

SELECTIONS
FROM THE
TABLE TALK
OF
MARTIN LUTHER.
TRANSLATED BY CAPTAIN
HENRY BELL.
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INTRODUCTION.

MARTIN LUTHER died on the 18th of February, 1546, and the first publication of his "Table Talk" - Tischreden - by his friend, Johann Goldschmid (Aurifaber), was in 1566, in a substantial folio. The talk of Luther was arranged, according to its topics, into eighty chapters, each with a minute index of contents. The whole work in a complete octavo edition, published at Stuttgart and Leipzig in 1836, occupies 1,390 closely printed pages, equivalent to 2,780 pages, or full fourteen volumes, of this Library.

The nearest approach to a complete and ungarbled translation into English was that of Captain Henry Bell, made in the reign of Charles the First, under the circumstances set forth by himself; but even that was not complete. Other English versions have subjected Luther's opinions to serious manipulation, nothing being added, but anything being taken away that did not chance to agree with the editor's digestion. Even the folio of Captain Bell's translation, from which these Selections have been printed, has been prepared for reprint by some preceding editor, whose pen has been busy in revision of the passages he did mean to reprint. In these Selections every paragraph stands unabridged, exactly as it was translated by Captain Bell; and there has been no other purpose governing the choice of matter than a resolve to make it as true a presentation as possible of Luther's mind and character. At least one other volume of Selections from the Table-Talk of Martin Luther will be given in this Library.

Johann Goldschmid, the Aurifaber, and thereby true worker in gold, who first gave Luther's Table-Talk to the world, was born in 1519. He was a disciple of Luther, thirty-six years younger than his master. Luther was born at Eisleben in 1483, and his father, a poor miner, presently settled at Mansfeld, the town in which Goldschmid afterwards was born. Johann Goldschmid was sent by Count Albrecht of Mansfeld, in 1537, to the University of Wittenberg, where Luther had been made, in 1508, Professor of Philosophy, and where, on the

31st of October, 1517, he had nailed his ninety- five propositions against indulgences to the church door at the castle. Luther had completed his translation of the Bible three years before Johann Goldschmid went to Wittenberg. In 1540 Goldschmid was recalled from the University to act as tutor to Count Albrecht's children. In 1544 Goldschmid was army chaplain with the troops from Mansfeld in the French war; but in 1545 he was sent back to Wittenberg for special study of theology. It was then that he attached himself to Luther as his famulus and house-companion during the closing months of Luther's life, began already to collect from surrounding friends passages of his vigorous "Table Talk," and remained with Luther till the last, having been present at his death in Eisleben in 1546. He then proceeded steadily with the collection of Luther's sayings and opinions expressed among his friends. He was army chaplain among the soldiers of Johann Friedrich, of Saxony; he spent half a year also in a Saxon prison. He became, in 1551, court preacher at Weimar; but in 1562 was deprived of his office, and then devoted himself to the forming of an Eisleben edition of those works of Luther, which had not already been collected. In 1566 he was called to a pastorate at Erfurt, where he had many more troubles before his death. Aurifaber died on the 18th of November, 1575.

H. M.

THE TESTIMONY OF JO. AURIFABER, DOCTOR IN DIVINITY,
CONCERNING LUTHER'S DIVINE DISCOURSES.

Having already caused certain tomes of the Books, Sermons, Writings, and Missives of Luther to be printed at Eisleben, so have I also now finished this tome of his Discourses, and have ordered it to be printed, which at the first were collected together out of the Manuscripts of these Divine Discourses, which that Reverend Father Anthony Lauterbach himself noted and wrote out of the holy mouth of Luther, and afterwards I collected them into sure and certain Loci Communes, or Common-places, and distributed.

And whereas I, Joannes Aurifaber, in the years 1545 and 1546, before the death of that most famous Divine, Luther, was much with and about him, and with all diligence writ and noted down many most excellent Histories and Acts, and other most necessary and useful things which he related: so I have set them in order and brought them into this tome as well.

Now, as very excellent declaration is made in this tome of all the Articles and chief points of Christian Religion, Doctrine, and Faith; and it contains necessary Rules, Questions and Answers, many fair Histories, all sorts of Learnings, Comforts, Advices, Prophecies, Warnings, and Admonitions: so I have thought it fit to dedicate it to your Highnesses, Graces, Honours and Worships, etc., as special favourers, protectors, and defenders of the Doctrines which God, through Luther, has cleared again, so that by diligently reading, you may be president, and give good examples to others, to your subjects, citizens, etc., diligently to love, to read, to affect it, and to make good use of it, as being fragments that fell from Luther's Table, and may help to still, to slake, and to satisfy the spiritual hunger and thirst of the soul. For these most profitable Discourses of Luther, containing such high spiritual things, we should not allow to be lost, but worthily esteem, out of which all manner of learning, joy, and comfort may be had and received.

DR. AURIFABER, in his Preface
to the Book.

Given at Eisleben, July 7th, 1569.

Captain Henry Bell's narrative; or, relation of the miraculous preservation of Dr. Martin Luther's book, entitled "Colloquia Mensalia", "His divine discourses at his table", held with various learned men and pious divines; such as wer Philip Melancthon, Casparus Cruciger, Justus Jonas, Paulus Eberus, Vitus Dietericus, Joannes Bugenhagen, Joannes Forsterus, and others; containing Divers Discourses touching Religion, and other Main Points of Doctrine; as also many notable Histories, and all sorts of Learning, Comforts, Advices, Prophecies, Admonitions, Directions, and Instructions; and how the Book was, by God's Providence, discovered lying under the Ground, where it had lain hid Fifty-two Years; and was a few years since sent over to the said Captain Henry Bell, and by him translated out of the High German into the English Tongue.

"I, CAPTAIN HENRY BELL, hereby declare, both to the present age, and also to posterity, that being employed beyond the seas in state affairs for several years, both by King James, and also by the late King Charles, in Germany, I heard in all places, great mourning and lamentation because of the destroying and burning of more than eighty thousand of Martin Luther's books, entitled His Last Divine Discourses.

"For after God stirred up the spirit of Martin Luther to detect the corruptions and abuses of Popery, and to preach Christ, and clearly to set forth the simplicity of the Gospel, many Kings, Princes, and States, Imperial Cities, and Hans-Towns fell from the Popish Religion, and became Protestants, as their posterities still are, and remain to this very day.

"And for the further advancement of the great work of Reformation then begun, the aforesaid Princes and the rest ordered that the said Divine Discourses of Luther should forthwith be printed; and that every parish should have and receive one of them into every Church throughout all their principalities and dominions, to be chained up, for the common people to read.

“Upon which divine work, or Discourses, the Reformation, begun before in Germany, was wonderfully promoted and increased, and spread both here in England and other countries besides.

“But afterwards it so fell out that the Pope then living, Gregory XIII., understanding what great hurt and prejudice he and his Popish religion had already received, by reason of Luther’s Divine Discourses, and fearing that it might bring further contempt and mischief on himself and on the Popish Church, he fiercely stirred up and instigated the Emperor then in being, Rudolphus II., to make an Edict throughout the whole Empire, that all those books should be burned; and also that it should be death for any person to have or keep a copy: which Edict was speedily executed, so that not one of all the said printed books, even one copy, could be found nor heard of in any place.

“Yet it pleased God that, anno 1626, a German gentleman, named Casparus Van Sparr, with whom, in the time of my staying in Germany about King James’s business, I became very familiarly known and acquainted, having occasion to build on the old foundation of a house, where his grandfather dwelt at the time when the Edict was published in Germany for the burning of those books; and digging deep into the ground, under the old foundation, one of the original books was there happily found, lying in a deep hole, being wrapped in a strong linen cloth, which was waxed all over with beeswax, within and without; whereby the book was preserved fair, without any blemish.

“And at the same time Ferdinandus II. being Emperor in Germany, who was a severe enemy and persecutor of the Protestant religion, the gentleman who was grandchild to the man who had hidden the books in that hole, fearing that if the Emperor should find out that one of those books still existed, and in his custody, he might be brought into trouble, and the book in danger to be destroyed, as all the rest had been; alling me to mind, and knowing that I had the High Dutch Tongue very perfect, he sent the original book to me in England; and wrote a letter to me, in which he related what had happened.

“And he earnestly asked me, that for the advancement of God’s glory, and of Christ’s Church, I would translate the it, so that most excellent divine work of Luther might be brought again to light.

“So I took the said book, and many times began to translate it, but always I was hindered, being called on about other business, so that I was not able to do it. Then, about six weeks after I had received the book, I was in bed with my wife one night, between twelve and one of the clock. She being asleep, but myself yet awake, an ancient man appeared to me, standing at my bedside, clothed in white, having a long and broad white beard hanging down to his belt. Taking me by my right ear, he spoke these words to me: - ‘Sirrah! will not you take time to translate that book which is sent to you out of Germany? I will shortly provide for you both place and time to do it;’ and then he vanished.

“So being greatly alarmed, I fell into an sweat, so that my wife woke, and finding me wet all over, she asked me what the matter was. I told her what I had seen and heard; but I never paid much attention to visions or dreams; and so it fell soon out of my mind.

“Then about a fortnight after I had seen that vision, on a Sunday, I went to Whitehall to hear the sermon, after which I returned to my lodging, which was then in King Street, at Westminster, and sitting down to dinner with my wife, two Messengers were sent from the whole Council-board, with a warrant to take me to the keeper of the Gatehouse, Westminster, to be kept safely there until further order from the Lords of the Council, which was done without showing me any cause at all why I was committed. I was kept there ten whole years, so I spent five years translating of the said book; so as I found the words very true which the old man, in the vision, said to me: ‘I will shortly provide for you both place and time to translate it.’

“Then, after I had finished the translation in the prison, the late Archbishop of Canterbury, Dr. Laud, understanding that I had

translated a book, called Martin Luther's Divine Discourses, sent his chaplain, Dr. Bray, into the prison to see me, with this Message: -

“Captain BELL,

“My Lord Grace of Canterbury has sent me to tell you that his Grace has understood that you have translated a book of Luther's, touching which book his Grace, many years before, heard of the burning of so many thousands in Germany by the then Emperor. His Grace desires you to send to him the original book in Dutch, and also your translation; after his Grace has read it, he will return it safely to you.’

“So I told Dr. Bray that I had taken a great deal of pains in translating the said book, and was very loth to let it out of my hands, and so I desired him to excuse me to his Grace, that I could not part from it; so he returned again to his master with that answer.

“But the next day he sent him to me again, and bade him tell me that, on his honour, the book should be as safe in his custody, if not safer than in mine; for he would lock it up in his own cabinet, so that no man might come to it, but himself. So, knowing it would be foolish for me to refuse to send them, for he was then of such great power that he would have them, willy nilly, I sent them both to him. After he had kept them two months, and had daily read it, he sent the Doctor to me, to tell me that I had performed a work worthy of eternal memory, and that he had never read a more excellent divine work; yet saying that some things in it would be better left out; and asked me not to worry that he had not returned them. The reason was because that the more he read it, the more desire he had to go on; and so, presenting me with ten livres in gold, he returned back again.

“After he had them in his custody one whole year, and I understood he had read it all, I sent to his Grace, and humbly desired that his Grace would be pleased to return me my books. He sent me word by the said Dr. Bray, that he had not as yet read them as thoroughly over as he wanted; then I waited another year before I sent to him again.

“During that time I heard for certain that the King and Council had decided that a Parliament should be called; at which I rejoiced greatly. And then I sent to his Grace a humble petition, and desired the return of my book; otherwise I told him I should have made it known, and to complain of him to the Parliament, which was then coming on. So he sent to me again safely both the original book and my translation, and caused his Chaplain, the said Doctor, to tell me that he would tell his Majesty what an excellent piece of work I had translated, and that he would procure an order from his Majesty to have the translation printed, and to be distributed throughout the whole kingdom, as it was in Germany, as he had heard; and he presented me again with forty livres in gold.

“Soon after I was set at liberty by warrant from the whole House of Lords, according to his Majesty’s direction; but shortly afterwards the Archbishop fell into his troubles, and was sent by Parliament to the Tower, and afterwards beheaded; so that I heard anything more about the printing of my book.

“When The House of Commons found out that I had translated the book, they sent for me, and appointed a Committee to see it and the translation, and find out whether the translation agreed with the original or not; so they desired me to bring it before them, sitting then in the Treasury Chamber. And Sir Edward Dering, being Chairman, said to me that he knew a learned minister living in Essex, who had lived long in England, but was born in High Germany, in the Palatinate, named Mr. Paul Amiraut. The Committee sent for him and desired him to take both the original and my translation, and to compare them together, and report to the Committee whether he found that I had rightly and truly translated it according to the original: he reported accordingly, and, being satisfied in it, they referred it to two of the Assembly, Mr. Charles Herle and Mr. Edward Corbet, desiring them read it carefully, and to inform them if they thought it fit to be printed and published.

“Their report, dated the 10th of November, 1646, said that they found it to be an excellent Divine Work, worthy the light and publishing, especially because Luther, in the Discourses, revoked his former opinion touching Consubstantiation in the Sacrament. The House of Commons, the 24th of February, 1646, then ordered it to be printed. “Having been asked to set down in writing the history of this book, both for the satisfaction of wise and godly Christians, and for the conservation of the perpetual memory of God’s extraordinary providence in the miraculous preservation of the Divine Discourses, and now bringing them again to light: I have done it according to the plain truth, expecting that they will promote God’s glory, and the good and edification of the whole Church, and an unspeakable consolation of every particular member of it.

“Given under my hand the 3rd day of July, 1650.

“HENRY BELL.”

A COPY OF THE ORDER FROM THE HOUSE OF COMMONS.

24th February, 1646.

WHEREAS Captain Henry Bell has discovered and found a Book of Martin Luther’s, called his Divine Discourses, which was for a long time marvellously preserved in Germany: The said Henry Bell, at his great costs and pains, has translated this book into English out of the German Tongue, which Translation and substance is approved by Reverend Divines of the Assembly, as appears by a Certificate under their hands:

It is Ordered and Ordained by the Lords and Commons assembled in Parliament, that the said Henry Bell shall have the sole disposal and benefit of Printing the said Book translated into English by him as above, for the space of fourteen years, to commence from the date hereof. And that none Print or Re-print it except those who are licensed by the said Captain by Authority under his hand.

HENRY ELSYNG.

LUTHER'S TABLE-TALK.

OF GOD'S WORD.

Of the Word of God; or the Holy Scriptures contained in the Bible.

THE BIBLE, or Holy Scripture, said Luther, is like a fair and spacious orchard, wherein all sorts of trees grow, from which we may pluck various kinds of fruits; for in the Bible we have rich and precious comforts, learnings, admonitions, warnings, promises, and threatenings, etc. There is not a tree in this orchard on which I have not knocked, and have shaken at least a couple of apples or pears from it.

Proofs that the Bible is the Word of God.

That the Bible is the Word of God, said Luther, I prove as follows. All things that have been and now are in the world, also how it now goes and stands in the world, was written altogether particularly at the beginning, in the First Book of Moses concerning the Creation. And even as God made and created it, even so it was, even so it is, and even so it stands to this present day. And although King Alexander the Great, the kingdom of Egypt, the empire of Babel, the Persian, Grecian, and Roman Monarchs, the Emperors Julius and Augustus, most fiercely raged against this Book, utterly to suppress and destroy it, yet they could not prevail; they are all gone and vanished; but this Book, from time to time, has remained, and will remain unremoved, in full and ample manner, as it was written at the first. But who kept and preserved it from such great and raging power; or, Who defends it still? Truly, said Luther, no human creature, but only God himself, who is the right Master of it; and it is a great wonder that it has been so long kept and preserved, for the devil and the world are great enemies to it. The devil doubtless has destroyed many good books in the Church, as he has rooted out and slain many saints, concerning whom we have now no knowledge. But, no thanks to him, the Bible he had to

leave alone. Likewise, Baptism, the Sacrament, and the Office of Preaching have remained among us despite many tyrants and heretics who have opposed it. These our Lord God has kept and maintained by his special strength. Homer, Virgil, and suchlike are profitable and ancient books; but, compared with the Bible, they are nothing.

By whom and at what Times the Bible was translated.

Two hundred and forty-one years before the humanity of Christ, the Five Books of Moses, and the Prophets, were translated out of the Hebrew into the Greek tongue by the Septuagint Interpreters, the seventy doctors or learned men then at Jerusalem, in the time of Eleazar the High-priest, at the request of Ptolemeus Philadelphus, King of Egypt, who allowed great funds for translating it.

Then, one hundred and twenty-four years after the birth of Christ, his death and passion, the Old Testament was translated out of Hebrew into Greek by a Jew, named Aquila (being converted to the Christian faith), in the time of Hadrian the Emperor.

Fifty and three years after this Aquila, the Bible was also translated by Theodosius.

In the three-and-thirtieth year after Theodosius, it was translated by Symmachus, under the Emperor Severus.

Eight years after Symmachus, the Bible was also translated by one whose name is unknown, and it is called the Fifth Translation.

Afterwards the Bible was translated by Hieronymus (who first amended and corrected the Seventy Interpreters) out of Hebrew into the Latin tongue, which translation we use to this day in the Church. And truly, said Luther, he did enough for one man. But he would have done better if he had taken one or two learned men to his translate besides himself, for then the Holy Ghost would more powerfully have

been discerned, according to Christ's saying, "Where two or three are gathered together in my name, there will I be in the midst of them." And, indeed, said Luther, translators or interpreters ought not to be alone, for good and apt words do not always fall to one single man. And so long as the Bible was in the Church of the Gentiles, it was never yet in such perfection, that it could have been read so exactly and significantly as we have prepared it here at Wittemberg, and, God be praised, have translated it out of Hebrew into High German.

Of the Differences between the Bible and other Books.

The Holy Scripture, or the Bible, said Luther, is full of divine gifts and virtues. The books of the Heathen taught nothing of Faith, Hope, and Love; they knew nothing at all of it; their books aimed only at what was present, at what, with natural wit and understanding, a human creature was able to comprehend and take hold of; but to trust in God and hope in the Lord, nothing was written in their books. In the Psalms and in Job we may see and find how those two books handle Faith, Hope, Patience, and Prayer.

To be short, the Holy Scripture, said Luther, is the best and highest book of God, full of comfort in all manner of trials and temptations; for it teaches of Faith, Hope, and Love other than can be comprehended by human reason and understanding. And in times of troubles and vexations, it teaches how these virtues should light and shine; it teaches, also, that after this poor and miserable life there is another which is eternal and everlasting.

What we ought chiefly to seek for in the Bible, and how we ought to study and learn the Holy Scriptures.

The chief lesson and study in Divinity, said Luther, is well and rightly to learn to know Christ, for he is very friendly and familiarly pictured to us. So St. Peter says, "Grow up in the knowledge of Christ;" and Christ himself also teaches that we should learn to know only him out

of the Scriptures, where he says, "Search the Scriptures, for they testify of me."

We ought not, said Luther, to measure, assess, and understand the Scriptures according to our own natural sense and reason, but we ought to meditate in them diligently by prayer, and to search after it. The devil and temptations also give occasion to us to learn and understand the Scriptures by experience and practice. Without trials and temptations we should never understand any of it; even though we diligently read and heard it. The Holy Ghost must be the only master and tutor to teach us, and let youth and scholars not be ashamed to learn of this tutor. When I find myself in temptation, then I quickly lay hold and fasten on some text in the Bible which Christ Jesus lays before me, namely, that he died for me, from whence I have and receive comfort.

That we should diligently read the Texts of the Bible, and ground ourselves on it as the only true Foundation.

The man who lays a good foundation, and is a substantial Text-man, that is, he who is well grounded in the Text, he has a sure footing, and will not easily run into error. And truly, said Luther, that is most necessary for a Divine; for with the texts and grounds of the Holy Scriptures I dazzled, astonished, and overcame all my adversaries; they approach dreamily and lazily; they teach and write according to their natural sense, reason, and understanding, and they think the Holy Scripture is a slight and a simple thing; like the Pharisee, who thought the business was done when our Saviour Christ said to him, "Do that, and you shall live." The sectaries and seducing spirits understand nothing in the Scriptures; but with their fickle, inconstant, and uncertain books they have devised, they run into error.

The man who is armed with the Text is a right pastor; and my best advice and counsel is, said Luther, that we draw water out of the true fountain, that is, to read the Bible diligently. He is a learned Divine that

is well grounded in the Text; for one text and sentence out of the Bible is of far more esteem and value than many writings and glosses, which neither are strong, sound, nor armour of proof. As when I have that text before me of St. Paul, where he says, "All the creatures of God are good, if they are received with thanksgiving." This text shows that what God has made is good. Now, eating, drinking, marrying, etc., are of God's making, so they are good. But the glosses of the Primitive Fathers are against this text, for St. Bernard, Basil, Dominicus, Hieronymus, and others have written very differently. But I prefer the Text before them all, and it is far more to be valued than all their glosses; for in Popedom the glosses of the Fathers were held in higher regard than the bright and clear text of the Bible, through which great wrong often is done to the Holy Scriptures; for the good Fathers, as Ambrose, Basil, and Gregory, have often written very cold things touching the Divine word.

That the Bible is the Head of all Arts.

Let us not lose the Bible, said Luther, but with all diligence and in God's fear read and preach it; for if that remains, flourishes, and be taught, then all is safe. She is the head and empress of all faculties and arts. If Divinity falls, then whatever remains besides is worth nothing.

Of the Art of the School Divines in the Bible.

The art of the School Divines, said Luther, with their speculations in the Holy Scriptures, are merely vain and human reasonings, spun out of their own natural wit and understanding, of which I have read much in Bonaventura, but he had almost made me deaf. I would rather have learned and understood out of that book how God and my sinful soul were reconciled together; but there was nothing of that to be found in it. They talk much of the union of the will and understanding, but all is mere phantasy and folly. The right and true speculation is this: "Believe in Christ; do what you ought to do in your vocation," etc. This is the only practice in Divinity. Also, *Mystica Theologia Dionysii* is

a mere fable, and a lie, like Plato's Fables. "All is something, and all is nothing"; and so he leaves all hanging in a frivolous and idle manner.

True and upright Divinity consists in practice, use, and exercise; her foundation is Christ; she takes hold by faith on his passion, death, and resurrection. All those, said Luther, that do not agree with us, and do not have this doctrine before their eyes, create a speculated Divinity, according to their carnal sense and reason, and use them to judge in temporal causes; for no man can divert them from these opinions, namely, "Whoever does good works, and lives an honest and civil kind of life, is an upright Christian, and he is well and safe;" but they are greatly deceived; for this is the truth indeed, "Whoever fears God and trusts in him, most surely will be well and safe at last."

Therefore, said Luther, these speculating Divines belong directly to the devil in hell. They follow their own opinions, and what they are able to comprehend with their five senses; such is also Origen's divinity. But David is of another mind; he acknowledges his sins, and says, God be merciful to me a sinner. At the hands of these sophisticated Divines, God can scarcely obtain that he is God alone; much less can he find this favour of them, that they should allow only him to be good and just; nay, they will hardly concede that he is an immortal God.

The Depths of the Bible.

The wise of the world, and the great ones, said Luther, do not understand God's Word; but God has revealed it to the poor despised simple people, as our Saviour Christ witnesses, where he says, "I thank you, O Father, Lord of heaven and earth, because you have hid these things from the wise and prudent, and have revealed them to babes," etc.; from whence St. Gregory says well and rightly, that the Holy Scripture is like a water, where an "elephant swims, but a little sheep goes on his feet."

I remember a Fable, said Luther, which fits very well for these times, and for this purpose, spoken of before. A Lion, said he, making a great feast, invited all the beasts, and also he invited swine. Now, as all manner and sorts of dainties were brought and set before the guests, the swine demanded if Brewer's grains might be had for them. Even so, in these days it is with our Epicures; we Preachers bring and set before them in the Church the most dainty and costly dishes, as Everlasting Salvation, Remission of Sins, and God's Grace; but they, like swine, cast up their snouts, and root after Dollars, Crowns, and Ducats; and, said Luther, "what should a cow do with nutmegs?" She would rather content herself with oat-straw.

When we have God's Word pure and clear, then we are secure, we are negligent and do not value it, we think it will always remain; we do not watch and pray against the devil, who is ready to tear the Word out of our hearts. It goes with us as with travellers, who, so long as they are on the right way, are secure and careless; but when they go astray into woods or by-ways, then they are careful which way to take, whether this or that way be the right: even so are we secure by the pure doctrine of the Gospel; we are sleepy and negligent; we do not stand in God's fear, nor defend ourselves with prayer against the devil. But those who perceive errors are very occupied; they are very careful and diligent how to keep and maintain it.

Of the future Want of upright and true Preachers of God's Word.

In a short time, said Luther, will be such a lack of upright Preachers and Ministers, that people would be glad to scratch out of the earth these good and godly Teachers now living, if they could only get them; then they will see what they have done in molesting and despising the Preachers and Ministers of God's Word. There are enough Physicians and Lawyers, if not too many, to serve the world; but a country has need of two hundred Ministers where one Lawyer is sufficient. My most gracious Lord, said Luther, the Prince Elector of Saxony, needs only twenty Lawyers in all his territories, but he needs almost six thousand Preachers and Ministers.

That People, out of Wilfulness, set themselves against God's Word.

Had I known, said Luther, when I first began to write, what I now see and find, namely, that people had been such enemies to God's Word, and so fiercely had set themselves against it, truly I would have held my peace; for I never should have been so courageous as to have fallen on the Pope, and to have angered him, and almost the whole Christian world with him. I thought at first that people had sinned ignorantly, and out of human weakness, and not of set purpose and deliberately intending to suppress God's Word; but it pleased God to lead me on in the mouth of the cannon, like a bar-horse that has his eyes blinded, and does not see who runs on him. Even so was I, as it were, tugged by my hair to the office of preaching; but if I had known then what I know now, ten horses should scarce have drawn me to it. Moses and Jeremiah also complained that they were deceived.

Of the Archbishop of Mentz, one of the Spiritual Princes Electors, his judgement of the Bible.

Anno 1530, at the Imperial Assembly at Augsburg, Albertus, Bishop of Mentz, by chance had got hold of the Bible, and for four hours he continued reading it; at last, one of his Council came into his bed-chamber to him. Seeing the Bible in the Bishop's hand, he was much amazed at it, and said to him, "what is your Highness doing with that book?" The Archbishop answered him, and said, "I do not know what this book is, but I am sure that all that is written in it is quite against us."

That the Bible is hated of the Worldly-wise and of the Sophists.

Doctor Ussinger, an Austin Friar, with me in the Monastery at Erfurt, said once to me, as he saw that I diligently read and valued the Bible, "Brother Martin, what is the Bible? Let us," said he, "read the ancient Teachers and Fathers, for they have sucked the juice and truth out of the Bible. The Bible is the cause of all dissension and rebellion."

This, said Luther, is the judgement of the world concerning God's Word; so we must let them run on their course towards that place which is prepared for them.

Of the Errors which the Sectaries hold concerning the Word of God.

Bullinger said once in my hearing, said Luther, that he was earnest against the sectaries, as despisers of God's Word, and also against those who attributed too much to the literal Word; for, said he, such sin against God and his almighty power, as the Jews did in naming the ark "God." But, said he, whoever holds a mean between both, is taught what is the right use of the Word and Sacraments. So, said Luther, I answered him and said, "Bullinger, you err: you know neither yourself nor what you hold; I well know your tricks and fallacies. Zuinglius and Œcolampadius likewise went too far in this your ungodly meaning; but when Brentius withstood them, they modified their opinions, alleging they did not reject the literal Word, but only condemned certain gross abuses. By this error," said Luther to Bullinger, "you cut and separate the Word and the Spirit; you separate those who preach and teach the Word from God who works it; you also separate the Ministers that baptise, from God who commands it; and you think that the Holy Ghost is given and works without the Word; which Word, you say, is an external sign and mark that finds the Spirit, which already and before possesses the heart. So, according to your falsities, if the Word does not find the Spirit, but an ungodly person, then it is not God's Word; you define and hold the Word, not according to God who speaks it, but as people receive it. You will only accept that it is God's Word if it purifies and brings peace and life; but as it does not do so in the ungodly, it is not God's Word. You teach that the outward Word is like an object or a picture, which signifies and presents something; you measure the use of it only according to the matter, as a human speaks for himself; you will not yield that God's Word is an instrument through which the Holy Ghost works and accomplishes his work, and prepares a beginning to righteousness or justification. In these errors are you drowned, so that you neither see nor understand yourselves.

“A man might vex himself to death against the devil, who, working through the Papists, is such an enemy to God’s Word. The devil sees and feels that the external Word and preaching in the Church does him great harm, so he rages and works these errors against it; but I hope God will soon look into it, and will strike down the devil with these seducers.

“A true Christian,” said Luther, “must hold for certain, and must say, The Word which is delivered and preached to the wicked, to the deceivers, and to the ungodly, is as much God’s Word as what is preached to the good and godly upright Christians. Also, the true Christian Church is among sinners, where good and bad are mingled together. And that Word, whether it produces fruit or not, is still God’s strength, which saves all that believe in it. And again, it will also judge the ungodly, as St. John says in chapter 5, otherwise they might plead a good excuse before God, that they neither ought to be nor could be condemned; for then they might truly say that they have not had God’s Word, and so could not receive it. But,” said Luther, “I teach that the Preacher’s words, his absolutions, and the sacraments, are not his words nor works, but they are God’s words, works, cleansing, absolving, binding, etc.; we are only the instruments, fellow-workers, or God’s assistants, through whom God works and finishes his work. We,” said Luther to Bullinger, “will not endure these metaphysical and philosophical distinctions and differences, which are spun and hammered out of human and natural sense and reason. You say, It is a man that preaches, that reproveth, that absolves, comforts, etc., and that the Holy Ghost works; you say, likewise, the Minister baptises, absolves, and administers the sacraments, but it is God that cleanses the hearts, and forgives sins, etc. Oh, no,” said Luther, “I conclude thus: God himself preaches, threatens, reproveth, frightens, comforts, absolves, administers the sacraments, etc. As our Saviour Christ says, ‘Whoever hears you, hears me; and what you loose on earth shall be loosed in heaven.’ Likewise, ‘It is not you that speak, but the spirit of your Father that speaks in you.’”

“I am sure and certain,” said Luther, “when I go up to the pulpit, or to the cathedral, to preach or read, that it is not my word which I speak, but my tongue is the pen of a ready writer, as the Psalmist says. God speaks in the Prophets and men of God, as St. Peter in his Epistle says: ‘The holy men of God spoke as they were moved by the Holy Ghost.’ Therefore we must not separate God and man according to our natural reason and understanding. Likewise, every hearer must conclude and say, I hear not St. Paul, St. Peter, or a man speak; but I hear God himself speak, baptise, absolve, excommunicate, and administer the holy sacrament of the Lord’s Supper, etc.”

Bullinger, listening carefully to this discourse of that holy man, Luther, fell down flat on his face to the ground, and uttered these words following: “Oh, happy be the time that brought me here to hear the divine discourse of this man of God” (Martin Luther), “a chosen vessel of the Lord to declare his truth! And now I utterly renounce these my former errors, finding them beaten down through God’s infallible Word which out of his divine mouth has touched my heart, and won me to his glory.” After he had uttered these words lying on the ground, he arose and clasped his arms about Luther’s neck, both of them shedding joyful tears.

Ah, God! said Luther at that time, what an unspeakable comfort a poor, weak, and sorrowful conscience might have and receive, if it could only believe that such words and comforts were the words and comforts of God himself, as in truth they are; so the long and the short of it is that God works through the Word, which is an instrument by which we are instructed to know him in heart, as by this present and happy example of the conversion of this our loving brother, Bullinger, we apparently see and find.

But whereas, said Luther, the Word does not produce fruit everywhere alike, but works in different ways in different places, it is God’s judgement, and his secret will, which is hid from us; we ought not to desire to know it. For “the wind blows where it lists,” as Christ says; we must not grabble nor search after it.

If, said Luther, I were addicted to God's Word at all times alike, and always had such love and desire for it as sometimes I have, then I should account myself the most blessed man on earth. But the loving Apostle St. Paul failed also there, as he complains with sighs of heart, saying, "I see another law in my members, warring against the law of my mind," etc. Should the Word be false because it does not always bring fruit? Truly this art of determining and knowing the Word has been in great danger from the beginning of the world, and has endured much: there are few people that can hit it, unless God, through his Holy Spirit, teaches it them in their hearts. The Sectaries do not understand the strength of God's Word. I wonder, said Luther, that they write and teach so much of God's Word, seeing they value it so little.

Ferdinand, Prince Elector of Saxony, used to say he had realised that nothing could be proposed by human reason and understanding, be it never so wise, cunning, or sharp, that it could not be confuted and overthrown; but God's Word only stood fast and sure, like a mighty wall which neither can be battered nor beaten down.

Who are the best Preachers and the best Hearers.

I, said Luther, consider the best Preachers to be those who teach the common people and youth most plainly and simply, without subtlety, screwed words, or enlargements. Christ taught the people by plain and simple parables. In like manner, the best Hearers are those who willingly hear and believe God's Word simply and plainly, and although they are weak in faith, yet so long as they do not question the truth they are to be helped forward; for God can and will bear with weakness if it is acknowledged, and we creep again to the Cross and pray to God for grace, and amend ourselves.

David says, "I hate those who think evil things, but I love your law," and will show that we ought to value the strength of the Word of God, not despise it, as the enthusiasts do, for God will deal with us by such

means, and by it also work in us. The ancient Fathers teach this well, that we ought not to look to the person baptising or ministering the Sacrament, but we must look to God's Word.

Our Lord God elects from hearts, to whom he reveals his Word, and he gives them mouths to speak it; preserves and maintains it, not by sword, but through his Divine Power.

That we ought to direct all our Actions and Lives according to God's Word.

God, said Luther, has his measuring-lines, and his rules, which are called the Ten Commandments; they are written in our flesh and blood. The contents of them is: "What you would have done to yourself, you ought to do to another." For God presses on that point, and says, "The measure you give shall be given to you." With this measure, God has marked the whole world. It is well with those who live and do accordingly, for God richly rewards them in this life; and a Turk or a Heathen may share such rewards as much as a Christian.

Where God's Word is loved, there dwells God.

Upon these words of Christ, "If a man loves me, he will keep my Word, and my Father will love him, and we will come to him, and make our abode with him," I say thus, said Luther: Heaven and earth, the castles and palaces of all Emperors, Kings, and Princes, are not sufficient to make a dwelling-place for God; yet he will dwell in a silly human creature who keeps his Word. Isaiah calls heaven his "seat," and earth his "footstool," but not his dwelling; so, when we long to seek after God, we shall be sure to find him with those who hear and keep his Word, as Christ says, "He who keeps my Word, I will come and dwell with him."

A man could not speak more simply and childishly than Christ spake, and yet he confounded all the wisdom of the worldly-wise. To speak in

such a manner, said Luther, is not in the heights but in humility: if I should teach a child, I would teach him like this: “He who loves me will keep my Word.” Here we see that Christ says not, Abstain from eating meat, from marrying, from housekeeping, etc., as the Papists teach, for that would invite the devil and all his fellows to a feast.

That true and upright Christians are ready to suffer Death and all manner of Torments for the Gospel’s sake, but Hypocrites shun the Cross.

Not long since, said Luther, I invited to my table, at Wittemberg, a Hungarian Divine, named Matthias de Vai, who told me that, as he came first to be a Preacher in Hungary, he chanced to fall out with a Papistical Priest. Now, he was complained of by that Priest to a Friar who was brother to the Vaivoda, or Governor of Buda, and they were both summoned to appear before him. The one accused the other, so that the Friar could not resolve the controversy between them, at last, and after long debate, the Friar said, “I know a way soon to find the truth,” and commanded that two barrels of gunpowder should be set in the midst of the market-place at Buda, and said to the parties, “He who will maintain his Doctrine to be right, and the true Word of God, let him sit on one of these barrels, and I will give fire to it, and he who remains living and unburned, his Doctrine is right.” Then Matthias de Vai leaped presently on one of the barrels and sat himself down on it; but the Papist Priest would not get up on the other barrel, but slunk away. Then the Friar said, “Now I see and know that the Faith and Doctrine of Matthias de Vai is the right, and that our Papistical Religion is false.” So he punished and fined the Papist, with his assistants, for wronging De Vai, in four thousand Hungarian ducats, and compelled him for a certain time to maintain one hundred soldiers at his own charge; but he licensed Matthias de Vai to preach the Gospel openly. The Friar himself, recanting his religion, was converted and became a Protestant; so Luther said, No Papist would burn for religion, but our people go with joy to the fire, as has been well seen in the holy Martyrs.

By what God preserves his Word.

God will keep his Word, said Luther, through the writing-pen on earth; the Divines are the heads or quills of the pens, but the Lawyers are the stumps. If, now, the world will not keep the heads and quills - that is, if they will not hear the Divines - then they must keep the stumps - that is, they must hear the Lawyers, who will teach them manners.

That in Causes of Religion we must not judge according to human Wisdom, but according to God's Word.

When the Pope and Emperor, said Luther, called me to appear at Worms, Anno Domini 1521, at the Imperial Assembly, they earnestly advised me to refer my cause to his Imperial Majesty; but I answered the three spiritual Electors, Maintz, Tryer, and Cologne, and said, "I will rather surrender up to his Majesty the letters of safe-conduct he has given me than put this cause to the determining of any man." My master, the Prince Elector of Saxony, said to them, "No man could offer more." But as they still insisted, I said, I did not dare to presume, without great danger of running myself into God's wrath, and of the loss of my soul's health, to refer this Cause, which is none of mine, but God's Cause, to the judgement of earthly counsel; for before all ages this has been had in consultation, has been determined, judged, concluded, and confirmed by the great Council in Heaven, to be and remain the infallible, most certain and true Word of the High Majesty of God; and so altogether needless, yea, most presumptuous now it were, either to receive or to deliver it to the determination and judgement of human and natural sense, wit, and wisdom, which is subject to nothing more than to error, especially in and concerning God's Word and divine matters. And I told them flat and plain, I would rather expose myself to endure all the torments that this world, flesh, and the devil were able to devise and prepare than to give my consent thereto.

That in former Times it was dangerous studying the Holy Scriptures.

In times past, as also in part of our time, said Luther, it was dangerous studying, when divinity and all good arts were despised; and when fine, expert, and prompt wits were plagued with sophistry. Aristotle, the Heathen, was held in such repute and honour, that whoever undervalued or contradicted him was held, at Cologne, to be the greatest heretic; whereas they did not understand Aristotle. The Sophists darkened Aristotle more than illustrate him; like as that Friar did, who wasted two whole hours in a sermon about Christ's Passion, on this question: if the quantity could be divided from the substance? He gave this example, and said, "My head might well creep through, but the size of my head could not;" so that, like an idiot, he divided the head from its size. A silly grammarian might easily have solved it, and said, The size of the head, that is, the big head.

With such follies petty brains were troubled, said Luther, and were instructed neither in good arts nor in divinity. Antipho, Chusa, Bovillus, and others miserably tried to make a circle to be square, and to compare a straight line with a crooked. But we, God be praised, have now happy times; and it were to be wished that the youth made good use of it, and spent their studying those arts that flourish.

That the Jews have better Teachers and Writers of the Holy Scriptures than the Gentiles.

When I read in the Psalter, said Luther, I much admire that David had such a spirit. Oh, what high enlightened people were among the Jews! This David was a married man; he was a king, a soldier, and a preacher; he was busy in temporal affairs, but he wrote such an excellent book. The New Testament was written by men who were Jews, and the Apostles themselves were Jews: God would signify thus that we should adore his Word, we should preciousy esteem it, reverence, and love it. We Gentiles have no book that rules in the Church, so we are not comparable to the Jews; St. Paul makes a very

fine distinction or difference between Sarah and Hagar, and the two sons, Isaac and Ishmael. Hagar was also a wife, but nothing near like Sarah; so it is a great pride, presumption, and wilfulness of the Pope, in that he, being but a human creature, presumes, without Scripture, to set himself against the Scripture, and exalts himself above it.

Of Luther's Complaint of the Multitude of Books.

The multitude of books, said Luther, is much to be lamented; no measure nor end is held in writing; every one will write books; some out of ambition to get a reputation, and to raise their names; others for the sake of money and gain, and thus produce much evil. Therefore the Bible will be buried and obscured by so many comments and books, so that the Text will be disregarded. I could wish that all my books were buried nine yards deep in the ground, for evil example's sake, in that every one will imitate me with writing many books, to get a reputation. But Christ died not for the sake of our ambition and vain-glory, but he died only to the end that his name might be sanctified.

That God's Word will not be truly understood without Trials and Temptations.

I, said Luther, did not learn my divinity at one only time, but I was constrained to search deeper and deeper, to which my temptations brought me; for no man, without trials and temptations, can attain to the true understanding of the Holy Scriptures. St. Paul had a devil that beat him with fists, and with temptations drove him diligently to study the Holy Scripture. I, said Luther, had hanging on my neck the Pope, the Universities, all the deep-learned, and with them the devil himself; these hunted me into the Bible, where I diligently read, and there, God be praised, I reached at length the true understanding of it. Without such a devil, we are but only speculators of divinity, and according to our vain reasoning we dream that so-and-so it must be, as the Monks and Friars in monasteries do. The Holy Scripture of itself is certain and true enough; but God grant me grace to use it right; for when

Satan disputes with me and asks me whether God will be gracious to me or not? then I must not meet him with this text: "The one who loves God with all his heart, with all his soul, and with all his strength, shall inherit the kingdom of God;" for then the devil objects, hits me in the teeth, and says, " You have not loved God with all your heart," etc., which, indeed, is true, and my own conscience witnesses against me; but at such a time I must arm myself and encounter him with this text, namely: "That Jesus Christ died for me, and through him I have a gracious God and Father; Christ has made an atonement for me," as St. Paul says, "He is of God given to us for wisdom, for righteousness, for holiness, and for redemption." Tyrants, sectaries, seducers, and heretics only drive us to the Bible, to make us read it more diligently, and sharpen our prayers more fervently.

Of the Advice of the Bishop of Salzburg, how to deal with the Controversy between the Protestants and Papists, put to Luther shortly before his Death; touching which, Luther spoke as follows:

At the Imperial Assembly at Augsburg, in the year 1530, the Bishop of Salzburg said to me, "There are four ways to reconcile us and you Protestants. One is, that you yield to us. To that you say you cannot. The second is, that we yield to you; but that we will not do. The third is, that the one party, by force, should be compelled to yield to the other; but then a great combustion and tumult might be raised. Therefore the fourth way or means should be adopted, namely, that being gathered together, the one party should strive to thrust out the other, and that party which shall have the advantage, and be the stronger, should put the other party into a bag and expel them." Whereon I, said Luther, answered him and said, "This, indeed, would be an excellent course to create unity and peace, wonderful wisely considered of, found out and expounded by such a holy and Christian-like Bishop as you are." And I took letters out of my pocket, which I had just received from Rome, and gave them to the Bishop to read, which related something that happened there five weeks before, between some Cardinals and the Pope's Fool, written as follows: -

The said Cardinals had been in serious consultation how, and by what means, the Protestants in Germany might be convinced touching their error, and suppressed; but they saw the difficulty of it, in that the Protestants, in their books and writings, powerfully cited the sacred Scripture against the Papists, especially the doctrine of St. Paul, which were great blocks in the Papists' way, so that they could not easily do it. Then said the Fool to the Cardinals, "I know what you can do, to easily be rid of St. Paul, that his doctrines shall not be approved of; as thus: The Pope," said the Fool, "has power to make Saints; so let St. Paul be taken out of the number of the Apostles, and made a Saint, as then his sayings, which are against you, shall no more be held to be apostolic." "This and your proposition," said Luther to the Bishop, "are of equal value."

OF GOD'S WORKS.

That human Sense and Reason cannot comprehend nor understand God's Works.

In all things, and in the least creatures, also in their members, God's almighty power and great wonderful works clearly shine. For what man, however powerful, wise, and holy, can make out of one fig, a fig-tree or another fig? or, out of one cherry-stone, can make a cherry or a cherry-tree? or what man can know how God creates and preserves all things and makes them grow?

And truly we find and see printed the Holy Trinity in all good arts and creatures, as the almighty power of God the Father, the wisdom of God the Son, and the goodness of God the Holy Ghost. We cannot conceive how the apple of the eye sees, or how words of wisdom are spoken distinctly and plainly when only the tongue is moved in the mouth, all which are natural things, as we daily see and act. How then can we comprehend or understand the secret counsel of God's Majesty, or search it out with our sense, wit, reason, or understanding?

That no Man understands God's Works.

No man, said Luther, is able to imagine, much less to understand, what God has done, and still does without ceasing. We might labour and sweat blood to write three lines like St. John wrote, yet we could never do it. How, should we any way admire or wonder at our wisdom? I, for my part, said Luther, will be a fool, and yield myself captive.

When one asked where God was before Heaven was created, St. Austin answered and said, He was in himself. And as another, said Luther, asked me the same question, I said, He was building Hell for such idle, presumptuous, fluttering spirits and inquisitors. After he had created all things, he was everywhere, and yet he was nowhere; for I cannot fasten nor take hold of him without the Word. But he will be found there where he has bound himself to be. The Jews found him at Jerusalem by the Throne of Grace (Exodus 25). We find him in the Word and Faith, in Baptism and Sacraments; but in his Majesty he is nowhere to be found.

It was a special grace in the Old Testament, when God bound himself to a certain place where he would be found, namely, in that place where the Tabernacle was, towards which they prayed; as first in Shiloh and Shechem, afterwards at Gibeon, and lastly at Jerusalem in the Temple. The Greeks and Heathens afterwards imitated it, said Luther, and built temples for their idols in certain places, as at Ephesus for Diana, at Delphos for Apollo, etc. For where God built a church, there the devil would also build a chapel. They imitated the Jews also in this, namely, that as the most holy was dark and had no light, in the same manner they made their places dark where the devil was to answer, as at Delphos and elsewhere. In this way the devil is always God's imitator.

But, said Luther, whereas the most holy must be dark, this signifies that the Kingdom of Christ was to be taken hold of no other way but by the Word and by Faith.

That Excess of Wealth hinders the Faith.

God, said Luther, could be rich soon and easily if he would be chary, and deny us the use of his creatures. If he only kept back the sun, that it should not shine, or locked up the air, detained the water, or quenched the fire - ah! then would we willingly give all our money and wealth to have the use of his creatures again.

But seeing God so liberally heaps his gifts on us, we claim them as by right, to spite him, and let him deny us if he dare. Thus the unspeakable multitude of his innumerable benefits hinder and darken the faith of the believers, much more of the ungodly.

That God purchases nothing but Ingratitude with his Benefits.

God gives sun and moon, said Luther, stars and elements, fire and water, air and earth, and all creatures; body and soul, and all manner of maintenance, of fruits, grain, corn, wine, and all that is profitable for the preserving of this temporal life; and, more than that he gives to us his all-saving Word, yea, himself he gives to us.

But, said Luther, what does God get from it? Truly nothing except that he is wickedly blasphemed; yea, that his only Son is pitifully scorned, despised, and hanged on the gallows; his servants plagued, banished, persecuted and slain. This is the thanks that he has for his Grace, for creating, for redeeming, sanctifying, nourishing, and for preserving us: such a seed, fruit, and godly child is the world. Oh, woe be to it!

Of God's Power in our Weakness.

God, said Luther, places his highest office very wonderfully; he commits it to preachers who are poor sinners and beggars, who utter and teach it, and very weakly apply it, or live according to it. Thus goes it always with God's power in our weakness; for when he is weakest in us, then he is strongest.

However God deals with us, it is always unacceptable.

How, said Luther, should God deal with us? Good days we cannot bear, evil we cannot endure. Does he give riches to us? then are we proud, so that no man can live by us in peace; nay, we will be carried on hands and shoulders, and will be adored as gods. Does he give poverty to us? then are we dismayed, we are impatient, and murmur against him. Therefore nothing were better for us than soon to be conveyed to the last dance, and covered with shovels.

Of the acknowledging of Nature.

Adam had no need of books, said Luther, for he had the Book of Nature; and all the Patriarchs and Prophets, Christ and his Apostles, cite much out of that book; as, touching the sorrows of women bearing children, of the fellowship and community of the members of man's body, as St. Paul relates, and says that one member cannot miss another: if the eyes did not see, where would the feet go? how would they stumble and fall? If the hands did not fasten and take hold, how should we eat? If the feet went not, where would the hands get anything? Only the belly, that lazy drone, lies in the midst of the body, and is fatted like a swine. This parable, said Luther, teaches us that mankind should love one another. The Greeks' pictures teach about two men, one lame and the other blind, who showed kindness to each other, as much as they could. The lame guided the blind, which else he neither knew nor saw, and the blind carried the lame, that else could not go; so that they both were helped and came forward.

Of God's Goodness, if we could but trust to him.

One evening, two birds came flying into Luther's garden, and made a nest there, but they were often scared away by those who passed by. Then said Luther, O you loving pretty birds! fly not away; I am well contented with you, if you could but trust me. So it is with us: we cannot trust in God, though he shows and wishes us all goodness.

That God made all Things for Mankind.

God's power is great, said Luther, who holds and nourishes the whole world, and maintains it; and it is a hard article where we say and acknowledge, "I believe in God the Father." He has created all things sufficiently for us. All the seas are our cellars, all woods are our huntings; the earth is full of silver and gold, and of innumerable fruits, which are created all for our sakes, and the earth is a corn-house and a larder for us, etc.

That God's creatures are used, or rather abused, for the most part by the Ungodly.

The wicked and ungodly, said Luther, enjoy and use the greater part of God's creatures; for the tyrants have the greatest power, lands, and people in the world; the usurers have the money; the farmers have eggs, butter, corn, barley, oats, apples, pears, etc.; but good and godly Christians must suffer, be persecuted, must sit in dungeons where they can see neither sun nor moon, must be thrust out into poverty, must be banished, and plagued, etc. But certainly it must be better one day; it cannot always so remain; let us have but patience, and steadfastly remain by the pure doctrine, and, despite all this misery, let us not fall away from it.

That God, and not Money, preserves the World.

God only, said Luther, and not money and wealth, maintains and preserves the world; for riches and much money make proud and lazy people: as at Venice, where the richest people are, a horrible famine fell among them in our lifetime, so that they were driven to call on the Turks for help, who sent twenty-four galleys laden with corn, all which, as they almost were arrived, went down into the sea and sank before their eyes.

Therefore, said Luther, great wealth and money cannot still hunger, but causes more poverty; for where rich people are, it is always dear, and prices are high. Moreover, money makes no man truly happy, but much more pensive and full of sorrow; for they are thorns which prick people, as Christ calls riches; yet is the world so mad that they will set all their joy and happiness on them.

That God's corporeal Gifts are but little regarded.

One evening, Luther saw cattle going in the fields, in a pasture, and said: Behold, there go our preachers, our milk-bearers, butter-bearers, cheese and wool-bearers, which daily preach to us the faith towards God, that we should trust in him, as in our loving Father; he cares for us, and will maintain and nourish us.

That God nourishes all the Beasts.

No man, said Luther, can measure how much it costs God only to maintain the birds and such creatures, which in a manner are worth nothing or little. I am persuaded, said he, that it costs God yearly more to maintain only the sparrows than the yearly revenue of the French King amounts to. What then shall we say of all the rest of his creatures?

That God is skilful in all Manner of Trades.

God, said Luther, is skilful in all occupations and trades, in a most perfect and excellent manner; for, like a skilful tailor, he makes such a coat for the stag, which he wears nine hundred years together, and is not torn; also, like a good shoemaker, he gives him shoes on his feet, that last longer than the stag himself, etc.

God gives this world, with all his works, to those people who, as he knows before, will anger, despise, and blaspheme him. What do we think he will give to those who through faith are justified, and know that they, thus justified, shall live and remain with him everlastingly?

That God will be praised in all Languages.

“All that has breath, praise the Lord,” says the Psalm; so it follows that in all and every language, speeches, and tongues we should preach and praise the Lord. Why then, said Luther, have the Pope and the Emperor forbidden us to sing and pray in the German tongue?

That God is willing we should make use of his Creatures.

Our loving Lord God is willing that we eat, drink, and be merry, and make use of his creatures, for that is why he has created them. He will not have us complain, as if he had not given sufficient, or that he could not maintain our poor carcasses; only that we acknowledge him for our God, and thank him for his gifts.

That God fills the Bellies of the Ungodly, but he gives the Kingdom of Heaven to the Good and Godly.

We believe, said Luther, that God will give to us no better things than he gives to the rich ungodly wretches in this world, to whom he gives an overplus, and the fill of good wine, money, wealth, power, honour, and all things that they would have or can desire. But the best wealth and treasure, which they do not desire, he denies them, namely, himself. But he who has not God, whatever else he has, he is more miserable than Lazarus, who lay at the rich man's gate and starved to death. But it will go with them as it went with the glutton, that they must hunger and want everlastingly, and shall not have so much as the least drop of water, etc.

If, then, said Luther, the almighty and liberal God in such wise heaps blessings on his worst enemies and blasphemers, with all manner of temporal goods and wealth, and gives to some also kingdoms, principalities, etc., then may we, who are his children, easily conceive what he will give to us, who, for his sake must suffer - yea, what he has already given us. He has given to us his only-begotten Son, and with

him has given us all things, so that through him we are God's children, and also heirs of his celestial treasure, and co-heirs with Christ according to hope.

Court Cards.

God regards ungodly great Potentates, Kings, and Princes as children regard playing at cards. While they play, and have good cards, they hold them in their hands; then, afterwards, when they have bad cards, they are weary of them, and throw them under the bench. Just so God deals with great Potentates. While they are in the government, and rule well, he holds them for good; but so soon as they exceed, and govern ill, then he throws them down from their seat, as Mary sings, and there he lets them lie. *Ut Regem Daniœ.*

The Queen of Denmark, who was sister to the Emperor Charles and King Ferdinand, died at that time when her husband, King Christian, was taken prisoner, who was kept in prison twenty years. And his son, who was the only heir of the kingdom, and was in the Court of the Emperor, died also at the Imperial Council held at Ratisbon the same year, 1541. God has taken up and gathered together a fine and glorious game at cards, all of mighty Potentates, as Emperors, Kings, Princes, etc.; they scuffle and fight one with another; touching which, said Luther, I could show many examples done in our time, etc.

"The Pope," said Melancthon, "for the space of several hundred years, has been held for the principal Head of all Christendom. When he did but wink or hold up one finger, so must the Emperors, Kings, and Princes have humbled themselves and feared; so that he was Lord of all Lords, King of all Kings on earth; yea, he was an earthly god. But now comes Almighty God, throws down the Pope, and wins that great king with the ace (Luther), and there he lies. This is God's government, as Mary sings in her Magnificat: He puts down the mighty from their seat, etc.

"If I were rich," said Melancthon, "I would have artificially made me a

game at cards, and a chess-board all of gold and silver, in a remembrance of God's game at cards, which are all great and mighty Emperors, Kings, and Princes, where he always thrusts one out through another. N. is the four of diamonds, the Pope is the six of diamonds, the Turk is the eight of diamonds, the Emperor is the king in the game.

“At last comes our Lord God, divides the game, beats the Pope with Luther (he is the ace). But the Pope is not yet quite dead; Christ has begun to slay him with the spirit of his mouth, so that he is dead in the hearts of believing Christians. I hope it is almost come so far that, in less than two hundred years, God will quite make an end of him, and of that antichristian idolatry, by his glorious coming.”

The one who can humble himself before God from his Heart has gained.

The one who can humble himself before God from his Heart has gained. For God can do nothing but to be merciful towards them who humble themselves. For if God should always be stern and angry, so should I, said Luther, be afraid of him as of the executioner. And seeing that I must stand in fear of the Pope, of the Emperor, of the Papistical Bishops, and of other tyrants, which are God's enemies, to whom then should I fly and take my refuge, if I should also be afraid of God?

That God preserves Nurture and Discipline.

God's works and actions will be where good nurture and discipline is maintained, especially in wars, where a good government is settled; otherwise it goes strangely, dissolutely, and ill, as in this time we see too well.

When God will confound the wisdom of the wise, he makes them first mad and furious in their proceedings, as he dealt with the Popish Princes and Bishops at the Imperial Council held at Augsburg.

Let the adversaries rage and swell their fills, said Luther, and as long as they can. God has set the sea her bounds; he allows it to beat and rage with her waves, as if they would over-run, cover, and drown everything; yet, despite that, they must not pass the shore and banks, although God keeps the waters in their compass, not with iron, but with weak walls of sand. This discourse Luther held at that time when letters were written to him from the Assembly at Frankfort, concerning the Papists, with their practices and exploits, intending to fall on the Protestants in all parts.

The second Psalm, said Luther, is one of the best Psalms. I love that Psalm with my heart. It strikes and slashes valiantly amongst the Kings, Princes, Counsellors, Judges, etc. If it be true what this Psalm says, then the allegations of the Papists are stark lies. If I were as our Lord God, and had committed the government to my son, as he has done to his Son, and these angry gentlemen were so disobedient as they now are, I would, said Luther, throw the world into a lump.

Mary, the poor child-maid of Nazareth, also combats with these great Kings, Princes, etc., as she sings, "He has put down the mighty from their seat," etc. No doubt, said Luther, she had an excellent undaunted voice. I, for my part, dare not sing so. The tyrants say, "Let us break their bonds asunder." What that is, said he, present experience teaches us; for we see how they drown, how they hang, burn, behead, strangle, banish, and torture; and all this they do in despite of God. "But he sits above in heaven, and laughs them to scorn." If, said Luther, God would be pleased to give me a little time and space, that I might expound a couple of small Psalms, I would bestir myself so boldly that, Samson-like, I would take all the Papists away with me.

By reason of our stiff-necked Hardness, God must be both harsh and good too.

I was, said Luther, very lately sharply reprimanded and taxed by a Popish flattering Courtier, a Priest, because with such passion I had

written, and so vehemently had reproved the people. But I answered him and said, "Our Lord God must first send a sharp pouring shower, with thunder and lightning, and afterwards cause it mildly to rain, as then it wets finely through. In like manner, a willow or a hazel wand I can easily cut with my trencher-knife, but for a hard oak a man must have and use axes, bills, and such-like, and all little enough to fell and to cleave it."

What that is, God is nothing, and yet he is all Things.

Plato, the Heathen, disputed with God, that God is nothing, and yet he is all things; him followed Dr. Eck, and the Sophists, who understood nothing of it, as their words show, which no man could understand. But, said Luther, we must understand and speak of it like this: God is incomprehensible and invisible; what may be seen and comprehended is not God. And thus a man may speak also in another way: As God is either visible or invisible; he is visible in his Word and Works, but where his Word and Works are not, a man should not desire to have him, for he will be found nowhere else than where he has revealed himself. But these and such-like will find and take hold of him with their speculations, so that instead of God they take hold of the devil, and find him, for he will be also a god. But I truly admonish and warn every one that they abstain from such speculations, and not to flutter too high, but remain by the manger, and by the swaddling-clothes wherein Christ lies (in the Holy Scriptures), "in whom dwells all the fulness of the Godhead bodily," as St. Paul says (Col. 2). There a man cannot fail of God, but finds and hits on him most certainly. I wish that this rule might be observed after my death, namely: Human comfort and Divine comfort are of two sorts: human comfort consists in external visible help, which a man may see, hold, and feel; but Divine comfort consists only in words and promises, where there is neither seeing, hearing, nor feeling.

That Children are God's special Blessings and Creatures.

Dr. Jonas, inviting Luther to a dinner, had caused a branch, with ripe cherries, to be hung up over the table where they dined, in remembrance of the creation, to remind his guests to praise the glorious God in his blessing and creating such fruits, etc. But Luther asked him why he did not rather remember it by his children who were the fruit of his body. For, said he, they surpass and are far more excelling creatures of God than all the fruits of trees. By them we see God's Power, Wisdom, and Art, who has made them all out of nothing, has given them in one year life and all members, so exquisitely has created and will maintain and preserve them. Yet, despite that, we do not value it much ; nay, we are blind and covetous in respect of such gifts of God, for often when people have children they grow worse and more covetous; they rake and rend all they can, so that enough may be left for their children. They do not know that before a child comes to the world, and is born, it has its lot; and already is ordained and determined what and how much it shall have, and what shall come to pass. In the state of matrimony we learn and find that begetting and bearing of children stands and consists not in our wills and pleasures, for the parents can neither see nor know whether they are fruitful or no, nor whether God will give them a son or a daughter. All this is done without our ordaining, thinking, or foreknowledge. My father and mother did not think that they should have brought a superintendent into the world; it is only God's Creation which we cannot rightly understand nor conceive. I believe, said Luther, that in the life to come we shall have nothing else to do than to meditate of our Creator, and of his celestial creatures, and wonder at it.

OF THE NATURE OF THE WORLD.

Of the World, and of the Manner thereof.

The world, said Luther, will neither have nor hold God for God, nor the devil for the devil. And if a man were left to himself, and should be allowed to do after his own kind and nature, then would he willingly throw our Lord God out at the window; for the world does not value God at all, as the Psalm says, The unbeliever says in his heart, there is no God. On the contrary, the god of the world is riches, pleasure, and pride, with which they abuse all the creatures and gifts of God.

The Monks and Friars, in times past, boasted much of their despising of the world, and they made use of that speech of St. Paul (Rom. 12.), "Be not conformed to this world;" so they would not touch money, as if it were against God to make use of riches, money, and wealth; whereas St. Paul and the whole Scriptures forbid only the abuse of heart, wicked lust, desire, and inclination; as there is ambition, incontinency, revenge, etc., which lusts hang on the world; yea, they altogether flow and flourish.

Of the Manner of People in Eating.

We have the nature and manner of all wild beasts in eating. The wolves eat sheep; so do we. The foxes eat hens, geese, etc.; so do we. The hawks and kites eat fowl and birds; so do we. Pikes eat other fish; so do we. With oxen, horse, and kine, we also eat sallets, grass, etc.

The Unthankfulness of Husbandmen and Farmers.

The husbandmen and rich farmers, said Luther, are not worthy of so many benefits and fruits which the earth bears and brings to them. I give more thanks to our Lord God for one tree or bush than all rich farmers and husbandmen do for their large and fruitful grounds. Yet, said he, we must except some husbandmen, as Adam, Noah, Abraham,

and Isaac, who went out to see their grounds, so that they might remember God's gifts in his creatures. (Gen. 24)

The world will have night owls, said Luther, that is, sectaries, seducers, and unbelievers, that the birds fly around; that is, the world wonders at them, entertains them with great honour, and gives them money and wealth enough.

The Gospel discovers the Wickedness of Mankind.

As the cold, said Luther, is always greater and more piercing in winter when the days begin to lengthen, and when the sun draws near to us, for that makes the cold thicker, and presses it together: just so the wickedness of mankind is greater, that is, more visible, and breaks out when the Gospel is preached; for the Holy Ghost reproveth the world of sin, which the world neither can nor will endure.

The World's Ingratitude towards the Servants of God.

He must be of a high and great spirit who undertakes to serve the people both in body and soul, and even then he must suffer the utmost danger and highest ingratitude. Therefore Christ said to Peter, Simon, etc., "Do you love me?" and repeated it three times together.

Afterwards he said, "Feed my sheep," as if he would say, "Will you be an upright Minister and a Shepherd? then love must only do it; your love to me must do the deed, otherwise it is impossible." For who can endure ingratitude? to study away his wealth and health, and afterwards to lay himself open to the highest danger and ingratitude of the wicked world? So he says, "It is very needful that you love me." The Pope and Turk, said Luther, have thoroughly revenged our cause, and have done a great deal of right to the world, as by scourging experience they have thoroughly been taught, for so the world will have it. They will not endure upright and true servants of God; they murder them, so they must have such fellows, yea, and moreover, they must maintain and hold them in great honour and esteem, and yet nevertheless must by them be cursed and deceived.

The World must have stern and fierce Rulers.

The world, said Luther, cannot be without such stern Governors, by whom they must be ruled. King Ferdinand, with his Popish tyranny, is only a fine bit of liquorish for the world; so God said, through the Prophet Samuel, to his people of Israel that prayed for a King, He would give them a King, but this shall be his rule: "He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen, and will take your daughters to be cooks," etc. When Ferdinand, the Prince Elector of Saxony, returned home from the election of the Emperor Charles at Cologne, he asked me how I liked the news, that they had elected Charles, King of Spain, to be Roman Emperor. I answered him and said, "The ravens must have a kite."

The World's highest Wisdom.

The highest wisdom of the world is, said Luther, to trouble themselves with temporal, earthly, and vanishing things; and as it happens and falls out with those things, they say, "I had not thought it". For faith is a certain and a sure expectation of what a man hopes for, and makes no doubt of what he sees not, as the Epistle to the Hebrews says: Faith looks to what is to come, and not to what is already present. Therefore a true Christian does not say, "I had not thought it"; but he is most certain that the beloved Cross is near at hand, and will surely come on him; so he is not afraid when it goes evil with him, and he is tormented. But the world, and those who live securely in the world, cannot tolerate misfortunes; they go on continually leaping and dancing in pleasure and delight, like the rich Glutton in the Gospel. He could not spare the scraps to poor Lazarus, but Lazarus belonged to Christ, and he took his part.

The Language and Doings of the World.

Albertus, Bishop of Mentz, had a physician attending on him who was a Protestant, and so the less in the Bishop's favour; being covetous and

puffed up with ambition, he recanted his religion and fell to Popery, uttering these words: "I will, for awhile, set Christ behind the door, until I have grown rich, and then I will take him to me again." Such and the like blasphemous words deserve the highest punishments, as befell that wicked dissembling wretch, for the same night he was found in his bed in a most fearful manner, with his tongue torn out of his mouth, as black as a coal, and his neck broken in two. At that time I was coming from Frankfort to Mentz, and I was an eye-witness of that just judgement of God, said Luther. If, said he, a man could bring to pass, and at his pleasure could set God behind the door, and take him again when he wished, then God would be his prisoner. They were words of a damned Epicure, and he was rewarded accordingly.

Luther's Comparison of the World.

The world seems to me like to a decayed house. David and the Prophets are the joists; Christ is the main pillar in the midst that supports all.

The World seeks Immortality with their Pride.

Whereas all people feel and acknowledge, yea, see, that they must die and vanish away, every one seeks immortality here on earth, that he may be had in everlasting remembrance. Sometimes great Princes and Kings sought it by causing great columns of marble stone and exceedingly high pyramids, buildings, and pillars four square to be erected, as at this time they do with building great churches, costly and glorious palaces and castles, etc. Soldiers look and hunt after great praise and honour by overcoming and obtaining famous victories. The learned seek an everlasting name in writing books, as in our time is to be seen. With these and such-like, people think to be immortal. But on the true, everlasting, and incorruptible honour and eternity of God, no man thinks nor looks after it. Ah! we are poor, silly, and miserable people!

What is to be considered in executing Offices.

If, said Luther, the great pains and labour which I take sprang not from love and for the sake of him who died for me, the world could not give me money enough to write only one book, or to translate the Bible. I desire not to be rewarded and paid by the world for my book; the world is too poor and simple to give me satisfaction. I have not desired the value of one penny from my master the Prince Elector of Saxony, so long as I have been in this place. The whole world is nothing else but the Ten Commandments backwards, a wizard, and a picture of the devil. All despisers of God, all blasphemers, all disobedient; whoredom, pride, theft, murder, etc., are now almost ripe for the slaughter; neither is the devil idle, with Turk and Pope, heresies and other erroneous sects. Every man draws Christian liberty only to carnal excess, as if now they had free liberty and power to do what they wished; so the kingdom of the devil and Pope is the best government for the world, for they will be governed by it with strict laws and rights, with superstition, unbelief, etc.

The world grows worse through the doctrine of God's Grace and preaching of the Gospel; for when they hear that after this life there is another, they are well enough content with this life, and that God should keep the other to himself; if they may only have here good days, honour, and wealth, that is all they care for or desire.

While I was in Rome, said Luther, a very rich Cardinal died, and left behind him great store of money; shortly before his death he made his will, and laid it in a chest where the money was. After his death the chest was opened, and in it, by the money, was found lying a notice, written on parchment, with these words:

I extorted and oppressed as long as I was able; while you have power, get what you can.

Oh! said Luther, how finely, think you, must this Cardinal have departed and died?

The World is full of Dissemblers and Blasphemers: How many Sorts there are.

Luther discoursing, in the presence of the Prince Elector of Saxony and other Princes, of the many sorts and differences of wicked persons, said: Colax, Sycophanta, Cacoëthes; these sins and blasphemies are very similar to one other, only that they go one after another, as a man going up the stairs and steps ascends from one to another.

Colax, in my opinion, is he who in Terence they name Gnatho, a flatterer, a deceiver, a glutton, one who talks for his belly's sake, and is altogether a man-pleaser. This is a sin of mankind, whose intent is to get all they can though others are hurt thereby.

Sycophanta is such a deceiver, traitor, and backbiter who would earn a grey coat. This sin is nearer allied to the devil than to mankind. Gnatho acts his part in the comedies, but Sycophanta in the tragedies. Phormio, in Terence, is a very honest person, nothing, or very little, stained with the other two vices.

Cacoëthes is a wicked villain, who wittingly and wilfully prepares mischief.

Of the Wealth and Treasure of the World.

The Fuggars of Augsburg said Luther, are able at a moments notice to raise one hundred tons of gold (one ton of gold is one hundred thousand rix dollars, making, in English money, two-and-twenty thousand pounds sterling, and more), which neither the Emperor nor King of Spain is able to perform. One of the Fuggars, after his death, left eighty tons of gold. The Fuggars and the money-changers in Augsburg lent the Emperor at one time eight-and-twenty tons of gold for the maintaining of his wars before Padua.

The Cardinal of Brixen, who died at Rome very rich, left no great sum of ready money behind him, but only there was found in his sleeve a little note of a finger's length. This note was brought to Pope Julius, who imagined it was a note of money, and sent for the Fuggars' factor who was then at Rome, and asked him if he knew that writing. The factor said, "Yes, it was the debt which the Fuggars owed to that Cardinal, which was the sum of forty hundred thousand rix dollars." The Pope asked him how soon he could pay that sum of money. He answered and said, "Every day, or, if need required, at an hour's warning." Then the Pope called for the Ambassadors of France and England, and asked them if either of their Kings, in one hour's space, were able to satisfy and pay forty tons of gold. They answered, "No." "Then," said the Pope, "one citizen of Augsburg can do it." And the Pope got all that money. One of the Fuggars being warned by the Senate of Augsburg to bring in and to pay his taxation, said, "I know not how much I have, nor how rich I am, so I cannot be taxed;" for he had his money out in the whole world - in Turkey, in Greece, at Alexandria, in France, Portugal, England, Poland, and everywhere, yet he was willing to pay his tax of what he had in Augsburg.

Covetousness is a Sign of Death; we must not rely on Money and Wealth.

If one has money, said Luther, and depends on it, it is usual that it neither proceeds nor prospers well with that person. The richest monarchs have had bad fortune, and lamentably have been destroyed and slain in the wars; on the contrary, poor and unable people, who have had little of money, have overcome and had great fortune and victory. As Emperor Maximilian overcame the Venetians, and continued wars ten years with them, who were exceedingly rich and powerful. Therefore we ought not to trust in money and wealth, nor to depend on it. I hear, said Luther, that the Prince Elector, George, begins to be covetous, which is a sign of his imminent death. When I saw Dr. Goad begin to count his puddings hanging in the chimney, I told him he would not live long, which happened accordingly; and when I begin

to trouble myself about brewing, malting, and cooking, etc., then shall not I drive it long, but soon die.

The Popes' Covetousness.

The covetousness of the Popes has exceeded all others', so, said Luther, the devil made choice of Rome to be his habitation; so the ancients have said, "Rome is a den of covetousness, a root of all wickedness." I have also read in a very old book this verse following:

Versus Amor, Mundi Caput est, et Bestia Terræ.

That is (when the word Amor is turned and read backward, then it is Roma), Rome, the head of the world, a beast that sucks out and devours all lands. Truly at Rome is an abominable trading with covetousness, for all is raked to their hands without preaching or church-service, but only with superstition, idolatry, and selling their good works to the poor ignorant lay-people for money; so St. Peter describes such covetousness with express and clear words when he says, "They have an heart exercised with covetous practices." I am persuaded a man cannot understand the disease of covetousness unless he knows Rome; for the deceits and jugglings in other parts are nothing in comparison of those at Rome; so, anno 1521, at the Imperial Council held at Worms, the State of the whole Empire pleaded against such covetousness, and desired that his Imperial Majesty would be pleased to suppress it.

At that time, said Luther, my book was presented to the German nobility, which Dr. Wick showed to me. Then the Gospel began to go on well, but the Pope's power, together with the Antinomians, gave it a great blow, but despite all that, through God's Providence, it was thereby furthered.

The Pope's power was above all Kings and Emperors, which power I opposed with my little book; and with it I also assaulted the Bull on

the Pope, and, by God's assistance, overthrew it. I did not write that book against the Pope, but only against the abuses of Popedom; however, it startled them quickly, for their consciences accused them.

Princes draw and tear Spiritual Livings to them.

The proverb is, said Luther, "Priests' livings are catching livings," and that "Priests' goods never prosper." This we know to be true by experience, for those who have drawn spiritual livings to them grow poor by them, and become beggars, I like this Fable very well: There was an Eagle that made friendship with the Fox; they agreed to dwell peaceably together. Now when the Fox expected from the Eagle all manner of good offices and turns, he brought his young ones and laid them under the tree on which the Eagle had his nest and young ones; but the friendship between them lasted not long, for so soon as the Eagle wanted meat for his young (the Fox being out of the way), he flew down and took the young Foxes and carried them into his nest, and fed his young Eagles with them. So when the old Fox returned, and saw that his young were taken away, he made his complaint to the great god Jupiter, asking him to revenge and punish that injury of the violation of hospitality. Not long after, as the Eagle again wanted meat to feed his young, he saw that on a place in the field they sacrificed to Jupiter. The Eagle flew there, and quickly snatched away a piece of roast from the altar and brought it to his young, and flew again to fetch more; but it happened that a hot coal hung to one of the pieces; falling into the Eagle's nest, it set it on fire; the young Eagles, not able to fly, were burned with the nest and fell to the ground. Even so it usually fares with those who rake and rend spiritual livings to them, which are given to the maintaining of God's honour and service; such at last must lose their nests, that is, they must be left destitute of their temporal goods and livings, and besides, must sustain hurt of body and soul. Spiritual livings have in them the nature of Eagle's feathers, for when they are laid to other feathers they devour them. Even so, when men will mingle spiritual livings with other goods, so they must also be consumed, so that at last nothing will be left.

I have seen a pretty dog, at Lintz, in Austria that was taught to go with a hand-basket to the butcher's for meat; now, when other dogs came about him, and tried to take the meat out of the basket, he set it down, bit and fought lustily with the other dogs; but when he saw they would be too strong for him, then he himself would snatch out the first piece of meat, lest he should lose all. Even so now our Emperor Charles, who, after he has a long time defended the spiritual livings, and sees that every Prince takes and rakes the monasteries to himself, also now takes possession of bishoprics, as newly he has snatched to himself the bishoprics of Utrich and Luttich, to the end he may get also *partem de tunica Christi*.

A fearful Example of Covetousness.

A covetous farmer, well known at Erfurt, said Luther, carried his corn to sell there in the market; but holding it at too dear a rate, no man would buy of him nor give him his price; he being thereby moved to anger, said, "I will not sell it cheaper, but will rather carry it home again and give it to the mice." As he came home with it, an innumerable number of mice and rats flocked about his house and devoured up all his corn. And the next day, going out to see his grounds, which were newly sown, he found that all the seed was eaten up, and no hurt at all done on the grounds belonging to his neighbours. This certainly, said Luther, was a just punishment from God, and a token of his wrath against the unthankful world.

Wealth is the least Gift of God.

Riches, said Luther, is the smallest thing on earth, and the least gift that God has bestowed on mankind. What is it in comparison of God's Word? yea, what is it to be compared with corporeal gifts, as beauty, health, etc.? nay, what is it to the gifts of the mind, as understanding, art, wisdom, etc.? Yet are men so eager after it that no labour, travel, nor danger is regarded in the getting of riches; there is in it nothing that supplies, informs, works or completes nor anything else that is

good; so our Lord God commonly gives riches to such from whom he withholds all Spiritual good.

Giving to the Poor who truly stand in need of our Help.

St. John says, "He who has this world's goods, and sees his brother have need, and shuts up his heart of compassion from him, how does the love of God dwell in him?" And Christ says, "He who asks of you, give to him;" that is, to him who has need and is in want. He says not to every idle, lazy, and wasteful companion, which commonly are the greatest beggars, to whom although one gave much and often, yet they were nothing helped thereby. In this town, said Luther, no men are in greater want than the students and scholars. The poverty here indeed is great, but idleness and laziness are far greater. A man can scarcely get a poor body to work for money, and yet they will all beg. There is, said he, no good government. Though I were able, yet I would not give to those idle beggars, for the more one helps and gives them, the more and oftener they come. I will not cut my bread away from my wife and children, and give it to such; but when one is truly poor, to him I will give with all my heart, according to my ability. And no man should forget that Scripture which says, "He who has two coats, let him part with one," etc.; for the Holy Scripture, in naming a coat, means all manner of apparel that one has need of, according to his state and calling, as well for credit as for necessity. As, also, by "the daily bread" is understood all maintenance necessary for the body, so "a coat," in Scripture, is signified to be all usual apparel.

The World will always have new Things.

Before I translated the New Testament out of the Greek, said Luther, every one wanted a copy, to read it, but when it was done their longing lasted scarce four weeks. Then they desired the Books of Moses; when I had translated those, they had enough of them in a short time. After that they would have the Psalter; they were soon weary of that; when it was translated, they desired other books.

In like manner, said he, will it be with the Book of Ecclesiasticus, which they now long for, and about which I have taken great pains in translating it. All are acceptable, so long and until our giddy brains be satisfied; afterwards they let them lie, and seek after new things; so in the end there must come errors among us.

OF THE LORD CHRIST.

That Christ wars with great Potentates.

On the 18th of August, 1535, Luther, receiving letters from Frankfort relating to the great preparations of the Emperor against the Protestants, said: Our Saviour Christ will not wage wars with beggars, but with great and powerful Kings and Princes, as it is written, "Kings of the earth stand up, and the rulers take counsel together against the Lord, and against his anointed." Well, said Luther, they will find their counsels altogether vain and frivolous, for Christ shall win the field. We see also how the Prophets contended and strove with Kings, as the Kings of Babel and Assyria, etc. In like manner Daniel, one of the chief Prophets, wrestled and strove with Kings, and they again resisted the Prophets. All those Kings are gone, and lie in the ashes, but Christ remains, still, and will remain a King for ever.

That it does not follow because Christ did this and that, we must do the same.

At this time, said Luther, there are those who say that because Christ by force drove the buyers and sellers out of the temple we also may use similar power against the Popish bishops and enemies of God's Word, as Muntzer and other seducers, in the time of the common rebellion, anno 1525. Christ did many things which we neither may nor can do after him. He went on the water, he fasted forty days and forty nights, he raised Lazarus from death after he had lain four days in the grave, etc. Such and the like must we leave undone. Much less will Christ have that we should set against the enemies of the truth by

force, but he commanded the contrary, "Love your enemies, pray for them who vex and persecute you," etc. But we ought to follow him in such works where he has given an open command, as, "Be merciful, as your Father is merciful;" likewise, "Take my yoke on you and learn of me, for I am meek and humble in heart," etc., also, "He who will follow me, let him deny himself, take up his cross and follow me."

That the weak in Faith also belong to the Kingdom of Christ.

The weak in faith, said Luther, also belong to the kingdom of Christ, otherwise the Lord would not have said to Peter, "Strengthen thy brethren," Luke 22.; and Rom. 14., "Receive the weak in faith;" also 1 Thess. 5, "Comfort the feeble-minded, support the weak." If the weak in faith should not belong to Christ, where then would the Apostles have been, whom the Lord often (also after his resurrection, Mark 16) reproved because of their unbelief?

That Christ is the only Physician against Death, but very few desire him.

A cup of water, said Luther, if a man can have no better, is good to quench the thirst. A morsel of bread stills the hunger, and he who has need seeks earnestly for it. So Christ is the best, surest, and only physic against the most fearful enemy of mankind, the devil, but they believe it not with their hearts. If they knew a physician who lived over a hundred miles away, that could prevent or drive away physical death, oh, how diligently would he be sent for! No money nor cost would be spared. Hence it appears how abominably human nature is spoiled and blinded; yet, despite that, the small and little heap of true believers stick fast to the true Physician, and thus learn what the holy old Simeon well knew, when he joyfully sang, "Lord, now let your servant depart in peace, for my eyes have seen your salvation," etc., so death became his sleep; but where did his great joy come from? Because with spiritual and corporeal eyes he saw the Saviour of the world - he saw the true Physician against sin and death. Therefore it is

a great trouble to behold how desirous a thirsty body is of drink, or one who is hungry of food, whereas a cup of water, a morsel of bread, can still hunger and thirst no longer than two or three hours, but no man, or very few, are desirous, or long after the most precious Physician, although he lovingly calls and draws all to come to him, and says, "He who is thirsty, let him come to me and drink" (John 7); so, "He who believes in me, from his body shall flow streams of living water."

Of the Temple of all the Gods (except Christ), at Rome, called Pantheon.

In the year 606, Emperor Phocas, the murderer of that good and godly Emperor Mauritius, and the first erector of the Pope's primacy, gave this temple Pantheon to Pope Boniface the Third, to make what he pleased of it. He gave it another name, and instead of All-Idols he named it the Church of All-Saints; he did not number Christ among them, from whom all saints have their sanctity, but erected a new idolatry, the Invocation of Saints.

In my chronicle, said Luther, I expound the name of Bonifacius thus: Bonifacius is a Popish name, that is, a good form, fashion, or show, for under the colour of a good form and show he acted all manner of mischief against God and man.

As I was at Rome, said Luther, I saw this church; it had no windows, but only a round hole on the top, which gave some light. It was vaulted high, and had pillars of marble stone so thick that two of us could scarcely fathom one about. Above, on the vault, were portrayed all the gods of the heathen, Jupiter, Neptune, Mars, Venus, and how else they are called. These gods were at a union, to the end they might fool and deceive the whole world; but Christ they cannot endure, for he has whipped them out. Now the Popes have come, and have driven Christ away again; but who knows how long it will continue?

That the World knows not Christ, nor those who are his.

Even as Christ is now invisible and unknown to the world, so are we Christians also invisible and unknown in it. "Your life," says St. Paul (Col. 3), "is hid with Christ in God." Therefore, said Luther, the world knows us not, much less do they see Christ in us. And John the Apostle says, "Behold, what love the Father has showed to us, that we shall be called God's children" (1 John 3). Therefore we and the world are easily parted; they care nothing for us, so we care less for them; yea, through Christ the world is crucified to us, and we to the world. Let them go with their wealth, and leave us to our minds and manners. When we have our sweet and loving Saviour Christ, then we are rich and happy more than enough, we care nothing for their state, honour, and wealth. But we often lose our Saviour Christ, and little think that he is in us, and we in him; that he is ours, and we are his. And although he hides himself from us, as we think, in the time of need for a moment, yet are we comforted in his promise, where he says, "I am daily with you to the world's end;" that is our best and richest treasure.

Of the Name Jesus Christ.

I know nothing of Jesus Christ, said Luther, but only his name; I neither have heard nor seen him corporeally; yet despite that I have, God be praised, learned so much out of the Scriptures that I am well and thoroughly satisfied; so, I desire neither to see nor to hear him bodily. And besides this, when I was left and forsaken by all men, in my highest weakness, in trembling and in fear of death, when I was persecuted of the wicked world, then I often felt most evidently the divine power which this name (Christ Jesus) communicated to me; this name (Christ Jesus) often delivered me when I was in the midst of death, and made me alive again. It comforted me in the greatest despair, and particularly at the Imperial Assembly at Augsburg, anno 1530, when I was forsaken of every man; so that, by God's grace, I will live and die for that name.

And rather than I will yield, or through silence endure that Erasmus Roterodamus, or any other whoever he is, should too nearly touch my Lord and Saviour Christ Jesus with his ungodly false doctrine, how fairly coloured ever it be trimmed or garnished, I say I will rather die; yea, it should be more tolerable for me, with wife and children, to undergo all plagues and torments, and at last to die the most shameful death, than that I should give way to it.

That Christ and the Pope are set on, the one against the other.

I, said Luther, have set Christ and the Pope together by the ears, so I trouble myself no further; and although I come between the door and the hinges and be squeezed, it is no matter, though I go to the ground; Christ will go through with it despite that.

Of the Pre-eminence of God's Word.

Christ once appeared visibly here on earth, and showed his glory, and, according to the divine counsel and purpose of God, he finished the work of redemption and the deliverance of mankind. I do not desire that he should come once more, nor would I want him to send an angel to me; and if an angel came and appeared before my eyes from heaven, yet would I not believe him; for I have of my Saviour Christ Jesus bond and seal; that is, I have his Word and Spirit; on them I depend, and desire no new revelations. And, said Luther, the more steadfastly to confirm me in the same resolution, and to remain by God's Word, and not to give credit to any visions or revelations, I shall relate the following circumstance: - on Good Friday last I was in my inner chamber, in fervent prayer, contemplating with myself how Christ my Saviour hung on the Cross, how he suffered and died for our sins, and a bright shining vision suddenly appeared on the wall, and a glorious form of our Saviour Christ, with the five wounds, steadfastly looking on me, as if it had been Christ himself in the body. Now, at first sight, I thought it was a good Revelation: yet I recollected that surely it must needs be the juggling of the devil, for Christ appears to

us in his word, and in a meaner and more humble form; so I spake to the vision in this manner: “Depart, you confounded devil; I know no other Christ than he who was crucified, and who in his Word is pictured to me.” And the image vanished.

That Christ is the Health and Wisdom of the Faithful.

Alas! said Luther, what is our wit and wisdom? for before we understand anything as we ought, we lie down and die; so the devil has good striving with us. When one is thirty years old, so has he as yet fleshly folly; yea, also spiritual folly; yet it is much to be admired that, in such our imbecility and weakness, we achieve and accomplish so much and such great matters; but it is God who gives it. God gave to Alexander the Great Wisdom and good success; yet he still calls him, in the Prophet Jeremiah, a youth, where he says, “A young raw milksop boy shall perform it: he shall come and turn the city Tyrus upside-down”. But Alexander could not leave off his foolishness, for often he swilled himself drunk, and in his drunkenness he stabbed his best and worthiest friends; yea, afterwards he drank himself to death at Babel. Neither was Solomon above twenty years old when he was made King, but he was well instructed by Nathan, and desired wisdom, which was pleasing to God, as the text says. But now chests full of money are desired. “Oh!” say we now, “if I had but money, then I would do so-and-so.”

OF SINS AND OF FREE-WILL.

Of the Fall of the Ungodly, and how they are surprised in their Ungodliness and False Doctrine.

Our Lord God, said Luther, allows the ungodly to be surprised and taken captive in very slight and small things, when they are not expecting it, when they are most secure, and live in delight and pleasure, in springing and leaping for joy. In such a manner the Pope was surprised by me, in and about his indulgences and pardons,

which was a very small thing. The Venetians, likewise, were caught napping by Emperor Maximilian.

What falls in Heaven is devilish, but what stumbles on earth is human.

Of the Acknowledgement of Sins.

It can be hurtful to none, said Luther, to acknowledge and confess their sins. Have we done this or that sin, what then? Let us freely in God's name acknowledge it, and not deny it; let us not be ashamed to confess, but let us from our hearts say, "O Lord God! I am such-and-such a sinner," etc.

And although you had not committed this or that sin, you are still an ungodly creature; and if you have not done that sin which another has done, so has he not committed that sin which you have done; so cry quittance one with another. It is even as one said that had young wolves to sell; he was asked which of them was the best. He answered and said, "If one be good, then they are all good; they are like one another." If, said Luther, you have been a murderer, an adulterer, or a drunkard, etc., so have I been a blasphemer of God, because for the space of fifteen years together I was a Friar, and have blasphemed God with celebrating that abominable idol the Mass. It would have been better if I had been a partaker of other great wickednesses instead of that; but what is done cannot be undone; he who has stolen, let him steal no more.

What our Free-will effects.

I, said Luther, often have been directly resolved to live uprightly, and to lead a true godly life, and to set everything aside that would let or hinder; but it was far from being put in execution, even as it was with Peter, when he swore he would lay down his life for Christ.

I will not lie nor dissemble before my God, but will freely confess I am not able to effect that good which I intend, but must expect the happy hour when God shall be pleased to meet me with his grace.

OF THE CATECHISM.

Of the Virtues and Vices concerning the Ten Commandments.

The Decalogue, that is, the Ten Commandments of God, are a looking-glass, and a brief sum of all virtues and doctrines, both how we ought to behave towards God and also towards our neighbour, that is, towards all mankind.

There never was at any time written a more excellent, complete, nor compendious book of virtues.

The duty of the First and Second Commandment is to fear God, to love and to trust in him; the contrary is sin and vice, an ungodly life, despising of God, hatred, despair, etc.

The duty of the Third Commandment is to acknowledge and to preach the doctrine of God's Word; the contrary is blaspheming of God, to be silent and not to confess the truth when need requires.

The duty of the Fourth Commandment is the external service of God, as the preaching of God's Word, hearing, reading, and meditating on it, to the end we may make proof of our faith; the contrary is the despising of God's Word and the outward service of God, as the Holy Sacraments.

The duty of the Fifth Commandment is obedience towards parents, tutors, and magistrates in those things which are not against God; the contrary is disobedience and rebellion.

The duty of the Sixth Commandment is meekness, not to be desirous of revenge, not to bear malice; against this is tyranny, rage, hatred, envy, etc.

The duty of the Seventh Commandment is continence and chastity; against that is lasciviousness, immodest behaviour, adultery, etc.

The duty of the Eighth Commandment is to do good, to give and lend willingly, to be liberal; the contrary is covetousness, stealing, usury, fraud, and to wrong in trading and dealing.

The duty of the Ninth Commandment is to love the truth, not to backbite and slander, to speak well of all men; the contrary is lying, back-biting, and to speak evil of another.

The duty of the Tenth Commandment is righteousness, to let every one possess his own; the contrary is to be miserable and unjust.

The duty of this Commandment is to be without all covetous desires in the heart, to be content with what one has; against that are the lusts of the heart. St. Paul says the end of the Commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned.

BRIEF SENTENCES OF THE CATECHISM, ACCORDING AS LUTHER USED TO TEACH AND INSTRUCT HIS FAMILY AT HOME.

Of the Ten Commandments of God.

As the Faith is, so is God.

God does not stay away for ever, though he stays away for a long time.

Despair makes Priests and Friars.

God cares and provides for us, but we must labour.

God will have the heart only and alone.

Idolatry is the imagination of the heart.

God gives by creatures.

God's Word places the world before our eyes, so that we may see what a fine spark it is.

God's Word is our sanctification, and makes everything happy.

Works of obedience must highly be regarded.

All who govern are called Fathers.
Shepherds of Souls are worthy of double honour.
Magistrates belong not to the fifth Commandment.
Wrath is forbidden in every man, except in the magistrates.
All occasions of death are forbidden.
Matrimony proceeds freely in every state and calling.
Matrimony is necessary and commanded.
Matrimony forbidden and disallowed is against God's command.
Matrimony is a blessed state, and pleasing to God.
To steal is what one takes unjustly.
Unfaithfulness is also stealing.
Thieving is the most common trade in the world.
Great thieves go scot-free, as the Pope and his crew.
Falseness and covetousness prosper not.
Back-biting is meddling with God's judgement.
Criticising, and speaking evil in secret, belongs only to the magistrates.
We must judgement and reprove no man behind his back.
We must judge charitably in everything.
There are no good works without the Ten Commandments.
To fear God, and to trust in him, fulfils all the Commandments.
The first Commandment drives on all the rest.

Of the Creed.

The Creed teaches to know God, and what a God we have.
In all cases we must make use of faith.
God gives himself to us with all creatures.
We must always drive on the article of Jesus Christ.
The Holy Ghost brings Christ home to us; he must reveal him.
Where the Holy Ghost preaches not, there is no Church.
The works of the Holy Ghost are wrought continually.

Of the Lord's Prayer.

To pray is to call on God in all need, which is made precious through God's command, and necessity stirs up earnest and devout prayers, which are our weapons against the devil.

The devil, the world, and our flesh is against God's Will.

The devil hinders and destroys the daily bread and all the gifts of God.

God cares for our bodies daily.

No man can live in the world without sin.

No man can bring his own righteousness before God.

We must forgive, as God forgives us.

To forgive our neighbour, assures us fully that God has forgiven us.

We are tempted three manner of ways - of the devil, of the world, and of our flesh.

Temptations work against the security of our flesh.

Temptations are not overcome through our own strength.

The devil would hinder all that we pray for.

The devil goes about to bring us into all manner of need.

Of Baptism.

Faith is joined to Baptism.

Faith must have some external thing before it.

Faith makes the person worthy.

Baptism is not our work, but God's.

Baptism is right, although no man believes.

No man must build on his faith.

Unbelief weakens not God's Word.

Of the Lord's Supper.

The Sacrament of the Lord's Supper is of God's ordaining.

The Word makes a Sacrament.

Christ in the Sacrament is spiritual food for the soul.

Remission of sins is obtained only through the Word.
Faith receives the forgiveness of sins.
The Sacrament consists not in our worthiness.
Faith and human understanding are one against another.
Faith depends on the Word.
As we hold of Christ, even so we have him.
Faith is a Christian's treasure.
The Gospel is the power of God.

Good Works.

Good works are nameless.
A Christian's work stands for the good of the neighbour.
Faith in Christ destroys sin.
The Holy Scriptures only give comfort, they do not forbid good works.
Christ is a general good.
Christians pray for and desire the last Day of Judgement.
The Church hears none but Christ.
Christ is of a mean estate and small repute.
In adversities we should show ourselves like men, and pluck up good spirits.
Our whole life should be manly; we should fear God and put our trust in him.
Faith makes us Christ's heritage.
We should aim at celestial honour, and take no notice of the despising of men.
Christ spares us out of pure grace through the Word.
The Gospel is altogether joyful.
Grace condemns all people's own righteousness.
Salvation is purchased and given to us without our deserving it.
Regeneration is the work only of the Holy Ghost.
Human reason cannot comprehend nor understand the goodness and benefits of God.
Good works are the seals and proofs of faith; for, even as a letter must have a seal to strengthen it, even so faith must have good works.

Faith notes the Word, and not the Preacher.
The Preacher and the Word are two Persons.
This natural life is a little piece of the life everlasting.
Own imaginations and conceits spoil all things.
The Gospel comes of God, it shows Christ, and requires Faith.
The Gospel is a light in the world, which lightens mankind, and makes children of God.
False Preachers are worse than deflowerers of virgins.
Righteousness is obtained through faith, and not through works.
Works make faith strong.
A Preacher is made good through temptations.
A Prince is venison in heaven.
A person must be good before his works can be good.
We must not be dejected, but believe and pray.
No State or Calling is of any value to make one good before God.
Faith endures no human traditions in the conscience.
The Saints often erred like men.
We must distinguish offices from the persons.
We hate punishment, but we love sin.
God preserves the sanctified, yea, even in the midst of errors.
No great Saint lived without errors.
A Christian's life consists of three points - of faith, love, and the cross.
We command a Christian in nothing, he is only admonished.
We must curb ourselves in our own wills and minds.
All revenge among Christians is taken away; they must grow up and increase in the fruits of the spirit, among which love is the greatest, for she goes about with the people.
Human reason comprehends not, nor understands that Christ is our brother.
Christ is given to us who believe with all his benefits and works.
Christ comes to us by preaching, so that he is in the midst of us.
Without the Cross we cannot attain to glory.
The Gospel cannot be truly preached without offence and tumult.
The Holy Ghost makes one not instantly complete, but he must grow and increase.

We lose nothing by the Gospel, so we should venture thereon all we have.

To believe the Gospel, delivers from sins.

Works belong to the neighbour, faith to God.

Those who judgement and judge others, condemn themselves.

Such as is the Faith, such is also the benefit.

To doubt is sin and everlasting death.

We know Christ when he himself is a schoolmaster in our hearts, and breaks bread to us.

God's Word kindles Faith in the heart.

Faith is to build certainly on God's mercy.

Christ requires no seeming godliness, no hypocrisy nor dissembling, but the godliness of the heart.

We are saved only by grace and mercy, if we trust them, but God must alter our hearts.

The Law is nothing but a looking-glass.

Christ carries us on his back before his Father.

Love takes no notice of not ingratitude.

OF THE LAW AND THE GOSPEL.

That we ought to beware of Sophistry.

If, said Luther, we diligently mark the world and its course, we shall find that it is governed merely by prides or conceits. So sophistry, hypocrisy, and tyranny rule and have the government in the world.

The upright, pure, and clear Divine Word must be their handmaid, and be controlled by them; the world wants this. So let us beware of sophistry, which consists not only in a double tongue, in doubtful and screwed words, which may be construed any way, but also it blossoms, and flourishes in all arts and vocations; it wants room and place in religion; it has usurped and got a fine painted colour, under the name of holy writ.

Nothing is more pernicious or hurtful than Sophistry; no one notices it; and, we are by nature prone and willing to believe lies rather than the truth. Few people know what an evil sophistry is. Plato, the Heathen writer, made a wonderful definition of it. For my part, said Luther, I compare it with a lie, which is like a snowball, the longer it is rolled the bigger it becomes.

Therefore I do not approve of people who pervert everything, undervalue and find fault with other men's opinions, although they are good and sound; I like not such brains which can dispute on both sides, and yet conclude nothing certain. Such sophistications, said Luther, are nothing but crafty and subtle inventions and contrivances to dupe and deceive people.

But I like and love an honest and a well-affected mind, that seeks after truth simply and plainly, not to go about with phantasies and cheating tricks.

Whether we should preach only of God's Grace and Mercy, or not.

Philip Melancthon demanded of Luther whether the opinion of Calixtus were to be approved of, namely, that the Gospel of God's Grace ought to be continually preached. For surely, said Melancthon, people would grow worse and worse. Luther answered him and said: We must preach grace, despite that, because Christ has commanded it. And although we long and often preach of grace, yet when people are at the point of death they know little of it. Despite that we must also drive on with the Ten Commandments in due time and place.

The ungodly, said Luther, suck only a carnal freedom out of the Gospel, and become worse by it; so not the Gospel, but the Law belongs to them. Even as when my little son John offends: if then I should not whip him, but call him to the table to me, and give him sugar and plums, indeed, I should make him worse, yea, should quite spoil him.

The Gospel is like a fresh, mild, and cool air in the extreme heat of summer, that is, a solace and comfort in the anguish of the conscience. But as this heat proceeds from the rays of the sun, so likewise the terrifying of the conscience must proceed from the preaching of the Law, to the end we may know that we have offended against the Laws of God.

Now, said Luther, when the mind is refreshed and quickened again by the cool air of the Gospel, then we must not be idle, lie down and sleep; that is, when our consciences are settled in peace, quieted and comforted through God's spirit, then we must show also and prove our faith by such good works which God has commanded. But so long as we live in this vale of misery, we shall be plagued and vexed with flies, with beetles, and with vermin, etc., that is, with the devil, with the world, and with our own flesh; yet we must press through, and not allow ourselves to recoil.

Against the Opposers of the Law.

I much condemn, said Luther, the Antinomians, who, void of all shame, reject the doctrine of the Law, for it is both necessary and profitable. But they see not the effect, the need, and the fruit of it. St. Austin pictured the strength, the office and operation of the Law, by a very fit similitude, namely, that it discovers our sins, and God's wrath against sin, and places them in our sight; for the Law is not at fault, but our evil and wicked nature, even as a heap of lime is still and quiet until water be poured thereon, but then it begins to smoke and burn, not that it is the fault of the water, but it is the nature and kind of the lime, which will not endure water; but if oil be poured on it, then it lies still and burns not. Even so it is with the Law and Gospel. It is an exceedingly fair similitude.

Of the Children's Faith.

The little children, said Luther, stand on the best terms with God Almighty concerning their lives and faith. We old doting fools torment ourselves and have sorrow of heart with our disputings, touching the Word, whether it be true or not: "How can it be possible?" etc. But the children with simple pure faith hold it to be certain and true, without all doubting.

Now, if we intend to be saved, we must, according to their example, give ourselves only to the Word. But the wicked and crafty spirit, before we be aware, can, master-like, draw it away from us, by presenting new dealings and business to keep us in action. Therefore best it were for us soon to die, and to be covered over with shovels.

The loving children live innocently, they know of no sins, they are without malice, wrath, covetousness, and unbelief, etc. Therefore they are merry and possess a good conscience; they fear no danger, whether wars, pestilence, or death.

They will take an apple rather than a crown; what they hear concerning Christ, of the life to come, etc., they believe simply and plainly, and talk happily about it. Thus Christ speaks to us old ones earnestly to follow their examples, where he says, "Whoever will not receive the kingdom of God as a little child shall not enter it." For the children believe aright, and Christ loves them with their childish sports. On the contrary, he is an enemy to the wisdom of the world (Matt. xi.).

Of an Example of Faith in the Time of Dearth.

At Eisleben, said Luther, I was well acquainted with a godly matron, who, in the time of the last dearth, with two children, had suffered extreme want and need. Now, when she had spent all her provision, and had nothing more to live on, she trimmed herself with her

children, and went towards a well or fountain to drink. In her going she prayed that God would be pleased to preserve and keep her in that fierce time of dearth. Upon the way a man met her, questioned and disputed with her whether she thought to get something to eat at the fountain. She said, "Yea, why not? for all things are possible to God and easy to be done; he who fed the great multitude of the people of Israel forty years with manna in the wilderness, he can also preserve me and mine with drinking of water." Now, as she remained steadfast in that mind, the man said to her, "Behold! seeing you are so confident in faith, go home, and you shalt find three bushels of meal," etc. And according to the man's word, so she found it.

That Faith is the only Rule in Divinity.

There is but one only rule and article in divinity. He who does not know it well is no divine: namely, upright faith and confidence in Christ. Out of this article all the others flow and issue forth, and without this article the others are nothing. The devil, said Luther, has opposed this article from the beginning of the world, and would long since willingly have rooted it out, and instead thereof have laughed in his fist. Sorrowful, broken, tormented, and vexed hearts, said Luther, well relish this article, and only they understand it.

Of the Consequences of Faith.

Believest thou? then you will speak boldly. Speak you boldly? then you must suffer. Sufferest thou? then you shalt be comforted. For, said Luther, faith, the confession thereof, and the cross follow one after another.

That the Enemies of the Gospel must bear Witness to the Doctrine of Faith, that thereby we only are justified before God.

John Frederick, Prince Elector of Saxony, told me himself, said Luther, that as Prince John, the eldest son of Prince George, was near the time

of his death, he desired to receive the communion under both kinds. But when his father was informed thereof, he caused an Austin Friar to be called to his son, to give him good instructions for his soul's health, and to advise him to receive the Sacrament sub una specie, or under one kind, and that he should tell his son he was the same Friar who was privately acquainted with Martin Luther, and was very conversant with him; and, the better to make the Prince believe him, the Friar said that Luther himself lately had advised certain persons to receive the communion under one kind. Now, when this good and godly Prince was thus pitifully induced to give credit to the Friar's false information, he then received the communion under one kind.

But when the Prince, his father, saw that his son drew near to his last gasp, and must needs die, then he comforted his son with the article of justification by faith in Christ, and put him in mind to have regard only to the Saviour of the world, and utterly to forget all his own works and deserts, and also that he should banish out of his heart the invoking of the saints.

Now, when the son in his conscience felt great solace and comfort by these his father's admonitions, he asked his father why he did not cause the same comfortable doctrine to be preached openly through all his countries. His father answered and said, "Loving child, we must say thus only to those who are dying, and not to the sound and healthful."

Whereon, said Luther, I told the Prince Elector that his Highness might perfectly discern how wilfully our adversaries oppose the known truth. Albert, Bishop of Mentz, and Prince George know and confess that our doctrine is according to God's Word, and yet, because it proceeds not from the Pope, they refuse it; but their own consciences strike them down to the ground, so, said Luther, I fear them not.

Of the Love towards the Neighbour.

The love towards the neighbour, said Luther, must be like a pure and chaste love between bride and bridegroom, where all faults are connived at, covered, and borne with, and only their virtues regarded.

Respecting ceremonies and ordinances, the kingdom of love must have the precedence and govern, and not tyranny. It must be a willing love, and not a halter love; it must altogether be directed and construed for the good and profit of the neighbour; and the greater he is who governs, the more, said Luther, he ought to serve according to love.

Of that Sentence, "Give, and it shall be given to you."

This is a true speech which makes people poor and rich; it is what maintains my house. I ought not to boast, said Luther, but I well know what I give in the year. If my gracious lord and master, the Prince Elector, should give a gentleman two thousand guilders, yet he should hardly maintain my housekeeping one year, and I have but three hundred guilders pension per annum; yet God gives sufficient and blesses it.

There is in Austria a monastery which in former time was very rich, and remained rich so long as it willingly gave to the poor; but when it ceased in giving, then it became poor, and is so to this day. It fell out that, not long since, a poor man came there and desired alms, which was denied. The poor man demanded the cause why they refused to give for God's sake. The porter belonging to the monastery answered and said, "We are become poor;" whereon the poor man said, "The cause of your poverty is this: you have had in this monastery two brethren; the one you have thrust out, and the other is gone secretly away of himself. For after the one brother, 'Give' (Date), was put out and cashiered, so has the other brother, 'So shall be given' (Dabitur), also lost himself."

And indeed the world is bound to help the neighbour three manner of ways - with giving, lending, and selling. But no man gives, but robs, scrapes, and draws all to himself; would willingly take and steal, but give nothing; neither will any man lend but on usury. No man sells but he over-reaches his neighbour, so Dabitur is gone, and our Lord God will bless no more so richly. Beloved, said Luther, he who intends to have anything, must also give; a liberal hand was never in want nor empty.

That giving must be done with a free Heart, without expecting a Requital.

In an evening, Luther, walking abroad to take the air, gave alms to the poor. Doctor Jonas, being with him, gave also something, and said, "Who knows whether God will give it me again or no?" Whereat Luther, smiling, answered him and said, "You speak as if God had not given you this which you have now given to the poor. We must give freely and willingly."

Of the expounding of the Prophet Isaiah's Speech: "In Quietness and in Confidence shall be your Strength."

This sentence was expounded by Luther in this way: If you intend to vanquish the greatest, the most abominable and wickedest enemy, who is able to do you mischief both in body and soul, and against whom you prepare all sorts of weapons, but cannot overcome, then know that there is a sweet and loving physical herb which serves for it, and that herb is named Patience.

But you will say, "How may I attain to this physic?" Answer; Take faith, who says; "No creature can do me mischief without the will of God." Now, if you receive hurt and mischief by your enemy, it is done by the sweet and gracious will of God, in such a way that the enemy hurts himself a thousand times more. From hence flows to me, a Christian, the love which says, "I will, instead of the evil which my enemy does to

me, do him all the good I can; I will heap coals of fire on his head.” This, said Luther, is the Christian armour and weapon, wherewith to beat and overcome those enemies who seem to be like huge mountains. In a word, love teaches to suffer and endure all things.

Of Comfort against Envy.

A certain honest and God-fearing man at Wittemberg lately told me, said Luther, he lived peaceably with every one, hurt no man, but was still and quiet; yet despite that, said he, many people were enemies to him. I comforted him in this manner, and said: Arm yourself with patience, and give them no cause of envy. I pray, what cause do we give the devil? What ails him to be so great an enemy to us? but only because he has not what God has. I know none other cause of his vehement hatred towards us. Therefore when God gives you to eat, then eat; when he causes you to fast, have patience; gives he honour, take it; hurt or shame, endure it; casts he you into prison, murmur not; will he make you a lord, follow him: casts he you down again, so care not for it, nor regard it.

That Patience is necessary in every Particular.

I, said Luther, must have patience with the Pope; I must have patience with heretics and seducers; I must have patience with the roaring courtiers; I must have patience with my servants: I must have patience with Kate my wife; to conclude, the patiences are so many, that my whole life is nothing but patience. The Prophet Isaiah says, “In being silent and hoping consists our strength;” that is, have patience under sufferings: hope, and despair not.

OF PRAYER.

What Power Prayer has.

No human creature can believe, said Luther, how powerful prayer is, and what it is able to effect, except those who have learned it by experience. It is a great matter when in extreme need, as then one can take hold on prayer. I know, as often as I have earnestly prayed, that I have been richly heard, and have obtained more than I prayed for; indeed, God sometimes deferred, but despite that he came.

Ecclesiasticus says, "The prayer of a good and godly Christian avails more to health, than the physician's physic."

O how great and upright and godly Christian's prayer is! how powerful with God; that a poor human creature should speak with God's high majesty in heaven, and not be affrighted, but, on the contrary, knows that God smiles on him for Christ's sake, his dearly beloved Son. The heart and conscience, in this act of praying, must not fly and recoil backwards by reason of our sins and unworshipss, and must not stand in doubt, nor be scared away. We must not do, said Luther, as the Bavarian did, who with great devotion called on St. Leonard, an idol, set up in a church in Bavaria, behind which idol stood one who answered the Bavarian and said, "Fie on you, Bavarian"; and in that sort often was repulsed, and could not be heard: at last, the Bavarian went away, and said, "Fie on you, Leonard."

But when we pray, we must not let it come to, fie on you; but must certainly hold, conclude, and believe, that we are already heard in that for which we pray with faith in Christ. Therefore the ancients finely described prayer, namely, that it is, *Ascensus mentis ad Deum*, a climbing up of the heart to God, that is, lifts itself up, cries and sighs to God: neither I myself, said Luther, nor any other who I know, have rightly understood the definition of this *Ascensus*. Indeed, we have boasted and talked much of the climbing up of the heart; but we failed

in Syntaxi, we could not bring thereto the word Deum; nay, we flew from God, we were afraid to draw near to him, and to pray through Christ, in whom the strength of prayer wholly consists; we always prayed in Popedom conditionaliter, conditionally, and so uncertainly. But let us pray in heart, and also with our lips; for prayer, by our loving God, supports the world; otherwise, without prayer, it would stand in a far more lamentable state.

Of the Power of Prayer, and of the Lord's Prayer.

Our Saviour Christ, said Luther, most excellently, and with very few words, comprehended, in the Lord's Prayer, all things both needful and necessary; but without trouble, trials, and vexations, prayer cannot rightly be made. Therefore God says, "Call on me in the time of trouble," etc., without trouble it is only a cold prattling, and goes not from the heart; the common saying is "Need teaches to pray." And although the Papists say that God well understands all the words of those who pray, yet St. Bernard is far of another opinion, where he says, "God hears not the words of one who prays, unless he who prays hears them first himself." The Pope is a mere tormentor of the conscience. The assembly of his greased and religious crew in praying was altogether like the croaking of frogs, which edified nothing at all. It was mere sophistry, and deceiving, fruitless, and unprofitable.

Prayer is a strong wall, and a fort of the church; it is a godly Christian's weapon, which no man knows nor finds, but only he who has the spirit of grace and of prayer.

The three first petitions in our Lord's prayer comprehend such great and celestial things, that no heart is able to search them out. The fourth petition contains the whole policy and economy, or the temporal and house-government, and all things necessary for this life. The fifth prayer strives and fights against our own evil consciences, against original and actual sins, which trouble it, etc. Truly they were penned by wisdom itself; none but God could have done the like.

We cannot pray without faith in Christ the Mediator. The Turks, the Jews, and the ungodly may rehearse and speak the words of prayer after one, but they cannot pray. And although the Apostles were taught this prayer by Christ, and prayed often, yet they prayed not as they should have prayed: for Christ says, "Hitherto you have not prayed in my name;" whereas, doubtless, they had prayed much, and spoken the words. But when the Holy Ghost came, then they prayed aright in the name of Christ. If praying and reading of prayer be but only a bare work, as the Papists hold it to be, then the righteousness of the law is nothing worth. The upright prayer of a godly Christian is a strong hedge, as God himself says, "And I sought for a man among them who should make up the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none," etc. Therefore, said Luther, when others blaspheme, let us pray. David says, "He does the will of them who fear Him, and hears their prayers."

That we must daily go on in Praying.

I, said Luther, have every day enough to do to pray. And when I lay me down to rest, I pray the Lord's Prayer, and afterwards take hold on two or three sentences out of the Bible, and so betake myself to sleep, then I am well satisfied.

That Preachers ought to join their Prayers together.

Dr. Aepinus, Superintendent of Hambrough, coming to Wittemberg to speak with Luther, who, after his dispatch, and at his taking leave, said, I commend myself and our church at Hambrough to your prayers. Luther answered him, and said, Loving Aepine, the cause is not ours, but God's: let us join our prayers together, as then the cause will be holpen. I will pray against the Pope and the Turk as long as I live: and I like it well that you take such course at Hambrough, earnestly to pray against Mahomet and the Pope.

Of the Power of Prayer.

God always gives more than we pray for; when we truly pray for a piece of bread, so gives God a whole acre of land. When my wife, said Luther, was sick, I prayed to God that she might live, so he not only granted that request, but also therewith he has given us a goodly farm at Zolfdorf, and has blessed us with a fruitful year. At that time my wife said to me, Sir! how is it, that in Popedom they pray so often with great vehemence, but we are very cold and careless in praying? I answered her, the devil drives on his servants continually; they are diligent, and take great pains in their false worshipping, but we are ice cold, and negligent.

Of Luther's Prayer for a gracious Rain.

In the year 1532, throughout all Germany was a great drought, the corn in the fields in a lamentable way began to wither. On the ninth of June the same year, Luther called together the whole assembly into the church, and directed his prayer, with deep sighs, to God in the manner following: "O Lord, behold our prayers for thy promise sake; we have prayed, and our hearts have sighed, but the covetousness of the rich farmers hinders and hems in thy blessing; for seeing that through thy gospel they are unbridled, they think it free for them to live and do what they please; they now fear neither death nor hell, but say, 'I believe, so I shall be saved;' they become haughty spiteful Mammonists, and accursed covetous cut-throats, who suck out land and people. Moreover, also, the usurers among the gentry in every place deal wickedly, so, as it seems, you, O God, will now visit us, together with them, with the rod; yet, nevertheless, you have still means whereby to maintain those who are your, although you allow no rain to fall among the ungodly." After he had said thus, he lifted up his eyes towards heaven, and said, "Lord God, you have through the mouth of thy servant David said, 'The Lord is nigh to all who call on him faithfully; he does the will of those who fear him, and hears their prayers, and helps them in their distress.' How is it, Lord, that you give

no rain, seeing we have cried and prayed so long to you? 'Your will be done,' O Lord! we know that although you give not rain, yet you will give us something better, a still, a quiet, and a peaceable life. Now we pray, O Lord, from the bottom of our hearts. If you, O Lord, will not be pleased to hear and give us rain, then the ungodly will say, Christ thy only Son is a liar. For he says, 'Truly, truly, I say to you, Whatever you ask the Father in my name, he will give to you,' etc. And they make Your Son liar. I know, O Lord, that we cry to you from our hearts, with yearning and sighing, why then do you not hear us?" Now, even the same day, and within the space of half an hour after the people went from church, it began to rain so sweet and mildly, which continued for a whole fortnight, so that the grounds thereby were changed and refreshed in a most miraculous manner. This happened June 9, 1532.

Of Papistical Prayer.

The praying in Popedom, is a mere tormenting of the consciences, it is only a prating and tongue threshing, no praying, but a work of obedience. From thence proceeded a confused sea-full of Horas Canonicas, the howling and babbling in cells and monasteries, where they read and sang the psalms and collects without all spiritual devotion, so that they neither understood the words, sentences, nor the meaning.

In what manner, and how I tormented myself, said Luther, with those Horis Canonicis before the Gospel came, which, by reason of many businesses I often intermitted, I am not able to express. On the Saturdays I used to lock myself up in my cell, and accomplish what the whole week I had neglected. But at last I was troubled with so many affairs, that I was fain often to omit also my Saturday's devotions. At length, when I saw that Amsdorff and others derided such manner of devotion, then I quite left it off.

It was a great torment, from which we are now delivered by the Gospel. Although, said Luther, I had done no more but only freed

people from that torment, yet they might well give me thanks for it. Innumerable laws and works were taught and imposed on people without the spirit, as in the book, *Rationale Divinorum*, many abominable things are written.

To Pray for Peace.

Luther receiving a letter written to him, from the Imperial Assembly, by Philip Melancthon, after the reading of it, he said, What Philip Melancthon writes has hands and feet, has authority and gravity, it is of weight, contained in a few words, as always I have found by his letters. But, I perceive, we must have wars; for the Papists would willingly go on, but they want a good stomach, neither may we endure the case to stand on these terms. So let it proceed in nomine Domini; I will commit all things to God, and will be Crito in the play. I will pray that God would convert our adversaries. We have a good cause on our side. Who would not fight and venture body and blood, pro Sacris, for the Holidom, which is God's Word? And, besides, the temporal laws and statutes of policy also concur and agree with our proceedings; for we always have desired and called for peace, but our Princes are provoked and drawn to defend themselves and their subjects, and of necessity must resist their power; our adversaries will not allow us to live in peace. This letter, said Luther, was written ten days since; by this time it is concluded what shall be done. The everlasting merciful God give His grace thereto! Let us watch and pray, for Satan sleeps not.

Of Temporal Peace.

Worldly and outward peace is one of the highest gifts of God; but we abuse it too much; every one lives after his own will and pleasure, against God and the Magistrate. Oh, how soundly will our gentry and farmers, in Germany, pay for this before one hundred and fifty years come to an end, as already they have done in Hungary and in Austria; but afterwards God will restore them again, and beat down Popedom. Let us not cease to pray.

Of Unity and Concord.

Through concord small things and wealth increase, as the Heathen said; but dissension is dangerous and hurtful, especially in schools, in professions, high arts, and in the professors thereof, wherein the one ought to reach the hand to the other - should kiss and embrace each other. But when we bite and devour one another, then let us take heed lest we be swallowed up together. Therefore let us pray and strive; for the word of faith, and the prayers of the just, are the most powerful weapons; moreover, God himself sends his holy angels round about them who fear him. We ought valiantly to fight, for we are under a Lord of Hosts, and a Prince of War; so with one hand we must build, and in the other hand take the sword - that is, we must both teach and resist.

It is now time to watch, for we are the mark they shoot at; our adversaries intend to make a confederacy with the Turk; they aim at us, we must venture it; for Antichrist will war and get the victory against the saints of God, as Daniel says. We, said Luther, stand outwardly in the greatest danger, by reason of treachery and treason; the Papists endeavour with money to grease and corrupt our captains and officers. An ass laden with money may do anything, as Cornelius Tacitus writes of us Germans; we have taught them to take money; there is neither fidelity nor truth on earth.

Of the Power of Prayer.

The prayer of the heart, said Luther, and the sighs of the poor and oppressed, make such an alarum and cry in heaven, that God and all the angels must hear it. O, our Lord God has a sharp listening ear.

Of the Sighing of the Heart.

When Moses, with the children of Israel, came to the Red Sea, then he cried with trembling and quaking, yet he opened not his mouth, neither was his voice heard on earth by the people: doubtless, said Luther, he cried and sighed in his heart, and said, "Ah, Lord God! what course shall I now take? Which way shall I now turn myself? How am I come to this strait? No help nor counsel can save us: before us is the sea; behind us are our enemies the Egyptians; on both sides high and huge mountains; I am the cause that all this people shall now be destroyed," etc. Then answered God, and said, "Why do you cry to me?" As if God should say, "What an alarum, a shrieking, and a loud crying you make, that the whole heavens must ring therewith!" etc. But, alas! said Luther, we read such examples as dead letters; human reason is not able to search this passage out. The way through the Red Sea is full as broad, and wider far (if not further) than Wittenberg lies from Coburg, that is thirty Dutch miles, 120 English at least: doubtless the people were constrained in the night season to rest, to bait and eat there; for six hundred thousand men, besides women and children, would require a good time to pass through, although they went one hundred and fifty in rank and file.

God's hearing Prayer.

It is impossible that God should not hear the prayers which with faith are made in Christ, although God gives not according to the measure, manner, and time which we dictate to him; he will not be tied. In such sort dealt God with the mother of St. Austin. She prayed to God that her son Austin might be converted, but, as yet, it would not be; then she ran to the learned, entreating them to persuade and advise him thereto. At last, she propounded to him a marriage with a Christian virgin, that thereby he might be drawn back, and brought to the Christian faith; but all would not do as yet. But when our Lord God came thereto, he came to purpose, and made of him such an Austin, that he became a great light to the Church. St. James says, "Pray one

for another, for the prayer of the righteous avails much," etc. Prayer, said Luther, is a powerful thing; for God has bound and tied himself thereto. Christ taught the Lord's Prayer according to the manner of the Jews - that is, he directed it only to the Father; whereas they who pray in the same manner, are heard for the Son's sake. This was done because Christ would not be praised before his death.

Of the Power of Prayer.

As the King of Persia, said Luther, laid siege to the city Nasili, the bishop who was in it saw that he was too weak (by man's help) to defend the city against so mighty a king; so he went on the wall, lifted up his hands to Heaven, and prayed, in the sight of his enemies. Whereon immediately the eyes of the horses in the whole army in such sort were pestered with an innumerable multitude of flies stinging them, that with their riders they ran away, and so raised the siege, whereby the city was preserved. In such a manner could God divert the wicked enterprises of the Papists against us, if we would diligently pray.

That a True Christian Prays Always.

The prayers of upright Christians are without ceasing; though they pray not always with their mouth, yet their hearts pray continually, sleeping and waking; for the sigh of a true Christian is a prayer. As the Psalm says, "Because of the deep sighing of the poor, I will up, says the Lord," etc. In like manner a true Christian always carries the cross, though he feels it not always.

Of the Strength of the Lord's Prayer.

The Lord's Prayer, said Luther, binds the People together, and knitts them one to another, so that one prays for another, and together one with another; and it is so strong and powerful that it even drives away the fear of death.

OF THE CONFESSION AND CONSTANCY OF THE DOCTRINE.

The word and article of justification (how we are justified and saved before God) expells and overcomes all sorrow, all perplexities, misfortunes, and adversities; and without this article there is neither help nor advice.

We read in the histories of the Church, said Luther, that Julian the Emperor forced his servants and soldiers to deny Christ; but when many of them refused to do it, he caused them to be executed with the sword, and they went joyfully to their deaths. Among them was a proper youth, for whom earnest intercession was made, that he might be the first to die. But Julian commanded to release him, in order to try whether he would remain constant or no. Now, when he kneeled down and offered his neck to the block, the executioner was charged not to strike, but to let him rise again. Then the youth stood up, and said, "Ah, sweet Jesu! am I not worthy to suffer for thy sake?" These were words of a great faith, which overcomes the fear of death.

When governors and rulers are enemies to God's Word, then our duty is to depart, to sell and forsake all we have, to fly from one place to another, as Christ commands. We must make and prepare no uproars nor tumults by reason of the Gospel, but we must suffer all things.

What Christ Requires of us.

Christ requires nothing more of us, than that we should confess him, and speak freely and undauntedly of him. But here you will say, "Yea, if I do so, then I shall be struck on the lips." Christ answers thereto, and says, "Call on me in the time of trouble, so I will hear you, and you shalt praise me." And "He shall call on me, and I will hear him, yea, I am with him in trouble, I will deliver him, and bring him to honour," etc.

There is no lighter nor more easy work on earth than the upright and true service of God, to do what God commands in his Word; we should only believe and speak, but then certain it is that we shall suffer and be humbled with persecutions; but Christ has promised to be with us, and to help us.

That every Christian is Bound to Confess Christ.

Every Christian, especially those in offices, should always be ready (when need requires) boldly to stand up and confess his Saviour Christ, to maintain his faith and always be armed against the world, the sectaries, the devil, and what else he were able to produce. But no man will do this, except he is so sure of his doctrine and religion, that, although I myself should play the fool, and should recant and deny this my doctrine and religion, which God forbid, he still would not yield, but say, if Luther, or an angel from heaven, should teach otherwise, "Let him be accursed."

OF IMPERIAL COUNCILS.

Of Imperial Councils and Assemblies in Causes of Religion.

In the year 1518, the 9th of July, when I, said Luther, was cited and summoned, I came and appeared: Frederick Prince Elector of Saxony having appointed me a great and strong convoy and safe-conduct. I was warned in any case not to have conversation with the Italians, nor to repose any trust or confidence in them. I was three whole days in Augsburg without the Emperor's safe-conduct. In the mean time, an Italian came to me, and carried me to the Cardinal Cajetan; and by the way he earnestly persuaded me to revoke and recant; I should, said he, need to speak but only one word before the Cardinal, namely, Revoco, and then the Cardinal would recommend me to the Pope's favour so that with honour I might return safely again to my master, the Prince Elector. After three days the Bishop of Trier came, who, in the Emperor's name, showed and declared to the Cardinal my safe-

conduct. Then I went to him in all humility, fell down first on my knees; secondly, all along on the ground; thirdly, when I had remained awhile so lying, then the Cardinal three times bade me arise; whereon I stood up. This pleased him well, hoping I would consider, and better bethink myself.

The next day, when I came before him again, and would revoke nothing at all, then he said to me, "What? think you that the Pope cares for Germany? or do you think that the Princes will raise arms and armies to maintain and defend you? Oh, no; where will you remain in safety?" I said, Under Heaven. After this the Pope humbled himself, and wrote to our church, yea, he wrote even to the Prince Elector's chaplain, and to one of his counsellors, Spalatine and Pfeffinger, that they would surrender me into his hands, and procure that his pleasure and command might be put in execution. And the Pope wrote also to the Prince Elector himself after the following manner:

"Although, as touching my person, you are to me unknown, yet I have seen thy father, Prince Ernestus, at Rome, who was altogether an obedient son to the Church; he visited and frequented our religion with great devotion, and held it in highest honour. I wish and would that thy illustrious serenity would also tread in his footsteps," etc.

But the Prince Elector well marked the Pope's unaccustomed humility, and his evil conscience; he was also acquainted with the power and operation of the Holy Scriptures. Therefore he remained where he was, and returned thanks to the Pope for his affection towards him.

My books, said Luther, in a short time went, yea, flew throughout Europe; so the Prince Elector was confirmed and strengthened, so that he utterly refused to execute the Pope's commands, but subjected himself to the authority of the Scriptures.

If the Cardinal had handled me with more discretion at Augsburg, and had dealt kindly with me when I fell at his feet, then it had never come thus far; for at that time I saw very few of the Pope's errors which now I see. Had he been silent, so had I lightly held my peace. The style and custom of the Romish court in dark and confused cases, was this: that the Pope said, We by papal power take these causes to us; we quench them out and destroy them. I am persuaded that the Pope willingly would give three Cardinals, on condition that it were still in that vessel wherein it was before he began to meddle with me.

Of Luther's Journey and Proceedings at the Imperial Council at Worms, Anno 1520.

On Tuesday in the Passion week, said Luther, I was cited by the herald to appear at the Council; he brought with him a safe-conduct from the Emperor, and many other Princes, but the safe-conduct was soon broken, even the next day (Wednesday), at Worms, where I was condemned, and my books burned. Now, when I came to Erfurt, I received intelligence that I was cast and condemned at Worms, yea, and that in all cities and places thereabout it was published and spread abroad; so that the herald asked me, whether I meant to go to Worms, or no?

Although I was somewhat astonished at the news, yet I answered the herald, and said, although in Worms there were as many devils as there are tiles on the houses, yet, God willing, I will go there.

When I came to Oppenheim, in the Palatinate, not far from Worms, Bucer came to me, and dissuaded me from entering into the town; for, said he, Sglapian, the Emperor's confessor, had been with him, and had entreated him to warn me not to go there, for I should be burned; but rather that I should go to a gentleman there near at hand, Francis Von Sickingen, and remain with him, who willingly would receive and entertain me. This plot the wicked wretches, said Luther, had devised against me, to the end I should not appear; for if I had contracted the

time, and staid away three days, then my safe-conduct had been expired, and then they would have locked the town-gates, and without hearing, I should have been condemned and made away. But I went on in all simplicity, and when I saw the city, I wrote presently to Spalatine, and gave him notice of my coming, and desired to know where I should be lodged. Then they all wondered at my coming, which was so far from their expectation; for they truly thought I would have stayed away, as scared through their threatenings. There were two worthy gentlemen (John Von Hirschfeld, and St. John Schott), who received me by the Prince Elector's command, and brought me to their lodging.

No Prince came to me, but only Earls and gentlemen, who earnestly looked on me, and who had exhibited four hundred articles to his Imperial Majesty against those of the spirituality, and desired a redress and a removing of those their grievances, otherwise they themselves should be constrained to remedy it; from all which grievances they are now delivered through the Gospel, which I (God be praised) have brought again to light. The Pope at that time wrote to the Emperor, that he should not perform the safe-conduct; for which end all the Bishops also pressed the Emperor; but the Princes and States of the Empire would not consent thereto: for they alleged that a great tumult thereon would arise. I received of them a great deal of courtesy, so that the Papists were more afraid of me than I was of them.

For the Landgrave of Hesse (being then but a young Prince) desired that I might be heard, and he said openly to me, "Sir, is your cause just and upright, then I ask God to assist you." Now being in Worms, I wrote to Sglapian, and desired him to make a step to me, but he would not. Then being called, I appeared in the Senate House before the Council and State of the whole Empire, where the Emperor, and the Princes Electors in person were assembled.

Then Dr. Eck (the Bishop of Trier's fiscal) began, and said to me, "Martin, you are called here to give answer, whether you acknowledge these writings to be your books or not?" (The books lay on a table which he showed to me.) I answered and said, "I believe they are mine." But Hierome Schurfe said, "Read the titles." Now when they were read, then I said, "Yes, they are mine." Then he said, "Will you revoke them?" I answered and said, "Most gracious Lord and Emperor, some of my books are books of controversies, where I deal with my adversaries: some, on the contrary, are books of doctrine; I neither can nor will revoke them. But if in case I have in my books of controversies been too violent against any man, then I am content to be better directed, and for that end I desire respite of time." Then they gave me one day and one night. The next day I was cited by the Bishops and others, who were appointed to deal with me touching my revocation. Then I said, "God's Word is not my word, so I know not how to give it away; but to whatever is written there, I will show obedience." Then Marquis Joachim said to me "Sir Martin, so far as I understand, you are content to be instructed, excepting only what may concern the Holy Writ." I said, "Yea;" then they pressed me to refer the cause to His Imperial Majesty; I said, I durst not presume so to do. Then they said, "Do you not think that we are also Christians, who with all care and diligence would finish and end such causes? You ought to put so much trust and confidence in us, that we would conclude uprightly." To that I answered and said, "I dare not trust you so far, that you should conclude against yourselves, who even now have cast and condemned me, being under safe-conduct; yet, nevertheless, that you may see what I will do, I will yield up into your hands my safe-conduct, and do with me what you please." Then all the Princes said, "Truly, he offers enough, if not too much." Afterwards they said, "Yield to us yet in some articles." I said, "In God's name, such articles as concern not the Holy Scriptures I will not stand against." Presently, two Bishops went to the Emperor, and showed him that I had revoked. Then the Emperor sent another Bishop to me, to know if I had referred the cause to him, and to the Empire. I said, I had neither done it, nor intended so to do. In this sort, said Luther, I resisted so many alone, so that my Doctor, and

various others of my friends, were much offended and vexed by reason of my constancy; yea, some of them said, if I had referred the articles to their consideration, they would have yielded, and given way to those articles which in the council at Costnitz had been condemned. Then Cocleus came to me, and said, "Sir Martin, if you will yield up your safe-conduct, then I will enter into dispute with you." I, for my part, said Luther, in my simplicity, would have accepted that. But Hieronimus Schurfe begged me not to do it, and in derision and scorn, answered Cocleus and said, "O brave offer, if a man were so foolish as to entertain it!"

Then a Doctor came to me, belonging to the Marquis of Baden, attempting to move me with high-flown words. He admonished me, and said: "Truly, Sir Martin, you are bound to do much, and to yield for the sake of fraternal love, so that peace and tranquillity among the people may be preserved, lest tumults and insurrections should be occasioned and raised. Besides, it would be fitting for you to show obedience to the Imperial Majesty, and to beware of causing offences in the world; so I would advise you to revoke." So, said Luther, I said: "For the sake of brotherly love and friendship I could and would do much, if it were not against the faith and honour of Christ." When all these had made their vain assaults, then the Chancellor of Trier said to me, "Martin Luther, you are disobedient to the Imperial Majesty; so you have leave and licence to depart again with your safe-conduct." Thus I again departed from Worms with a great deal of gentleness and courtesy, to the wondering of the whole Christian world, so that the Papists wished they had left me at home. After my departure, that abominable edict of proscribing was put in execution at Worms, which gave every man the opportunity to revenge himself on his enemies, under the name and title of Protestant heresy. But the tyrants, not long after, were constrained to recall it again.

Of the Imperial Council at Augsburg, Anno 1530.

The Imperial Council held at Augsburg, 1530, is worthy of all praise; for then and from thence came the Gospel among the people in other countries, contrary to the wills and expectations both of Emperor and Pope; so, said Luther, what has been spent there should be grievous to no man. God appointed the Imperial Council at Augsburg, to the end the Gospel should be spread further abroad and planted. They overcame themselves at Augsburg, for the Papists openly approved there of our doctrine. Before that Council was held, the Papists had made the Emperor believe that our doctrine was foolish; and when he came to the Council, he should see that they would put us all to silence, so that none of us should be able to speak a word in defence of our religion; but it fell out very differently; for we openly and freely confessed the Gospel before the Emperor and the whole Empire. And at that Council we confounded our adversaries in the highest degree. The Imperial Council at Augsburg was invaluable, by reason of the Confession of Faith, and of God's Word, which we worked there: for there the adversaries had to confess that our Confession was upright and true.

Of the Confession and Apology which was shown to the emperor at Augsburg.

The Emperor, said Luther, assessed matters understandingly and discreetly, and carried himself princely in this cause of religion; he found our Confession to be very different to what the Papists had informed him - namely, that we were most ungodly people, and led most wicked and detestable kind of lives; and that we taught against the first and second tables of the Ten Commandments of God. So the Emperor sent our Confession and Apology to all the universities; his council also delivered their opinions, and said: "If their doctrine was against the holy Christian faith, then they thought that His Imperial Majesty should seek to suppress it with all his power. But if it be only against ceremonies and abuses (as now it appears to be) then to refer

it to the consideration of learned people," etc. This, said Luther, was good and wise counsel.

Dr. Eck said openly: "The Protestants cannot be proved wrong and opposed out of Holy Scriptures." So the Bishop of Mainz said to him, "Oh, how finely our learned Divines defend us and our doctrine!" "The Bishop of Mainz," said Luther, "holds our doctrine to be upright and true, but he only courts the Pope, otherwise long before now he would have played strange pranks with his Holiness."

Of the Strength and Profit of the Confession and Apology of Augsburg.

God's Word is powerful; the more it is persecuted the more and further it spreads. Behold the Imperial Council at Augsburg, which doubtless is the last trumpet before the dreadful Day of Judgement. How the world raged there against the Word! Oh, said Luther, how we wanted to ask the Pope and Papists, to let Christ to live quietly in heaven! There our doctrine broke through into the light in such a way, that by the Emperor's strict command it was sent to all Kings, Princes, and Universities. So our Doctrine enlightened many excellent people, dispersed here and there in Princes' courts, among whom some of God were chosen to grasp it, like spark to tinder, and afterwards kindled it in others.

Our Apology and Confession with great honour came to light; the Papists' arguments are kept in darkness, and stink. Oh, said Luther, how willing I would be that their arguments might appear to the world; then I would set on that old torn and tattered skin, and would beat it in such a way, that the rags should fly about here and there; but they shun the light. A year ago no man would have given a farthing for the Protestants, so sure the ungodly Papists were of us. For, said Luther, when my most gracious Lord and master, the Prince Elector of Saxony, before other Princes came to the Council, the Papists marvelled much at it, for they truly believed that he would come, because (as they thought) his cause was too bad and foul to be

brought before the light. But what happened? In their greatest security they were overwhelmed with the greatest fear and anxiety. Because the Prince Elector, like an upright Prince, appeared so early at Augsburg, then the other Popish princes swiftly rode away from Augsburg to Innsbruck, where they held counsel with Prince George and the Marquis of Baden, all of them wondering what the Prince Elector's so early approach to the Council should mean, so that the Emperor himself was astonished at it, and doubted whether he might come and go in safety or not. So the princes had to promise, that they would set up body, goods, and blood by the Emperor, one offering to maintain 6,000 horse, another so many thousands of foot-soldiers, etc., to the end His Majesty might be the better secured. There was a wonder among wonders to be seen, in that God struck with fear and cowardliness the enemies of the truth. And although at that time the Prince Elector of Saxony was alone, and only the hundredth sheep, while the others were ninety-and-nine, yet it so fell out that they all trembled and were afraid. Now when they came to it, and began to take the business in hand, then there seemed to be only a few who stood by God's Word.

But, said Luther, we brought with us a strong and mighty King, a King above all Emperors and Kings, namely, Christ Jesus, the powerful Word of God. Then all the Papists cried out, and said, "Oh, it is insufferable that so small and silly a crowd should set themselves against the Imperial power." But, said Luther, the Lord of Hosts frustrates the councils of Princes. Pilate had power to put our blessed Saviour to death, but he did not want to; Annas and Caiaphas wanted to, but could not.

The Emperor, for his own part, is good and honest; but the Popish Bishops and Cardinals are undoubtedly knaves. And as the Emperor now refuses to bathe his hands in innocent blood, the frantic Princes bestir themselves, scorn and despise the good Emperor in the highest degree. The Pope is ready to burst in pieces with anger, because the Council was thus dissolved without shedding of blood; so he sends the

sword to the Duke of Bavaria, to proceed, and intends to take the crown from the Emperor's head, and to set it on the head of Bavaria; but he shall not be able to do it. God so ordered the business that Kings, Princes, and the Pope himself, left the Emperor, and we joined with him, which was a great wonder of God's providence, in that he whom the devil intended to use against us, God takes, makes and uses for us. Oh, wonder, said Luther, above all wonders!

Of the Assembly of the Princes at Brunswick, 1531.

When the Princes (professing the Augustinian Confession) held an assembly at Brunswick, Luther received three letters, showing Marquisate of Brandenburg, whereas Prince Henry of Brunswick would neither give him convoy nor permit him to go through his country. But the Prince Elector of Brandenburg, in his country, gave him a princely reception in every place, and many went out of Brunswick to meet and to receive him. But the Landgrave of Hessen went on the other side, through Goslar, without a convoy. Christianus, King of Denmark, the second day of the assembly, presented the Confession of his Faith, and was esteemed a second David. Whereon Luther said, God of his mercy assist him for the sanctifying of his name. But, he said, the pride of the Duke of Brunswick may easily turn to his own hurt and prejudice, because, contrary to all law and justice, denied a safe convoy to one of his best and truest friends. Moses likewise desired a safe convoy to the King of the Amorites; but being denied, he took occasion to make war against him. The Lord of Heaven grant us peace. The same day other letters came to Luther from Brunswick, showing that the King of Denmark in person, the Ambassadors of England and France, and of many Imperial cities, had arrived there, and some of behaved very strangely towards those of the Protestant League. Luther said, under the name and colour of the Gospel, they seek their own particular advantages, but in the least danger they are afraid. These politic and terrestrial leagues and unions have no hand nor share in the Gospel: God alone preserves and defends it in times of persecution. Let us put trust and confidence in

him, and with him; let us erect and establish an everlasting league, for the world is the world, and will remain the world.

Of the Convention and Assembly of the Protestant State at Frankfort-on-the-Main, 1539.

God, of his infinite mercy, said Luther, assist them at Frankfort-on-the-Main, that they may Christian-like consult and conclude, to the end that God's honour, the good and profit of the commonwealth may be furthered. Indeed, it is a very small assembly; it has a strange aspect to be held in an Imperial city; but as they are compelled to it by the adversaries, they must be content.

The shameless Papists unwisely undertake to possess the cities, and to gain their adherents by fraud; then they make show of keeping peace, but in the meantime they plot how to separate and confuse the whole body, and to make a massacre of the members; they secretly fall on Hamburg, on Minden, and Frankfort. They might go to work more wisely, if they assailed us by open wars. At Augsburg they openly condemned us; and if those of our party had not been patient, there would indeed have been war. Anno 1539, the 16th of February, Luther commanded public prayers to be made for the day at Frankfort, that peace might be confirmed. For if the Landgrave were incensed, then all resistance will be in vain. The Landgrave neither provokes nor gives occasion to wars; but, on the contrary, when he is provoked, he still seeks peace; for he is better provided for wars than his adversary is, by 2,000 horse, for Hessen and Saxon are horsemen; when they are set in the saddle, they are then not so easily hoisted out again. As for the high-country horsemen, they are dancing gentlemen, said Luther. God preserve the Landgrave; for a valiant man and Prince is of great importance. Augustus Cæsar was wont to say, "I would rather be in an army of stags, where a lion is general, than to be in an army of lions where a stag is general."

The 25th of February, Luther prayed again with great devotion for peace, and for the day at Frankfort, that through civil wars (which are most hurtful), the religion, policy, and God's Word might not be torn in pieces. Wars are pleasing to those who have had no trial or experience of them; God preserve us from wars.