, and your country from superstition, priestcraft, absurd and injurious practices and horrid customs and usages. By declaring a vigorous crusade against Hinduism you will lay the axe at the root of the tree of corruption."

2. *Caste*.—"Next to idolatry and vitally connected with its huge system, is caste. You should deal with it as manfully and unsparingly as with idolatry. That Hindu caste is a frightful social scourge no one can deny. It has completely and hopelessly wrecked social unity, harmony, and happiness, and for centuries it has opposed all social progress. But a few seem to think that it is not so much as a social but as a religious institution that it has become the great scourge it really is. As a system of absurd social distinctions, it is certainly pernicious. But when we view it on moral grounds it appears as a scandal to conscience, and an insult to humanity, and all our moral ideas and sentiments rise to execrate it, and to demand its immediate extermination. Caste is the bulwark of Hindu idolatry and the safeguard of Brahminical priesthood. It is an audacious and sacrilegious violation of God's law of human brotherhood. It makes civil distinctions into inviolable divine institutions, and in the name of the Holy God sows perpetual discord and enmity among His children! It exalts one section of the people above the rest; gives the former, under the seal of divine sanction, the monopoly of education, religion, and all the advantages of social pre-eminence, and vests them with the arbitrary authority of exercising a tyrannical sway over unfortunate and helpless millions of human souls trampling them under their feet and holding them in a state of miserable servitude. It sets up the Brahminical order as the very vicegerents of the Deity, and stamps the mass of the population as a degraded and unclean race, unworthy of manhood, and unfit for heaven. Who can tolerate this woeful despotism, this system of abhorrent slavery, this robbery of divine authority? Fellow-countrymen, if you abjure idolatry and rally under the heavenly standard of the true God, you must establish and organize a new brotherhood on the basis of enlightened thoughts and sentiments: in this reformed alliance you must discard and discountenance all caste distinctions, that truth may be freely embraced by all, Brahmin and Sudra alike, and both by virtue of birthright may secure access to the blessings of spiritual freedom, progress, and

happiness, without let or hindrance. Abandon idolatry and seek the worship of the true God; kill the monster caste and form a rational and religious brotherhood of all your reformed countrymen."

3. *Marriage Customs*.—"Our marriage customs involve evils of great magnitude which urgently call for reform. They are not only repugnant to morality and reason, but constitute one of the powerful causes of the physical degeneracy of our nation. Horrid Polygamy leads this mighty train of evils; supported by Kulinism it gives certain persons privilege to marry several scores of wives and to make holy matrimony a dishonourable traffic for money's sake; it joins in wedlock a man eighty years old with a girl scarcely nine; it forces many of the fair sex to perpetual celibacy or to virtual widowhood, and tempts many to a life of infamy, rendering the hymeneal altar a curse instead of a blessing. Premature marriages are not less mischievous. Experience has shown how they sap the foundation of the nation's health, and interfere with the nobler purposes of conjugal union. The forcible prohibition of the re-marriage of widows is simply an act of atrocious inhumanity, which is the more painful on account of the tortures and penances which Hindu widows are religiously forced to undergo, under the penalty of the forfeiture of heaven. Not to speak of conscience, the very feelings of the nation ought to stand up to protest against this cruel custom. The countless restrictions which control marriage union and confine it not only within the membership of the same caste, but even within its minute and contracted divisions and subdivisions, not only tend to keep up the system of caste, which is itself a great evil, but prevent the growth of the nation. They ought to be gradually set aside, and the fullest scope should be given to the important alliances upon which domestic happiness rests by promoting intermarriages between members of different castes, and the different races of India."

4. *Zenana Reform*.—"On this point it is unnecessary to dilate, as you daily witness the miserable condition of your wives and sisters, your mothers and daughters; you

daily feel the wretchedness of your homes. And certainly nothing can be clearer to you than this, that so long as our females continue in their present degraded state, menials of the households, slaves of ignorance and superstition, and withal ciphers in society, the reformation of our country will be partial and superficial. Women's minds are powerful, powerful for propagating good as well as evil. Do what you will to promote reformation, so long as errors and prejudices lodge in their minds they will be perpetuated from generation to generation. While, blessed with knowledge and refinement, our females will establish and extend the kingdom of truth with more than missionary zeal; and educated and dutiful mothers will achieve greater success in civilizing the country than all its schools and colleges. But, apart from considerations of expediency, charity and justice imperatively demand that you should share with your wives and sisters the blessings of education. Remember that you have no right to treat them as outcasts of society, and deny them the precious advantages which you enjoy, and to which as God's children and possessed of immortal and responsible souls they too are fully entitled. Do full justice to their souls, and rescue them from the thralldom of ignorance and superstition and their attendant evils. Illumine their minds with the light of sound and liberal education, admit them into rational intercourse with enlightened and virtuous companions; above all let them join with you in your daily worship of the True God. Thus our countrymen and women will walk hand in hand in the path of intellectual and moral advancement, and thus as our social customs improve, enlightened and happy homes will be established on the sure basis of national prosperity and greatness."

In an address delivered in Bombay in 1868 he explained the true order of reformation:

"What is the programme of reforms you think I intend to lay before you this evening? Not half measures, like the education of this section of the community, or the reformation of that particular social evil. These cannot—it is my most firm conviction—these cannot lift India

as a nation from the mire of idolatry, of moral and social corruption. If you wish to regenerate this country, make religion the basis of all your reform movements. Were I engaged in the work of reforming this country, I would not be busy in lopping off the branches, but I would strike the axe at the fatal root of corruption, namely—idolatry. Ninety-nine evils out of every hundred in Hindu society are, in my opinion, attributable to idolatry and superstition.

"All the social reforms I would propose for your consideration, are involved in this grand radical reformation—religious reformation. Questions of social reform will not then appear to you as matters of worldly expediency, but as questions of vital moral importance, and will come upon you with all the weight of moral obligation."

23. HOW TO PROMOTE INDIAN REFORM.

A few remarks may be offered under this head.

The Need of reform should be pondered.—To be deeply interested in any object, we must understand it thoroughly. Let the summary of India's needs, as shown by Keshub Chunder Sen in the foregoing pages, be strongly impressed on the mind. Let the vast number whose welfare is at stake be remembered. Above all, let the reader begin with himself, and see what points require reformation.

Strength for Duty.—Man is weak and very liable to yield to temptation; the obstacles to reform are numerous and powerful. Many young men, who once sought to benefit their country, yield to the seductive influences around them and sink down to a state of apathy. They are like dead fish, floating hither and thither with the tide of native opinion.

Like young children travelling over a rough road, a father's strong hand is necessary to support us. As soon as we let it go, we fall. We need Divine strength. Our Father in heaven looks down upon us with pity and love. His hand is outstretched to help us. Let us grasp it and we shall be safe.

A review of Luther's spiritual experience shows that it began with a deep conviction of his sinfulness. To gain deliverance he first tried ascetic exercises and to overcome evil through his own resolutions. A study of the scriptures, and his lamentable failures, showed the inadequacy of such means. He was led to accept the offer of pardon through the Lord Jesus Christ, and to trust in Him as his Saviour. All through life, however, he was a diligent student of the Bible, and a man of prayer. It has been mentioned that he devoted three hours a day to such exercises.

Let the reader first seek forgiveness from his heavenly Father for past sins, accept His offered mercy through Jesus Christ, and seek daily the help of the Holy Spirit to enable him to hold on his course unmoved by opposing influences.

Study.—While health should be maintained by out-door exercise and recreation, the reader should devote some time every day to the acquisition of knowledge which will either promote his intelligence or animate him in the discharge of duty. He should become acquainted with the religious history of India, and the changes through which it has passed. The social reforms needed should also be studied. There are many useful books on both subjects. Attention may be directed to the *Papers on Religious and Social Reform* of which a list is given at the end of this little volume. They were prepared especially for Indians seeking the welfare of their country.

The works of Smiles on *Self-Help*, *Duty*, and *Character* might be read with great advantage. The biographies of reformers and philanthropists will have a stimulating effect. Among others may be mentioned Alfred, Peter the Great, Columbus, Howard, Franklin, Clarkson, Wilberforce, Dr. Arnold, Dr. Duff, Livingstone, George Moore, &c.

Where to begin.—It has been mentioned that the work of the reformer should commence with himself. How to benefit others is now the question.

Many of the readers of these lines will be married men. Their first duty is to begin with their wives. The women of

India, though ignorant and superstitious, have some excellent qualities. Properly taught, they would prove docile, and, instead of opposing reform, they would become its most active friends. Allowance must be made for early training. Loving instruction will be necessary for some time before women will turn from the worship of dumb idols to that of the one true God.

If the reader has children old enough, they should be his next care. The circle should be gradually widened to embrace his other relatives, his friends, and all whom he can influence.

THE MEANS TO BE EMPLOYED.—These may be ranged under the following heads:—

1. **Personal Example.**—This is the first and most important. Without it other efforts are of little use. "Physician, heal thyself," may be justly addressed to mere lip-reformers.

2. **The Voice.**—A few are gifted as public speakers. In time it is hoped that Indian reformers will arise with the talents and zeal of a Luther. The good such may effect is incalculable. All, however, may turn the voice to valuable account. If they cannot preach or lecture, they may use it in conversation.

3. **The Pen and the Press.**—Letters to friends may be employed as a means of promoting reform. Many can be reached in this way who are beyond range of the voice.

Luther was a powerful preacher, but it was mainly through his books and tracts that the Reformation was effected. There may not be many competent to write original books or tracts. Some, however, might help on the cause by translations into other languages.

Such as can neither write nor translate can circulate books which are already prepared. There are numerous publications of this class which may be diffused with advantage. The *Pice Papers on Indian Reform*, of which a list is given on the last page of the wrapper, are cheap and treat of important subjects. There are also larger works of the same kind.

Luther's hymns were of great value. The people of

India are very fond of poetry and song. Truth might be spread very effectively by poetry set to popular tunes which the people are able to sing, and in language which they can understand.

4. **Money.**—This is called the “sinews of war.” It is also greatly needed in the work of reform. There are expenses connected with lectures, publications, schools which must be met. Christian Missions in India and other parts of the world are mainly supported by the poor, although there are also wealthy liberal men who contribute large sums.

5. **Sympathy.**—By this is meant the encouraging of reformers in their work. They have to encounter many difficulties and are apt to lose heart. The kind words of friends are a great support. Attendance at meetings and at widow marriages is one way of encouraging reformers. It is to be regretted that many who attend at the latter ceremony leave before the dinner commences.

6. **Fidelity to Conscience.**—This was Luther’s characteristic and is most essential to success in the work of reform. Let the reader remember Luther’s memorable words and take them for his motto: “**HERE I STAND, I CANNOT DO OTHERWISE. GOD HELP ME. AMEN.**”

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