

“Their lot was cast in evil days, but ... they remembered the words first uttered by Huss, and repeated by Jerome, that a century must revolve before the day should break. These were to the Taborites [Hussites] what the words of Joseph were to the tribes in the house of bondage: ‘I die, and God will surely visit you, and bring you out.’”¹⁵⁷ “The closing period of the fifteenth century witnessed the slow but sure increase of the churches of the Brethren. Although far from being unmolested, they yet enjoyed comparative rest. At the commencement of the sixteenth century, their churches numbered two hundred in Bohemia and Moravia.”¹⁵⁸ “So goodly was the remnant which, escaping the destructive fury of fire and sword, was permitted to see the dawning of that day which Huss had foretold.”

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7. Luther's Separation From Rome.

¹⁵⁷ Ibid.

¹⁵⁸ Gillett, “Life and Times of John Huss” (3d ed.), Vol. II, p. 570.



Foremost among those who were called to lead the church from the darkness of popery into the light of a purer faith, stood Martin Luther. Zealous, ardent, and devoted, knowing no fear but the fear of God, and acknowledging no foundation for religious faith but the Holy Scriptures, Luther was the man for his time; through him, God accomplished a great work for the reformation of the church and the enlightenment of the world.

Like the first heralds of the gospel, Luther sprung from the ranks of poverty. His early years were spent in the humble home of a German peasant. By daily toil as a miner, his father earned the means for his education. He intended him for a lawyer; but God purposed to make him a builder in the great temple that was rising so slowly through the centuries. Hardship, privation, and severe discipline were the school in which Infinite Wisdom prepared Luther for the important mission of his life.

Luther's father was a man of strong and active mind and great force of character, honest, resolute, and straight-forward. He was true to his convictions of duty, let the consequences be what they might. His sterling good sense led him to regard the monastic system with distrust. He was highly displeased when Luther, without his consent, entered a monastery; and it was two years before the father was reconciled to his son, and even then his opinions remained the same.

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Luther's parents bestowed great care upon the education and

training of their children. They endeavored to instruct them in the knowledge of God and the practice of Christian virtues. The father's prayer often ascended in the hearing of his son, that the child might remember the name of the Lord, and one day aid in the advancement of His truth. Every advantage for moral or intellectual culture which their life of toil permitted them to enjoy, was eagerly improved by these parents. Their efforts were earnest and persevering to prepare their children for a life of piety and usefulness. With their firmness and strength of character they sometimes exercised too great severity; but the Reformer himself, though conscious that in some respects they had erred, found in their discipline more to approve than to condemn.

At school, where he was sent at an early age, Luther was treated with harshness and even violence. So great was the poverty of his parents, that upon going from home to school in another town he was for a time obliged to obtain his food by singing from door to door, and he often suffered from hunger. The gloomy, superstitious ideas of religion then prevailing filled him with fear. He would lie down at night with a sorrowful heart, looking forward with trembling to the dark future, and in constant terror at the thought of God as a stern, unrelenting judge, a cruel tyrant, rather than a kind heavenly Father.

Yet under so many and so great discouragements, Luther pressed resolutely forward toward the high standard of moral and intellectual excellence which attracted his soul. He thirsted for knowledge, and the earnest and practical character of his mind led him to desire the solid and useful rather than the showy and superficial.

When, at the age of eighteen, he entered the University of Erfurt, his situation was more favorable and his prospects were brighter than in his earlier years. His parents having by thrift and industry acquired a competence, they were able to render him all needed assistance. And the influence of judicious friends had somewhat lessened the gloomy effects of his former training.

He applied himself to the study of the best authors, diligently treasuring their most weighty thoughts, and making the wisdom of the wise his own. Even under the harsh discipline of his former instructors, he had early given promise of distinction; and with favorable influences his mind rapidly developed. A retentive memory, a lively imagination, strong reasoning powers, and untiring application, soon placed him in the foremost rank among his associates. Intellectual discipline ripened his understanding, and aroused an activity of mind and a keenness of perception that were preparing him for the conflicts of his life.

The fear of the Lord dwelt in the heart of Luther, enabling him to maintain his steadfastness of purpose, and leading him to deep humility before God. He had an abiding sense of his dependence upon divine aid, and he did not fail to begin each day with prayer, while his heart was continually breathing a petition for guidance and support. "To pray well," he often said, "is the better half of study."¹⁵⁹

While one day examining the books in the library of the university, Luther discovered a Latin Bible. Such a book he had never before seen. He was ignorant even of its existence. He had heard portions of the Gospels and Epistles, which were read to the people at public worship, and he supposed that these were the entire Bible. Now, for the first time, he looked upon the whole of God's word. With mingled awe and wonder he turned the sacred pages; with quickened pulse and throbbing heart he read for himself the words of life, pausing now and then to exclaim, "O that God would give me such a book for myself!"¹⁶⁰ Angels of heaven were by his side, and rays of light from the throne of God revealed the treasures of truth to his understanding. He had ever feared to offend God, but now the deep conviction of his condition as a sinner took hold upon him as never before.

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¹⁵⁹ D'Aubigné, "History of the Reformation of the Sixteenth Century," b. 2, ch. 2.

¹⁶⁰ Ibid.

An earnest desire to be free from sin and to find peace with God, led him at last to enter a cloister, and devote himself to a monastic life. Here he was required to perform the lowest drudgery, and to beg from house to house. He was at an age when respect and appreciation are most eagerly craved, and these menial offices were deeply mortifying to his natural feelings; but he patiently endured this humiliation, believing that it was necessary because of his sins.

Every moment that could be spared from his daily duties he employed in study, robbing himself of sleep, and grudging even the time spent at his scanty meals. Above everything else he delighted in the study of God's word. He had found a Bible chained to the convent wall, and to this he often repaired. As his convictions of sin deepened, he sought by his own works to obtain pardon and peace. He led a most rigorous life, endeavoring by fasting, vigils, and scourgings to subdue the evils of his nature, from which the monastic life had brought no release. He shrank from no sacrifice by which he might attain to that purity of heart which would enable him to stand approved before God. "I was indeed a pious monk," he afterward said, "and followed the rules of my order more strictly than I can express. If ever monk could obtain heaven by his monkish works, I should certainly have been entitled to it.... If it had continued much longer, I should have carried my mortifications even to death."¹⁶¹ As the result of this painful discipline, he lost strength, and suffered from fainting spasms, from the effects of which he never fully recovered. But with all his efforts, his burdened soul found no relief. He was at last driven to the verge of despair.

When it appeared to Luther that all was lost, God raised up a friend and helper for him. The pious Staupitz opened the word of God to Luther's mind, and bade him look away from himself, cease the contemplation of infinite punishment for the

¹⁶¹ D'Aubigné, b. 2, ch. 3.

violation of God's law, and look to Jesus, his sin-pardoning Saviour. "Instead of torturing yourself on account of your sins, throw yourself into the Redeemer's arms. Trust in Him, in the righteousness of His life, in the atonement of His death.... Listen to the Son of God. He became man to give you the assurance of divine favor," "Love Him who first loved you."¹⁶² Thus spoke this messenger of mercy. His words made a deep impression upon Luther's mind. After many a struggle with long-cherished errors, he was enabled to grasp the truth, and peace came to his troubled soul. [124]

Luther was ordained a priest, and was called from the cloister to a professorship in the University of Wittenberg. Here he applied himself to the study of the Scriptures in the original tongues. He began to lecture upon the Bible; and the book of Psalms, the Gospels, and the Epistles were opened to the understanding of crowds of delighted listeners. Staupitz, his friend and superior, urged him to ascend the pulpit, and preach the word of God. Luther hesitated, feeling himself unworthy to speak to the people in Christ's stead. It was only after a long struggle that he yielded to the solicitations of his friends. Already he was mighty in the Scriptures, and the grace of God rested upon him. His eloquence captivated his hearers, the clearness and power with which he presented the truth convinced their understanding, and his fervor touched their hearts.

Luther was still a true son of the papal church, and had no thought that he would ever be anything else. In the providence of God he was led to visit Rome. He pursued his journey on foot, lodging at the monasteries on the way. At a convent in Italy he was filled with wonder at the wealth, magnificence, and luxury that he witnessed. Endowed with a princely revenue, the monks dwelt in splendid apartments, attired themselves in the richest and most costly robes, and feasted at a sumptuous table.

¹⁶² D'Aubigné, b. 2, ch. 4.

With painful misgivings Luther contrasted this scene with the self-denial and hardship of his own life. His mind was becoming perplexed.

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At last he beheld in the distance the seven-hilled city. With deep emotion he prostrated himself upon the earth, exclaiming, "Holy Rome, I salute thee!"¹⁶³ He entered the city, visited the churches, listened to the marvelous tales repeated by priests and monks, and performed all the ceremonies required. Everywhere he looked upon scenes that filled him with astonishment and horror. He saw that iniquity existed among all classes of the clergy. He heard indecent jokes from prelates, and was filled with horror at their awful profanity, even during mass. As he mingled with the monks and citizens, he met dissipation, debauchery. Turn where he would, in the place of sanctity he found profanation. "No one can imagine," he wrote, "what sins and infamous actions are committed in Rome; they must be seen and heard to be believed. Thus they are in the habit of saying, 'If there is a hell, Rome is built over it: it is an abyss whence issues every kind of sin.'"¹⁶⁴

By a recent decretal, an indulgence had been promised by the pope to all who should ascend upon their knees "Pilate's staircase," said to have been descended by our Saviour on leaving the Roman judgment hall, and to have been miraculously conveyed from Jerusalem to Rome. Luther was one day devoutly climbing these steps, when suddenly a voice like thunder seemed to say to him, "The just shall live by faith."¹⁶⁵ He sprung to his feet, and hastened from the place in shame and horror. That text never lost its power upon his soul. From that time he saw more clearly than ever before the fallacy of trusting to human works for salvation, and the necessity of constant faith in the merits of Christ. His eyes had been opened, and were never again to be

¹⁶³ D'Aubigné, b. 2, ch. 6.

¹⁶⁴ Ibid.

¹⁶⁵ Rom. 1:17.

closed, to the delusions of the papacy. When he turned his face from Rome, he had turned away also in heart, and from that time the separation grew wider, until he severed all connection with the papal church.

After his return from Rome, Luther received at the University of Wittenberg the degree of Doctor of Divinity. Now he was at liberty to devote himself, as never before, to the Scriptures that he loved. He had taken a solemn vow to study carefully and to preach with fidelity the word of God, not the sayings and doctrines of the popes, all the days of his life. He was no longer the mere monk or professor, but the authorized herald of the Bible. He had been called as a shepherd to feed the flock of God, that were hungering and thirsting for the truth. He firmly declared that Christians should receive no other doctrines than those which rest on the authority of the Sacred Scriptures. These words struck at the very foundation of papal supremacy. They contained the vital principle of the Reformation. [126]

Luther saw the danger of exalting human theories above the word of God. He fearlessly attacked the speculative infidelity of the schoolmen, and opposed the philosophy and theology which had so long held a controlling influence upon the people. He denounced such studies as not only worthless but pernicious, and sought to turn the minds of his hearers from the sophistries of philosophers and theologians to the eternal truths set forth by prophets and apostles.

Precious was the message which he bore to the eager crowds that hung upon his words. Never before had such teachings fallen upon their ears. The glad tidings of a Saviour's love, the assurance of pardon and peace through His atoning blood, rejoiced their hearts, and inspired within them an immortal hope. At Wittenberg a light was kindled whose rays should extend to the uttermost parts of the earth, and which was to increase in brightness to the close of time.

But light and darkness cannot harmonize. Between truth and

error there is an irrepressible conflict. To uphold and defend the one is to attack and overthrow the other. Our Saviour Himself declared, "I came not to send peace, but a sword,"¹⁶⁶ Said Luther, a few years after the opening of the Reformation: "God does not guide me, He pushes me forward, He carries me away. I am not master of myself. I desire to live in repose; but I am thrown into the midst of tumults and revolutions."¹⁶⁷ He was now about to be urged into the contest.

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The Roman Church had made merchandise of the grace of God. The tables of the money-changers¹⁶⁸ were set up beside her altars, and the air resounded with the shouts of buyers and sellers. Under the plea of raising funds for the erection of St. Peter's church at Rome, indulgences for sin were publicly offered for sale by the authority of the pope. By the price of crime a temple was to be built up for God's worship,—the corner-stone laid with the wages of iniquity! But the very means adopted for Rome's aggrandizement provoked the deadliest blow to her power and greatness. It was this that aroused the most determined and successful of the enemies of popery, and led to the battle which shook the papal throne, and jostled the triple crown upon the pontiff's head.

The official appointed to conduct the sale of indulgences in Germany—Tetzel by name—had been convicted of the basest offenses against society and against the law of God; but having escaped the punishment due to his crimes, he was employed to further the mercenary and unscrupulous projects of the pope. With great effrontery he repeated the most glaring falsehoods, and related marvelous tales to deceive an ignorant, credulous, and superstitious people. Had they possessed the word of God, they would not have been thus deceived. It was to keep them under the control of the papacy, in order to swell the power and

¹⁶⁶ Matt. 10:34.

¹⁶⁷ D'Aubigné, b. 5, ch. 2.

¹⁶⁸ Matt. 21:12.

wealth of her ambitious leaders, that the Bible had been withheld from them.¹⁶⁹

As Tetzel entered a town, a messenger went before him, announcing, "The grace of God and of the holy father is at your gates."¹⁷⁰ And the people welcomed the blasphemous pretender as if he were God Himself come down from heaven to them. The infamous traffic was set up in the church, and Tetzel, ascending the pulpit, extolled indulgences as the most precious gift of God. He declared that by virtue of his certificates of pardon, all the sins which the purchaser should afterward desire to commit would be forgiven him, and that "not even repentance is necessary."¹⁷¹ More than this, he assured his hearers that the indulgences had power to save not only the living but the dead; that the very moment the money should clink against the bottom of his chest, the soul in whose behalf it had been paid would escape from purgatory and make its way to heaven.¹⁷² [128]

When Simon Magus offered to purchase of the apostles the power to work miracles, Peter answered him, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."¹⁷³ But Tetzel's offer was grasped by eager thousands. Gold and silver flowed into his treasury. A salvation that could be bought with money was more easily obtained than that which requires repentance, faith, and diligent effort to resist and overcome sin.¹⁷⁴

The doctrine of indulgences had been opposed by men of learning and piety in the Roman Church, and there were many who had no faith in pretensions so contrary to both reason and revelation. No prelate dared lift his voice against this iniquitous

¹⁶⁹ See Gieseler, "Ecclesiastical History," Period IV, sec. 1, par. 5.

¹⁷⁰ D'Aubigné, b. 3, ch. 1.

¹⁷¹ D'Aubigné, b. 3, ch. 1.

¹⁷² See Hagenbach, "History of the Reformation," Vol. I, p. 96.

¹⁷³ Acts 8:20.

¹⁷⁴ See Appendix.

traffic; but the minds of men were becoming disturbed and uneasy, and many eagerly inquired if God would not work through some instrumentality for the purification of His church.

[129] Luther, though still a papist of the strictest sort, was filled with horror at the blasphemous assumptions of the indulgence mongers. Many of his own congregation had purchased certificates of pardon, and they soon began to come to their pastor, confessing their various sins, and expecting absolution, not because they were penitent and wished to reform, but on the ground of the indulgence. Luther refused them absolution, and warned them that unless they should repent and reform their lives, they must perish in their sins. In great perplexity they repaired to Tetzl with the complaint that their confessor had refused his certificates; and some boldly demanded that their money be returned to them. The friar was filled with rage. He uttered the most terrible curses, caused fires to be lighted in the public squares, and declared that he "had received an order from the pope to burn all heretics who presumed to oppose his most holy indulgences."¹⁷⁵

Luther now entered boldly upon his work as a champion of the truth. His voice was heard from the pulpit in earnest, solemn warning. He set before the people the offensive character of sin, and taught them that it is impossible for man, by his own works, to lessen its guilt or evade its punishment. Nothing but repentance toward God and faith in Christ can save the sinner. The grace of Christ cannot be purchased; it is a free gift. He counseled the people not to buy indulgences, but to look in faith to a crucified Redeemer. He related his own painful experience in vainly seeking by humiliation and penance to secure salvation, and assured his hearers that it was by looking away from himself and believing in Christ that he found peace and joy.

As Tetzl continued his traffic and his impious pretensions, Luther determined upon a more effectual protest against these

¹⁷⁵ D'Aubigné, b. 3, ch. 4.

crying abuses. An occasion soon offered. The castle church of Wittenberg possessed many relics, which on certain holy days were exhibited to the people, and full remission of sins was granted to all who then visited the church and made confession. Accordingly on these days the people in great numbers resorted thither. One of the most important of these occasions, the festival of "All Saints," was approaching. On the preceding day, Luther, joining the crowds that were already making their way to the church, posted on its door a paper containing ninety-five propositions against the doctrine of indulgences. He declared his willingness to defend these theses next day at the university, [130] against all who should see fit to attack them.

His propositions attracted universal attention. They were read and re-read, and repeated in every direction. Great excitement was created in the university and in the whole city. By these theses it was shown that the power to grant the pardon of sin, and to remit its penalty, had never been committed to the pope or to any other man. The whole scheme was a farce,—an artifice to extort money by playing upon the superstitions of the people,—a device of Satan to destroy the souls of all who should trust to its lying pretensions. It was also clearly shown that the gospel of Christ is the most valuable treasure of the church, and that the grace of God, therein revealed, is freely bestowed upon all who seek it by repentance and faith.

Luther's theses challenged discussion; but no one dared accept the challenge. The questions which he proposed had in a few days spread through all Germany, and in a few weeks they had sounded throughout Christendom. Many devoted Romanists, who had seen and lamented the terrible iniquity prevailing in the church, but had not known how to arrest its progress, read the propositions with great joy, recognizing in them the voice of God. They felt that the Lord had graciously set His hand to arrest the rapidly swelling tide of corruption that was issuing from the see of Rome. Princes and magistrates secretly rejoiced that a

check was to be put upon the arrogant power which denied the right of appeal from its decisions.

But the sin-loving and superstitious multitudes were terrified as the sophistries that had soothed their fears were swept away. Crafty ecclesiastics, interrupted in their work of sanctioning crime, and seeing their gains endangered, were enraged, and rallied to uphold their pretensions. The Reformer had bitter accusers to meet. Some charged him with acting hastily and from impulse. Others accused him of presumption, declaring that he was not directed of God, but was acting from pride and forwardness. [131] “Who does not know,” he responded, “that a man rarely puts forth any new idea without having some appearance of pride, and without being accused of exciting quarrels?... Why were Christ and all the martyrs put to death? Because they seemed to be proud contemners of the wisdom of the time, and because they advanced novelties without having first humbly taken counsel of the oracles of the ancient opinions.”

Again he declared: “Whatever I do will be done, not by the prudence of men, but by the counsel of God. If the work be of God, who shall stop it? if it be not, who can forward it? Not my will, nor theirs, nor ours; but Thy will, O holy Father, which art in heaven.”¹⁷⁶

Though Luther had been moved by the Spirit of God to begin his work, he was not to carry it forward without severe conflicts. The reproaches of his enemies, their misrepresentation of his purposes, and their unjust and malicious reflections upon his character and motives, came in upon him like an overwhelming flood; and they were not without effect. He had felt confident that the leaders of the people, both in the church and in the schools, would gladly unite with him in efforts for reform. Words of encouragement from those in high position had inspired him with joy and hope. Already in anticipation he had seen a brighter

¹⁷⁶ D'Aubigné, b. 3, ch. 6.

day dawning for the church. But encouragement had changed to reproach and condemnation. Many dignitaries, of both church and state, were convicted of the truthfulness of his theses; but they soon saw that the acceptance of these truths would involve great changes. To enlighten and reform the people would be virtually to undermine the authority of Rome, to stop thousands of streams now flowing into her treasury, and thus greatly to curtail the extravagance and luxury of the papal leaders. Furthermore, to teach the people to think and act as responsible beings, looking to Christ alone for salvation, would overthrow the pontiff's throne, and eventually destroy their own authority. For this reason they refused the knowledge tendered them of God, and arrayed themselves against Christ and the truth by their opposition to the man whom He had sent to enlighten them. [132]

Luther trembled as he looked upon himself—one man opposed to the mightiest powers of earth. He sometimes doubted whether he had indeed been led of God to set himself against the authority of the church. “Who was I,” he writes, “to oppose the majesty of the pope, before whom ... the kings of the earth and the whole world trembled? ... No one can know what my heart suffered during these first two years, and into what despondency, I may say into what despair, I was sunk.”¹⁷⁷ But he was not left to become utterly disheartened. When human support failed, he looked to God alone, and learned that he could lean in perfect safety upon that all-powerful arm.

To a friend of the Reformation Luther wrote: “We cannot attain to the understanding of Scripture either by study or by the intellect. Your first duty is to begin by prayer. Entreat the Lord to grant you, of His great mercy, the true understanding of His word. There is no other interpreter of the word of God than the Author of this word, as He Himself has said, ‘They shall be all taught of God.’ Hope for nothing from your own labors, from

¹⁷⁷ D'Aubigné, b. 3, ch. 6.

your own understanding: trust solely in God, and in the influence of His Spirit. Believe this on the word of a man who has had experience.”¹⁷⁸ Here is a lesson of vital importance to those who feel that God has called them to present to others the solemn truths for this time. These truths will stir the enmity of Satan, and of men who love the fables that he has devised. In the conflict with the powers of evil, there is need of something more than strength of intellect and human wisdom.

When enemies appealed to custom and tradition, or to the assertions and authority of the pope, Luther met them with the Bible, and the Bible only. Here were arguments which they could not answer; therefore the slaves of formalism and superstition clamored for his blood, as the Jews had clamored for the blood of Christ. “He is a heretic,” cried the Roman zealots. “It is high treason against the church to allow so horrible a heretic to live one hour longer. Let the scaffold be instantly erected for him!”¹⁷⁹ But Luther did not fall a prey to their fury. God had a work for him to do, and angels of heaven were sent to protect him. Many, however, who had received from Luther the precious light, were made the objects of Satan's wrath, and for the truth's sake fearlessly suffered torture and death.

Luther's teachings attracted the attention of thoughtful minds throughout all Germany. From his sermons and writings issued beams of light which awakened and illuminated thousands. A living faith was taking the place of the dead formalism in which the church had so long been held. The people were daily losing confidence in the superstitions of Romanism. The barriers of prejudice were giving way. The word of God, by which Luther tested every doctrine and every claim, was like a two-edged sword, cutting its way to the hearts of the people. Everywhere there was awakening a desire for spiritual progress. Everywhere was such a hungering and thirsting after righteousness as had not

¹⁷⁸ D'Aubigné, b. 3, ch. 7.

¹⁷⁹ D'Aubigné, b. 3, ch. 9.

been known for ages. The eyes of the people, so long directed to human rites and earthly mediators, were now turning in penitence and faith to Christ and Him crucified.

This wide-spread interest aroused still further the fears of the papal authorities. Luther received a summons to appear at Rome, to answer to the charge of heresy. The command filled his friends with terror. They knew full well the danger that threatened him in that corrupt city, already drunk with the blood of the martyrs of Jesus. They protested against his going to Rome, and requested that he receive his examination in Germany.

This arrangement was finally effected, and the pope's legate was appointed to hear the case. In the instructions communicated by the pontiff to this official, it was stated that Luther had already been declared a heretic. The legate was therefore charged "to prosecute and constrain without any delay." If he should remain steadfast, and the legate should fail to gain possession of his person, he was empowered "to proscribe him in every part of Germany; to banish, curse, and excommunicate all those who are attached to him."¹⁸⁰ And further, the pope directed his legate, in order entirely to root out the pestilent heresy, to excommunicate all, of whatever dignity in church or state, except the emperor, who should neglect to seize Luther and his adherents, and deliver them up to the vengeance of Rome. [134]

Here is displayed the true spirit of popery. Not a trace of Christian principle, or even of common justice, is to be seen in the whole document. Luther was at a great distance from Rome; he had had no opportunity to explain or defend his position; yet before his case had been investigated, he was summarily pronounced a heretic, and in the same day, exhorted, accused, judged, and condemned; and all this by the self-styled holy father, the only supreme, infallible authority in church or state!

At this time, when Luther so much needed the sympathy and

¹⁸⁰ D'Aubigné, b. 4, ch. 2.

counsel of a true friend, God's providence sent Melanchthon to Wittenberg. Young in years, modest and diffident in his manners, Melanchthon's sound judgment, extensive knowledge, and winning eloquence, combined with the purity and uprightness of his character, won universal admiration and esteem. The brilliancy of his talents was not more marked than his gentleness of disposition. He soon became an earnest disciple of the gospel, and Luther's most trusted friend and valued supporter; his gentleness, caution, and exactness serving as a complement to Luther's courage and energy. Their union in the work added strength to the Reformation, and was a source of great encouragement to Luther.

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Augsburg had been fixed upon as the place of trial, and the Reformer set out on foot to perform the journey thither. Serious fears were entertained in his behalf. Threats had been made openly that he would be seized and murdered on the way, and his friends begged him not to venture. They even entreated him to leave Wittenberg for a time, and find safety with those who would gladly protect him. But he would not leave the position where God had placed him. He must continue faithfully to maintain the truth, notwithstanding the storms that were beating upon him. His language was: "I am like Jeremiah, a man of strife and contention; but the more their threats increase, the more my joy is multiplied.... They have already destroyed my honor and my reputation. One single thing remains; it is my wretched body: let them take it; they will thus shorten my life by a few hours. But as for my soul, they cannot take that. He who desires to proclaim the word of Christ to the world, must expect death at every moment."¹⁸¹

The tidings of Luther's arrival at Augsburg gave great satisfaction to the papal legate. The troublesome heretic who was exciting the attention of the whole world seemed now in the pow-

¹⁸¹ D'Aubigné, b. 4, ch. 4.

er of Rome, and the legate determined that he should not escape. The Reformer had failed to provide himself with a safe-conduct. His friends urged him not to appear before the legate without one, and they themselves undertook to procure it from the emperor. The legate intended to force Luther, if possible, to retract, or, failing in this, to cause him to be conveyed to Rome, to share the fate of Huss and Jerome. Therefore through his agents he endeavored to induce Luther to appear without a safe-conduct, trusting himself to his mercy. This the Reformer firmly declined to do. Not until he had received the document pledging him the emperor's protection, did he appear in the presence of the papal ambassador.

As a matter of policy, the Romanists had decided to attempt to win Luther by an appearance of gentleness. The legate, in his interviews with him, professed great friendliness; but he demanded that Luther submit implicitly to the authority of the church, and yield every point without argument or question. He had not rightly estimated the character of the man with whom he had to deal. Luther, in reply, expressed his regard for the church, his desire for the truth, his readiness to answer all objections to what he had taught, and to submit his doctrines to the decision of certain leading universities. But at the same time he protested against the cardinal's course in requiring him to retract without having proved him in error. [136]

The only response was, "Retract, retract!" The Reformer showed that his position was sustained by the Scriptures, and firmly declared that he could not renounce the truth. The legate, unable to reply to Luther's arguments, overwhelmed him with a storm of reproaches, gibes, and flattery, interspersed with quotations from tradition and the sayings of the Fathers, granting the Reformer no opportunity to speak. Seeing that the conference, thus continued, would be utterly futile, Luther finally obtained a reluctant permission to present his answer in writing.

"In so doing," said he, writing to a friend, "the oppressed

find double gain; first, what is written may be submitted to the judgment of others; and second, one has a better chance of working on the fears, if not on the conscience, of an arrogant and babbling despot, who would otherwise overpower by his imperious language.”¹⁸²

At the next interview, Luther presented a clear, concise, and forcible exposition of his views, fully supported by many quotations from Scripture. This paper, after reading aloud, he handed to the cardinal, who, however, cast it contemptuously aside, declaring it to be a mass of idle words and irrelevant quotations. Luther, fully roused, now met the haughty prelate on his own ground,—the traditions and teachings of the church,—and utterly overthrew his assumptions.

When the prelate saw that Luther's reasoning was unanswerable, he lost all self-control, and in a rage cried out: “Retract! or I will send you to Rome, there to appear before the judges commissioned to take cognizance of your cause. I will excommunicate you and all your partisans, and all who shall at any time countenance you, and will cast them out of the church.” And he finally declared, in a haughty and angry tone, “Retract, or return no more.”¹⁸³

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The Reformer promptly withdrew with his friends, thus declaring plainly that no retraction was to be expected from him. This was not what the cardinal had purposed. He had flattered himself that by violence he could awe Luther to submission. Now, left alone with his supporters, he looked from one to another in utter chagrin at the unexpected failure of his schemes.

Luther's efforts on this occasion were not without good results. The large assembly present had opportunity to compare the two men, and to judge for themselves of the spirit manifested by them, as well as of the strength and truthfulness of their positions. How marked the contrast! The Reformer, simple,

¹⁸² Martyn, “The Life and Times of Luther,” pp. 271, 272.

¹⁸³ D'Aubigné, b. 4; ch. 8 (London ed.).

humble, firm, stood up in the strength of God, having truth on his side; the pope's representative, self-important, overbearing, haughty, and unreasonable, was without a single argument from the Scriptures, yet vehemently crying, "Retract, or be sent to Rome for punishment."

Notwithstanding Luther had secured a safe-conduct, the Romanists were plotting to seize and imprison him. His friends urged that as it was useless for him to prolong his stay, he should return to Wittenberg without delay, and that the utmost caution should be observed in order to conceal his intentions. He accordingly left Augsburg before daybreak, on horseback, accompanied only by a guide furnished him by the magistrate. With many forebodings he secretly made his way through the dark and silent streets of the city. Enemies, vigilant and cruel, were plotting his destruction. Would he escape the snares prepared for him? Those were moments of anxiety and earnest prayer. He reached a small gate in the wall of the city. It was opened for him, and with his guide he passed through without hindrance. Once safely outside, the fugitives hastened their flight, and before the legate learned of Luther's departure, he was beyond the reach of his persecutors. Satan and his emissaries were defeated. The man whom they had thought in their power was gone, escaped as a bird from the snare of the fowler. [138]

At the news of Luther's escape, the legate was overwhelmed with surprise and anger. He had expected to receive great honor for his wisdom and firmness in dealing with this disturber of the church; but his hope was disappointed. He gave expression to his wrath in a letter to Frederick, the elector of Saxony, bitterly denouncing Luther, and demanding that Frederick send the Reformer to Rome or banish him from Saxony.

In defense, Luther urged that the legate or the pope show him his errors from the Scriptures, and pledged himself in the most solemn manner to renounce his doctrines if they could be shown to contradict the word of God. And he expressed his gratitude to

God that he had been counted worthy to suffer in so holy a cause.

The elector had, as yet, little knowledge of the reformed doctrines, but he was deeply impressed by the candor, force, and clearness of Luther's words; and until the Reformer should be proved to be in error, Frederick resolved to stand as his protector. In reply to the legate's demand he wrote: " 'Since Doctor Martin has appeared before you at Augsburg, you should be satisfied. We did not expect that you would endeavor to make him retract without having convinced him of his errors. None of the learned men in our principality have informed me that Martin's doctrine is impious, antichristian, or heretical.' The prince refused, moreover, to send Luther to Rome, or to expel him from his states."¹⁸⁴

The elector saw that there was a general breaking down of the moral restraints of society. A great work of reform was needed. The complicated and expensive arrangements to restrain and punish crime would be unnecessary if men but acknowledged and obeyed the requirements of God and the dictates of an enlightened conscience. He saw that Luther was laboring to secure this object, and he secretly rejoiced that a better influence was making itself felt in the church.

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He saw also that as a professor in the university Luther was eminently successful. Only a year had passed since the Reformer posted his theses on the castle church, yet there was already a great falling off in the number of pilgrims that visited the church at the festival of All Saints. Rome had been deprived of worshipers and offerings, but their place was filled by another class, who now came to Wittenberg, not pilgrims to adore her relics, but students to fill her halls of learning. The writings of Luther had kindled everywhere a new interest in the Holy Scriptures, and not only from all parts of Germany, but from other lands, students flocked to the university. Young men, coming in sight

¹⁸⁴ D'Aubigné, b. 4, ch. 10.

of Wittenberg for the first time, “raised their hands to heaven, and praised God for having caused the light of truth to shine forth from this city, as from Zion in times of old, and whence it spread even to the most distant countries.”¹⁸⁵

Luther was as yet but partially converted from the errors of Romanism. But as he compared the Holy Oracles with the papal decrees and constitutions, he was filled with wonder. “I am reading,” he wrote, “the decrees of the pontiffs, and ... I do not know whether the pope is antichrist himself, or his apostle, so greatly is Christ misrepresented and crucified in them.”¹⁸⁶ Yet at this time Luther was still a supporter of the Roman Church, and had no thought that he would ever separate from her communion.

The Reformer's writings and his doctrine were extending to every nation in Christendom. The work spread to Switzerland and Holland. Copies of his writings found their way to France and Spain. In England his teachings were received as the word of life. To Belgium and Italy also the truth had extended. Thousands were awakening from their deathlike stupor to the joy and hope of a life of faith.

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Rome became more and more exasperated by the attacks of Luther, and it was declared by some of his fanatical opponents, even by doctors in Catholic universities, that he who should kill the rebellious monk would be without sin. One day a stranger, with a pistol hidden under his cloak, approached the Reformer, and inquired why he went thus alone. “I am in God's hands,” answered Luther. “He is my strength and my shield. What can man do unto me?”¹⁸⁷ Upon hearing these words, the stranger turned pale, and fled away, as from the presence of the angels of heaven.

Rome was bent upon the destruction of Luther; but God was his defense. His doctrines were heard everywhere,—“in cottages

¹⁸⁵ D'Aubigné, b. 4, ch. 10.

¹⁸⁶ Idem, b. 5, ch. 1.

¹⁸⁷ D'Aubigné, b. 6, ch. 2.

and convents, ... in the castles of the nobles, in the universities, and in the palaces of kings;” and noble men were rising on every hand to sustain his efforts.

It was about this time that Luther, reading the works of Huss, found that the great truth of justification by faith, which he himself was seeking to uphold and teach, had been held by the Bohemian Reformer. “We have all,” said Luther, “Paul, Augustine, and myself, been Hussites without knowing it!” “God will surely visit it upon the world,” he continued, “that the truth was preached to it a century ago, and burned!”¹⁸⁸

In an appeal to the emperor and nobility of Germany in behalf of the Reformation of Christianity, Luther wrote concerning the pope: “It is a horrible thing to behold the man who styles himself Christ's vicegerent, displaying a magnificence that no emperor can equal. Is this being like the poor Jesus, or the humble Peter? He is, say they, the lord of the world! But Christ, whose vicar he boasts of being, has said, ‘My kingdom is not of this world.’ Can the dominions of a vicar extend beyond those of his superior?”¹⁸⁹

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He wrote thus of the universities: “I am much afraid that the universities will prove to be the great gates of hell, unless they diligently labor in explaining the Holy Scriptures, and engraving them in the hearts of youth. I advise no one to place his child where the Scriptures do not reign paramount. Every institution in which men are not unceasingly occupied with the word of God must become corrupt.”¹⁹⁰

This appeal was rapidly circulated throughout Germany, and exerted a powerful influence upon the people. The whole nation was stirred, and multitudes were roused to rally around the standard of reform. Luther's opponents, burning with a desire for revenge, urged the pope to take decisive measures against him. It was decreed that his doctrines should be immediately

¹⁸⁸ Wylie, b. 6, ch. 1.

¹⁸⁹ D'Aubigné, b. 6, ch. 3.

¹⁹⁰ D'Aubigné. b. 6, ch. 3.

condemned. Sixty days were granted the Reformer and his adherents, after which, if they did not recant, they were all to be excommunicated.

That was a terrible crisis for the Reformation. For centuries Rome's sentence of excommunication had struck terror to powerful monarchs; it had filled mighty empires with woe and desolation. Those upon whom its condemnation fell, were universally regarded with dread and horror; they were cut off from intercourse with their fellows, and treated as outlaws, to be hunted to extermination. Luther was not blind to the tempest about to burst upon him; but he stood firm, trusting in Christ to be his support and shield. With a martyr's faith and courage he wrote: "What is about to happen I know not, nor do I care to know.... Let the blow light where it may, I am without fear. Not so much as a leaf falls, without the will of our Father. How much rather will He care for us! It is a light thing to die for the Word, since the Word which was made flesh hath Himself died. If we die with Him, we shall live with Him; and passing through that which He has passed through before us, we shall be where He is and dwell with Him forever."¹⁹¹

When the papal bull reached Luther, he said: "I despise and attack it, as impious, false.... It is *Christ* Himself who is condemned therein.... I rejoice in having to bear such ills for the best of causes. Already I feel greater liberty in my heart; for at last I know that the pope is antichrist, and that his throne is that of Satan himself."¹⁹² [142]

Yet the mandate of Rome was not without effect. Prison, torture, and sword were weapons potent to enforce obedience. The weak and superstitious trembled before the decree of the pope; and while there was general sympathy for Luther, many felt that life was too dear to be risked in the cause of reform. Everything seemed to indicate that the Reformer's work was about to close.

¹⁹¹ D'Aubigné, b. 6, ch. 9 (3d London ed., Walther, 1840).

¹⁹² D'Aubigné, b. 6, ch. 9.

But Luther was fearless still. Rome had hurled her anathemas against him, and the world looked on, nothing doubting that he would perish or be forced to yield. But with terrible power he flung back upon herself the sentence of condemnation, and publicly declared his determination to abandon her forever. In the presence of a crowd of students, doctors, and citizens of all ranks, Luther burned the pope's bull, with the canon laws, the decretals, and certain writings sustaining the papal power. "My enemies have been able, by burning my books," he said, "to injure the cause of truth in the minds of the common people, and destroy their souls; for this reason I consumed their books in return. A serious struggle has just begun. Hitherto I have been only playing with the pope. I began this work in God's name; it will be ended without me, and by His might."¹⁹³

To the reproaches of his enemies who taunted him with the weakness of his cause, Luther answered: "Who knows if God has not chosen and called me, and if they ought not to fear that, by despising me, they despise God Himself? Moses was alone at the departure from Egypt; Elijah was alone in the reign of King Ahab; Isaiah alone in Jerusalem; Ezekiel alone in Babylon.... God never selected as a prophet either the high priest or any other great personage; but ordinarily He chose low and despised men, once even the shepherd Amos. In every age, the saints have had to reprove the great, kings, princes, priests, and wise men, at the peril of their lives.... I do not say that I am a prophet; but I say that they ought to fear precisely because I am alone and that they are many. I am sure of this, that the word of God is with me, and that it is not with them."¹⁹⁴

Yet it was not without a terrible struggle with himself that Luther decided upon a final separation from the church. It was about this time that he wrote: "I feel more and more every day how difficult it is to lay aside the scruples which one has imbibed

¹⁹³ D'Aubigné, b. 6, ch. 10.

¹⁹⁴ D'Aubigné, b. 6, ch. 10.

in childhood. O, how much pain it has caused me, though I had the Scriptures on my side, to justify it to myself that I should dare to make a stand alone against the pope, and hold him forth as antichrist! What have the tribulations of my heart not been! How many times have I not asked myself with bitterness that question which was so frequent on the lips of the papists: 'Art thou alone wise? Can every one else be mistaken? How will it be, if, after all, it is thyself who art wrong, and who art involving in thy error so many souls, who will then be eternally damned?' 'Twas so I fought with myself and with Satan, till Christ, by His own infallible word, fortified my heart against these doubts."¹⁹⁵

The pope had threatened Luther with excommunication if he did not recant, and the threat was now fulfilled. A new bull appeared, declaring the Reformer's final separation from the Roman Church, denouncing him as accursed of Heaven, and including in the same condemnation all who should receive his doctrines. The great contest had been fully entered upon.

Opposition is the lot of all whom God employs to present truths specially applicable to their time. There was a present truth in the days of Luther,—a truth at that time of special importance; there is a present truth for the church to-day. He who does all things according to the counsel of His will, has been pleased to place men under various circumstances, and to enjoin upon them duties peculiar to the times in which they live, and the conditions under which they are placed. If they would prize the light given them, broader views of truth would be opened before them. But truth is no more desired by the majority to-day than it was by the papists who opposed Luther. There is the same disposition to accept the theories and traditions of men instead of the word of God as in former ages. Those who present the truth for this time should not expect to be received with greater favor than were earlier reformers. The great controversy between truth and error,

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¹⁹⁵ Martyn, "Life and Times of Luther," pp. 372, 373.