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Jos Brown Maidstone 1824

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THE LIFE AND DEATH OF D MARTIN LVTHER

The Passages where of hanc bin taken out of his owne and other Godly and most learned, mens writings, who lived in his time.



1. Thess: 5:12:13: wee beseech you, bretheren, to know the m, who labour among you etc: and to esteeme them very highly for there worke sake, and be at peace among your selves :

by: I: L. for Iohn Stafford, and are to be sculd at his shop in Chancery lane, oner against the Rolles: 1641.

in ter fran for July 1 capliny,

To

THE RIGHT HONOVRABLE Sr. THOMAS ROE

Knight: Chancellour of the most Noble Order of the Garter, and one of his Maje. sties most Honourable Privy Councell.

whom rather should I addresse this present discourse, then to your Honourable selfe, who by your ² Embassie extra-

ordinary for his Majestie of England into Germany well observed the countrey and the present estate thereof, where many pasfages here mentioned were acted. And much the rather doe I humbly present it to your Honourable Patronage, because, upon that happie occasion, it pleased our gracious God to put then into your mind

a Ann. Dom. 1628, and once fince that time

The Epistle

b Nehem.r.&

cSegnius irritant animos demissa per aures, quam que sunt oculis subjetta sidelibus, Hor.

and to nourish therein ever since, a serious consideration of the deplorable distractions of the Christian Church; as he did into good & Nehemiahs minde, of the lamentable estate of Ierusalem in his time. Your compassionate and tender affection was, and is still much moved to cobserve the living stones of the New Ierufalem lying in the dust, or drencht in their own blood, some of her Priests and their flocks clad in Sackcloth, others with their people by fword and fire cast out and banished; and which is worst of all, your Honour well discerned how difficult a task it was to cure this fearfull maladie: because disaffection of parties & diffention of opinions, unlesse God prevented the mischiefe, would not admit the binding up of the wound. Nor did these miserable calamities of Gods people only vex and grieve your pious and religious soule, but also so rouzed and furnmoned up your Honours most serious thoughts, that with dan heartie and godlie providence, with a fincere and prudent circumspection you present-

d As the good Samaritan not only pitied, but took care of the wounded man.

lie

Dedicatory.

lie consulted with other most learned, religious & Christian lovers of Gods Church about the peace thereof, so far as possiblie may be attained, and fo far, as it lies in the power of Christian Princes, of most judicious Divines, and of truly zealous people, guided by them both: that as much as may be, we may all be c of one minde and accord, and think, and speak one and the same thing, as the facred Scripture often and straightly giveth us in charge. For this end Mr. Iohn Dury a Divine of singular pietie & learning, truly studious of the Churches peace, and incomparably sedulous to advance the same, and sirst interessed in the work by your Honourable means and incouragement, hath so much prevailed with many illustrious & Princes & States, and the most eminent learned men in Germamy, and the parts adjoyning, that the work is very wel promoted, and an heartie inclination wrought towards a good correspondencie for Ecclesiastical peace. God grant your Honour life and health, that to your great comfort, and all true Christians

e Christians shold be peaceable one with another: the devill and the world raise stirs too many to molest the Church.

f This by severall instruments signed by them will plainly appear.

The Epistle

joy, you may shortly see the work come

to more maturitie and perfection.

Amidst your Honours grave and weightie intendments for this and other occasions of much concernement, may you please to reslect on this discourse. I conceive that there be many passages therein very confiderable for these and after times: and that they will make much for the exciting of our thankefulnesse to God: when we behold from what beginnings; in an 100 and few moe yeares, Gods truth hath risen, and Papisticall and Anabaptisticall errour faln. It is remarkable that the points by D. Luther mainly opposed were Indulgences, the Popes boundlesse power, merit of workes, Purgatory, Communion but in one kinde: all & chiefe points and palpably and and undeniably grosse. And on the other side, that he stood up against the Anabaptists rebaptization of themselves, their not baptizing infants (as not commanded by Christ;) their having all things in common (as had the Primitive Christians, Acts 2. 44.) and against the Antinomians heresies

g When wal-Castles are taken, Villages must yeeld. Ifor.

Dedicatory.

concerning the law, and other like erroneous fancies. It is also observable that Dr. Luther striking at the Popes unlawfull power, never sought to exalt himselfe to honour or hriches. For though, as he saith, he himselfe with other learned men executed Episcopall Authority in visiting the Churches of Saxony, & reforming things amisse: yet he knowing his talent sittest for the Chaire of Wittenberg, never would rise higher; but wrote a book concerning Christian Episcopacy, and installed Nicolas Amsolors Bishop of Neoburg, and George Anhaltinus Bishop of Mersburg.

And in regard that Luther studied and read, as Professor, Philosophie of divers kinds, was well versed in the Fathers, and in Aquinas, Scotus, Occam & other Schoolmen, and attained to the Greek and Hebrew tongues: he was thereby i inabled rightly, and soundly, and gravely, and not k ignorantly, rashly, or humorously to judge of these studies, and of their use in Theologie.

It was also very commendable in him, that he disliked railing discourse without

h He left his wife and three children in want and diftrest too manifest a signe thereof.

i Eros Denaros refuer, deros rostes, de la rostes, d

The Epistle

folid and concluding arguments, flighted foolish and groundlesse calumnies, reproved young students forward and rash attempts without authority for the promoting of his cause, blamed the headie and disorderly tumults raised by the Boores and vulgar fort, confessed ingenuously his doubting of some points, his ignorance in others, and craved pardon, if having beene lately a Popish Monk, he should in any point erre from the truth. Seeing this was D. Luthers prudent and religious course, I stall never marvell at his * Heroicall Spirit, and impregnable confidence of Gods assistance, and of the successe of his attempts: and on very good ground famous and worthy Princes countenanced and assisted him, as a man, by his then oppofites, convicted of no errour, doing much good service in the University, offering his cause to any just triall, appealing from the Pope to the Generall Counsell, and in his whole course manifesting 1 a true correspondence of his life with his doctrine. Much more I might here adde, but will

* The cause required it. And God sweetly moderated Luthers vehemency with P. Meland and calm temper.

I Lutheri vitam apul nos, nemo non probat. Eraf Etil.lib.5.

Dedicatory.

not longer detaine your Honour from the discourse it selfe. I humbly beseech our gracious God, who inabled D. Luther to be an excellent instrument for the reformation of the Christian Church, for beating downe of errour, and fetting up of Gods Truth, that he would implant in us all, quiet, temperate, and Christian affections, m and love of Christs Name, & still more and more perfect the fetling of Truth, and building up of his Church, untill we all become living stones in the spiritual Temple fitted for our God. The same God of peace crowne your Honourable selfe, and all fincere promoters of Christian peace, with peace externall and internall here, and with eternall blisse hereafter. prayeth he, who is

m Luther endured not to have any one called a Lutheran. And Eralmus faith, Prorfus odi ifta diffidierum nomina: Christi sumus omnes.lib.Ep. 2.

Your Honours ever to be commanded

Thomas Hayne.

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Christian Reader:

Avid a man after Gods owner heart, as in other respects so especially in not forgetting any of Gods benefits, but frequently and sweetly descanting

on them in his sacred songs of praise, among many other bleffings, mentions Gods gracious leading his people out of Egypt, & teaching them by the ministery of Moses and Aaron. The like thankfulnesse to God should we shew in our a hymns of glorie to God, as for infinite other favours in these later times, so especially for our comming out of the spirituall Egypt, by the Ministery of Dr. Mart. Luther. The goodnesse of God to the Israelites and Us is much alike in both these our deliverances. For when Egypts tyrannie was growne to extremity, and Romes heresies at full maturity, God seasonably put to

a Thefe are a chiefe and excellent work of the New Testament Church. Rev.4. Rev.7.11,12. Rev.15.3.

The Epistle

his hand, and by Moses, then bred up in Pharaohs Court, and by D. Luther lately trained up in Monkery, showed a like mercy to us both. However men did project to bend the excellent endowments of these worthy men to their owne purposes, God turned them to better ule, and fealoning them with his grace, fitted them for the confusion of the Old & New Egypts. God will be b plainly knowne to have matters of great importance at his owne Godshand was disposing. He of his great goodnesse directs to the right object his fervants ardent zeale to do good: as in judgement he lets the malicious and envious zeale of both Egypts persist in an evill course to their overthrow. Hence it was, that as God took off S. Paul from his blinde and unseasonable zeale for Moses Law in the Pharifaicall way, and bent it to the advancing of the Gospell: So he quelled Luthers c As's. Paul raging fury and intent c to vex and kill the op-

> the downfall of Popish superstition. And indeed rightly did Erasmus judge, that d those

> corrupt times called for a sharpe, and

launcing

b When the event is seene, then wee can observe, how in the worke.

did to vex and posers of the Pope of put a zeasous possessition and att. 9. 1. 8 22. him for the maintenance of sacred Truth, and

d Epift. B. V 4. 143.453.

to the Reader.

launcing and fearing Chirurgion, to cure their long festered maladies. For the worship of God and the truth of Religion was then (as amongst the Israelites in Elias time) much depraved and defaced, and required a magninimous and undaunted (pirit like to that in Elias to reforme matters extreamly out of frame. Erasmus saw full well, how difficult a taske D. Luther underwent, and for his owne part and undertaking was affured, that if the cknowledge of good Arts, of polite Learning, of the Originall tongues, of the Sacred Scripture florisht, that the dark fogs of Popery could not long continue undispelid. And therefore he complyed with all Princes, and g men studious of good letters whatsoever, to make a knowing world: and would in no wise, though earnestly set upon both by loving intreaties and kinde usage, as also by bitter calumnies, and harsh railings of the Pontificians, doe any thing of speciall moment against Luther. He was confident, that, if Luther, being violently opposed and maliced, should faile, yet the Truth of Christ, by the light of all good literature and Gods blessing,

e He foresaw. that by thef Novum Seculum brevi exoriturum. lib. Epift. 2. f Even with George Duke of Sax, whom Luther found most opposite to the Gospell. Eraf.epift.B.12 paz.430. g Hee praised some for learning, that they might strive to be praise-worthy for it. Epift. PAS. 351.

The Epistle

would, maugre all the Papists malice, get the

upper hand, and spread it selfe.

h Ier.1.18.

But God was abundantly gracious to D. Luther, and made him, as Ieremy, hadefenced citie, an iron pillar, and a wall of brasse, against which his Antagonists could in no wise prevaile. Had a spirit of pride or contention, or any by-respect set Luther on work against the Pope, or had he stood upon questions litigious, or of an indifferent nature, he could never have begun with that courage, gone forward with that confidence, come off with that honour, which he did. The bleffing of God and a good conscience bore him out, to take such incredible paines in reading, preaching translating, commenting, disputing, writing, advising the Politicall State, directing the Ecclefiasticall, restraining the Papists fury from open war, counselling some Protestants from too bastie proceed. ings, preventing tumultuous designes, avoiding secret traps set for him, and in daily praying to God for the prosperity of the Gospell.

All true Christians will heartily blesse God for him, and his resolute and happy be-

ginning

to the Reader.

ginning of Reformation: if Papists who notoriously defamed and slandered him in his life time, persist still to calumniate him after his death, * God in the last day will be judge betweene them. Luther was (and who is not?) subject to such weaknesses, as humanity makes incident to the best men. He knew his slips, he acknowledged them, he craved pardon for them. Tea, he considering, that he was a man, and might erre, intrusted his learned and faithfull friend Melanethon to revise and moderate some of his Tenents after his decease.

In briefe Luthers faith was admirably strong in his God, his labours and studies of singular benefit to Gods Church, his books and writings very many and learned, his life most pious, and therefore his death full of

comfort and bleffed.

Accept (good Reader) this Treatife now presented unto you in an English dresse, out of the learned and laborious work of Melchior Adamus: and expect the Lives of other most godly and reverend Fathers in Gods Church, and worthy Champions, against the

* Men may judge formething now by the good effe Et of his labours.

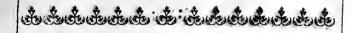
i These two by conjoyning their studies settled truth: whereas in the Councel of Trent, though some Divines saw the Truth yet the major part confirmed crrour.

The Epistle, &c.

the enemies of Gods truth, both English and forraine. Some whereof were never extant before, others, but sparingly in English set forth; all of them worthy of everlasting memory for their promoting of Gods glory, and their love to Christian Truth. These will shortly appeare from the Pens of sundry reverend, religious, and faithfull Divines amongst us. God make all these labours usefull to Gods people, and us all thankfull for his Divine and gracious goodnesse to these last and worst times.

Yours in all Christian offices

Tho. Hayne.



To the pretious Memory of Dr. Mart. Luther.

Whose meritorious labours shall set free
The Urne imprisoned Dust of that renowned
Thrice famous Luther: Let his head be crowned
With sacred Immortality, and rais'd
Much rather to be wondred at then prais'd.
Let Babes unborne, like fruitfull plants bring forth
To after dayes new Monuments of his worth,
And time-outlasting Name: that Babels Whore
And all her bald pate panders may even rore
For very anguish, and then gnam and bite
Their tongues for malice, and their nailes for spite,
Whilst men made perfect in his well knowne story
May all turne Patrons, and protect his Glory.

Francis Quarles.

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Hen blackest clouds of Romish errours base,
Had quite ore-spred Truths amiable face;
And Antichrists ore-topping tyrannie
Had chain a all Europe to Idolatry;
Then, suddenly and strangely God didraise
(To Romes deepe admiration and amaze)
Renowned Martin Luther, daunth sty
To vindicate his Truth, and Rome desse.
He, maugre all their spight and sury fell,
Did Papall sogs of Errour cleane expell;
Clearing the Sun of Truth to such pure light
As, ever since, hath shone abroad most bright.
Of Hercules his Club, what talk we, then?
Since Rome is ruin dwith great Luthers Pen.

I. Vicars.

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THE

of Dr. Martin Luther.



HE Family of the Luthers was ancient, and spred into divers parts of the Territories of the Earle of Mansfield. It consisted of the middle degree of Men. The Parents of Martin Luther first lived in Isleben a town in that Earl-

dome: thence they went to dwell in Mansfield, the place, of which the Earldome took its name. There Iohn Luther father of Martin possessed Mettle Mines, bore office, and for his integritie was in good esteem among the best Citizens. Margaret Lindeman was the wife of Iohn Luther, and Mother of Martin; she was a woman commendable for all vertues beseeming a worthy Matron, especially for her modesty, seare of God, and calling on his

Luthers pa-:

Thence M.
Luther went
to Iscnak, Lu.
Epiß. Tom. 1.
Pag. 227.

all

THE PROPERTY OF THE PARTY OF TH

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name

name: So that the was a pattern of vertue to many others.

The birth of Luber, An.

Aemilius put

Schoole.

Martin Luther was born of Isleben, Ann. Dom. 1483. Novem. 10. at 9. a clock at night on St. Martins day: and was thence call'd Martin. His parents brought him up in the knowledge and seare of God, according to the capacitie of his tender yeeres, and taught him to read at home, and accustomed him to vertuous demeanour. The sather of George Aemilius (as Luther often hath related) first put him to Schoole, where though the trueth was much darkned by clouds of Popery, yet God preserved still the heads of Catechisme, the Elements of the Cissian Grammar, some Psalmes and sormes of prayer.

An. Dom.
1496.
John Remeck
his Schoolfellow at
Magdeburg.

At fourteene yeeres of age, he with Iohn Reineck, who proved a man of especiall vertue and authoritie in those parts, were sent to Magdeburg. Whence a league of intire friendship ever continued between these two; either because of a Sympathy and agreement of their natures, or their education together in their first studies. At Magdeburg he, as many others born of honest parents, lived a poore Scholler for the space of one yeere. Thus even the greatest matters have small beginnings, and scarce any thing is highly exalted, but from a lowly degree.

An. 1498. he went to He-

Thence by his parents he was removed to I fenak, where was a Schoole of great fame: here was a Schoolemafter, who (as Luther by experience found, and would professe) taught Grammar more dextroutly and truely. One reason also of his being fent

fent thither was, because his Mother was born there of a worthy and ancient family. There he persected his Grammar learning, and being of a very quick wit, and by nature fitted for eloquence, he soone surpassed his School-sellows in copiousnesse of speech and matter, and excelled in expression of his minde both in prose and verse.

How he perfected his Grammar learning.

Upon this his tafting the sweetnesse of learning, he was inflamed with an earnest desire to goe to some *Vniversitie*, the well-spring of all good literature; and surely had he met with good and commendable Tutors, he by his piercing wit had attained all good Arts: and perhaps he might by the milder studies of true Philosophy, and diligence in well framing his style somewhat have tempered the vehemencie of his nature.

Luthers love to learning.

He went to Erford An. 1501. Where he fell upon the crabbed and thorny Logick of that age: which he soone attained, as one who by the sagacitie of his wit, was better able to dive into the causes and other places of Arguments then others.

He studied at Erford, An. 1501.

Here, out of a desire of better learning, he read over Cicero, Livy, Virgil, and other monuments of ancient Latine Authors. These he perused, not as a child, to glean Phrases from them: but to discern what therein was useful towards the right conforming of mans life. And to that end seriously observed the councels and grave sentences in those writers: and having a faithfull and sure memory, what ever he read or heard, he had it still in readinesses for presentuse: Hereby he so excelled in his

His course in his reading.

His being M. of Arts, An. 1503. or as others,

b His study of the Law.

He entred the Monastery, An. 1504. He taketh his leave of his fellow Students; 11 Tom. 1.epis. youth, that the whole Universitie admired his wit.

.. When at Erphord he was graced a with the degree of Master of Arts at twentie yeeres of his age, he read, as Professour, Aristotles Physicks, Ethicks and other parts of Philosophy. Afterward his kindred feeing it fit that fo worthy indowments of wit and eloquence should be cherished for the publique good, by their advise he betooke himself to the study of the Law. But not long after when he was 21. yeeresold, of a sudden besides the purpose of hisparents and kindred (upon an affright from his faithfull mates violent death) he betook himself to the Augustine Monks Colledge in Erphord. But before he entred the Monastery, he entertained his fellow d students with a cheerfull banquet: and thereupon fent them letters valedictory; and fending to his parents the Ring and gown of his degree of Master of Arts, unfolded to them the reason of the change of his course of life. It much grieved hisparents that so excellent parts should be spent in a life little differing from death. But for a moneths space no man could be admitted to speake with him.

Nor was it povertie, but the love of a pious life, which bent his minde to the Monastical life. In which though he spent his time in the usual schoole learning, and read the Writers upon the Sentences, and in publique disputations clearly opened their inextricable labyrinths to the admiration of many; yet because in this kinde of life he sought nor to ennoble

ennoble his fame, but to further his study of a pious life, he looked into those studies but upon the by; and with much ease attained their Scholastical methods.

When on a time in the Library of the Colledge, running over the books thereof in order, he met with a copie of the Latine Bible, which he never faw before; There with admiration he observed that there were moe Evangelical and Apostolical texts then what were read to the people in Churches. In the old Testament with great attention he read the story of Samuel and Anna his mother: and began to wish, that he was the owner of the like book; which not long after he obtained. Hereupon he spent his time on the Propheticall and Apostolicall writings, the fountaines of all heavenly doctrine, seeking thence to enforme his minde with Gods will, and to nourishin himself the feare of God, and true faith in Christ from true and undoubted grounds. Some sicknesse and feare whet him on to attempt these studies more earnestly.

It is said, that in this Colledge Luther in his younger yeers fell into a most violent disease, in so much that there was no hope of life: and that an ancient Priest came to him, and with these words comforted him. Sir, Be of good courage, for your disease is not mortall: God will raise you up to be a man who shall afford comfort to many others. At the first, the Monks handled him somewhat harshly, whilest he performed the office of the Custos, and was compelled to cleanse the uncleane places: as also to walk up

Luther meets with a Latine Bible.

Luther fell into a grievous ficknesse, An. 1501.
A Priest comforted him.
The Monks used him

hardly.

B 3

and

and down the Citie with a bagge or wallet. But upon the request of the Universitie, of which he had been a member, he was eased of that burden.

The Article of remission of sinnes explained.

Bernard. Sermon on the Annunt.

He was often cheered up by conference with the ancient Priest: to whom he revealed his feares and fcruples of minde, and heard him discoursing of faith at large, and going on in the Creed to the Article. I beleeve the Remission of fins. Which he thus explained. Namely, that a man must not onely in generall believe that sinnes are remitted to some men, as to David, and to Efter, for this the devils beleeve: but that God commands, that we should each man in particular beleeve, that our finnes be forgiven us in Christ Jesus. This exposition, said he, is confirmed by S. Bernard: and shewed him the place in his Sermon upon the Amuntiation: where these words are to be found. But adde this, and beleeve this also, that thy sins are forgiven thee for Christs Cake. This is the Testimony in thy heart, which the first of God giveth, saying, Thy sins are forgiven thee. For the Apostlethus determines of the matter; That a man is freely justified by faith. Luther said, that he was not onely confirmed in the truth; but also put in minde of Saint Paul ever in these words, afferting this tructh: We are justified by faith. Concerning this point, after that he had read the expositions of divers men, he further said, that from the speeches of Paul, he observed to accrew unto himself much comfort, and great light to discerne the vanitie of other interpretations, which then were wfed.

Then

He read St

And writers on the fentences.

Hebegan to lay Maffe An, 1507. B. 1.

Epift. 1.

He wasremoved to Wittenberg An.

Mellurstads
Judgement
of Lutber.

Then he began to read St Augustines workes: where both in his Comment on the Psalmes, and in the booke, of the Spirit and letter, he found many evident places, which confirmed this doctrine concerning faith, and the comfort, which was before kindled in his breast. Yet did he not utterly cast of the reading of Gabriel and Camaracensis, writers on the Sentences, but was able to recite them by heart in a manner. He spent much time in often reading Occam, and esteemed him for acutenesse of wit before Thomas Aquinas and Scotus: also he studiously perused Gerson. But chiefly he read often Austins workes, and kept them well in memory. This earnest prosecution of his studies he began at Erphord: and spent there sive yeers in the Colledge.

In the yeare 1507, he put on the priests hood. The first Masse which he celebrated, was May 2. Domini Cantate. Then was he 24. yeares old. In this course he continued 15. yeares; to the yeare of our Lord 1527. At that time lo. Staupicius, who endeavored to promote the university of Wittenberg lately begun, defired that the study of Theologie should there flourish, and well knew the wit and learning of Luther: and removed him to Wittenberg, An. 1508. when he was 26, yeares old. Here in regard of his daily exercises in the schooles and his fermons, the eminency of his good parts did more and more shew themselves. And among other learned men, who attentively heard him Martinus Mellur fad, commonly cal'd Lax mundi, the light of the world, often faid of Luther: that there

there was in him so noble a straine of wit, that he did verily presage, that he would change the vulgar course of studies, which at that time was usuall in schooles, and prevailed:

He was prosessor of Philosophy at Wittinberg and inveyes against Arift. Tom. 1. Ep:ft. 10. He went to Rome An. ISIO. What manner of Masses at Rome. Tom. 6. Icn. Germ pag. 88.

At Wittenberg Luther first explained Aristotles Logick and Phylickes: yet intermitted not his fludy of Divinitie. Three yeares after, that is An. 1510. he was fent into Italy and to Rome in the behalfe of his Covent, for the deciding of some controveramong the Monkes. There he saw the Pope, and the Popes palace, and the manners of the Roman Clergie. Concerning which he fayth: I was not long at Rome: There I fand, and heard others fay Masse: but in that manner, that fo often as I call them to minde. I detest them. For at the Table I heard among other matters some Curtifans laugh and boast, and some concerning the bread and wine on the Altar to fay: Bread thou art, and bread thou shalt remaine; Wine thou art. and wine thou shalt remaine. He further addeth, that the priefts celebrated the Masses so haftily and perfunctorily, that he left of faying Masse, before he betooke himselfe to the Gospell. And cried out. Away with it, away with it. In talke with his familiar friends he would often rejoyce at this his journey to Rome, and fay; that he would not for 1000. florens have been without it. After his returne from Rome. Staupicius so advising, he was made Doctor in Divinity, after the manner of the schooles, and at the Charge of Duke Frederike Elector of Saxony. For the Prince heard him preach, and admired the founduesse of his invention, the strength of his arguments,

He was made Doctor of Divinitie, A. 1512.

guments, and the excellence of the things, which he delivered. Now was Luther 30. yeares old, and had attained a maturity of Judgement. Luther himselse used to professe, that he would have refused this honour, and that Stampicius would have him permit himselfe to be graced with this degree, faying pleasantly: That there were many businesses in Gods Church, wherein he would use Luthers helpe. This fpeech then spoken in a complementall way, at length proved true by the event. Thus many presages goe before great changes. Soone after he began (as the place required) to explaine the Episte to the Romans and some Psalmes: which he so cleared, that after a long and darke night, there seemed a new day to arise in the judgement of all pious and prudent men. Here he shewed the difference of the Law and Gospell, and refuted an errour then most frequent both in the schooles and sermons namely that menby their workes can deserve remission of their sinnes: and that men are just before God by observing the discipline commanded: as the Pharisees taught. Luther therefore recal'd mens mindes to the some of God, & (as Iohn Baptist) shewed them the Lamb of God, who taketh away the sinnes of the world. And taught them, that for Christs sake their sinnes are forgiven, and that this benefit is received by faith. He cleared also other poyntes of Ecclesiasticall truth. This beginning made him of great authority, and that much the more, because his demeanor was sutable to his doctrine, fo that his speech seemed to come from his heart, not from his lippes onely.

Staupicius would have him Doctour and why.

Luther expoundeth the Epiffle to the Romans.

He recal'd men to Christ

His manners and doctrine agreed.

For

The Prophets and Apostles cleared.

Erasmus wri-

Luther studieth Greeke & Hebrew.

An. 1516. Jo. Tecelus fold Indulgences. For the faying is as true, as old, Kupi की बराजा के देश की जार को 139, A mans pious carriage makes his speech persuasive. Hence it was, that men eafily affented to him, when afterward he changed some of their rites. As yet, he attempted not to doe it, but was a rigid observer of good order, and added fomething more ftrict then usuall. With the sweetnesse of this doctrine all godly minded men were inamoured, and much it affected the learned, that Christ, the Prophets and Apostles were brought out of darknes & prison, & that the difference of the Law and the Gospell, of Gods Word & Philosophy, (of which they read nothing in Thomas, Scotus and their fellowes) now * was manifested. At this time also young students were invited to a more exact study of the Latine & Greek tongue, whereupon many worthy and ingenious men were much affected with the sweetnesse of polite learning, and abhorred the barbarous and fophistical style of the Monkes. And now also Luther betook himselfe to the study of the Greeke and Hebrew tongues, that upon his knowledge of the phrase and proprietie of the originall, he might more exactly judge of doctrines grounded thereupon.

Luther being thus busied, into Missia and Saxonie, Iohn Tecelius a Dominican frier brought indulgences to be sold. This Tecelius was adjudged to death by Maximilian the Emperour, and commanded to be throwne into the river Oenoponte, but was pardoned at the request of Frederike Duke of Saxony, who as it befell was in those coastes at his condemnation. This Tecelius averred (as other matters, so especially)

especially) that he had so large a commission from the Pope, that though a man should have defloured the Blessed Virgin, for money he could pardon the sinne. And surther he did not onely give pardons for sins past, but for sins to come. And not long after an Edict was set forth with Albertus the Archbishops arms, which enjoyned the officers in especial manner to commend the validitie of the indulgences. The Pardoners also at certain rates gave license on dayes prohibited to eate milke, cheese, egges, sless.

Luthers Godly zeale being inflamed with these proceedings, set forth certaine propositions concerning Indulgences. These he publikely affixed at the Church next to the Castle of Wittenberg, on

All Saints Eve, An. 1517.

Hereupon Tecelius persisting in his old course, and hoping thereby the more to oblige the Pope to himself, calleth a Senate of Monks and Divines of his own stamp: and sets them on work to write something against Luther. In the meane time he himself might not be silent: Nor would he onely preach against Luther, but with open mouth cryeth and thunders, that Luther was deservedly to be burnt as an Heretick: and with all publikely cast Luthers propositions and his Sermon concerning Indulgences into the sire.

These violent courses of Tecelius and his complices, necessarily put Luther upon a more copious declaration and desence of the Trueth. Thus began these Controversies, in which Luther aymed

Luthers propositions about Indulgences.
The day of Indulgences confusion.
Tom. 2. epist.
pag. 345.
Tecelius his opposing
Luther.

Luthers temper in this cause.

not

Tom, r. epist, p. 37.6: Luther writes to the Archbishop, who answered him not.

Tecelius his Thefes burnt by the Students of wittenb.

Tom. I. epift. p.

not at, nor so much as thought of the change, which followed: nor indeed did altogether disallow of the Indulgences, but defired a moderation in their use. Yea, it appeared that Luther would have been quiet, so that his adversaries had been injoyned silence. But when he faw, that what soever the Popes crafty mony-gatherers infinuated to Albertus Archbishop of Meniz, was defended and beleeved by the common fort, and yet knew not that Tecelius was hired by Albertus to make those Sermons for the purchasing of his Bishops roab: He the day before the Calends of Novemb. An. 1517. complained to the Archbishop by writing concerning their impious clamours, and intreated that he by the authoritie of his place would call in their libels, and prescribe to the Preachers some other forme of preaching their pardons: so Luther * himself saith. At the same time Luther sent him Propositions concerning Repentance and Indulgences: which he then first fer forth. These are extant Tom. 1. of Luthers works. The Archbishop returned no answer to Luthers epistle. Tecelius opposed contrary Positions made by Conrade Wimpin and others, at Franckfort on Viadrus; and compared the Pope with Peter, and the crosse erected by the Pope with Christs crosse: At Hal in Saxony the Students of Wittenberg publikely burnt in the market place Tecelius his Thefes: of this Luther thus writeth to Ioh. Longus. That you may understand aforehand, what was done about the burning of Tecelius Propositions, left same (as often it comes to passe) should misreport the matter.

The Students being extreamly weary of the old dunstical course of studies, and most desirous of the sacred Bible, and it may be out of their love to me, when they knew that one was sent by Tetzel Hal, and was come with his Positions, went presently unto him, and terrified him, asking him how he durft bring such stuffe thither. Some bought of him, some took therest from him, and (giving intimation that who soever would see Tecelius Positions burnt, should come to the market place at two a clock) burnt 800 of them. All this was unknown to the Prince, the Senate and Rector, and all of us. This great injury done the man by our Students displeaseth my self and the rest. And though I am blamelesse, yet I feare that the whole proceeding will be laid to my charge. A great bruite was raised hereupon, but especially among st them. with a just indignation. What will be the issue hereof, I cannot say: sure it is, that my danger will be much the more.

When Luther perceived that the Positions were very well liked of, and entertained as sound and orthodox; which he at first propounded to be discussed by disputation, till the Church defined, what was to be thought concerning Indulgences; he wrote to Ierom Bishop of Brandenburg, under whose Jurisdiction he was, and submitted what he had written to the Bishops judgement; and intreated him that he would dash out with his pen, or consume with the fire, what he thought unsound. The Bishop answered Luther, and declared that his desire was, that the setting forth of his arguments about those matters should a little while be deferred: and that he wished that

Luthers ex-

Tom. 1.99.

Luther writeth to the Bishop of of Brandenb. Ton. 1.p. 63. Ep. & 40.p.

He wrote to Staupicius.

He wrote to the Pope. T. I. Epist.

Echius oppofeth Luber. Prierias writeth against Luber. Tom. 1. Vitt.p. 107. Lubers answ. the common talk about Indulgences had never been. Luther answered: I am content so to do: and had rather obey, then work miracles, if I could well do them. He wrote also to Ioh. Staupicius the Vicar of the Augustinian partie: and giveth him an account of his proceedings, and sendeth to him the Answers of the disputations concerning the validitie of Indulgences to be imparted to Pope Leo the tenth. In these he shewed the Pope how inconsiderately and sordidly the disposers of his Indulgences had abused his authoritie. He also annexed thereunto the Protestation, which is extant in the 1. Tom. of his works.

Now also Iohn Eckius opposed Luthers conclusions, with Obilifces or markes of difgrace. To them Luther opposed his Asterisces or notes of approbation. After this Silvester Prierias a Dominican, and Moof (as they call it) the facred Palace, very confidently enters into the quarrell with a Dialogue and preface to Lee the Pope. In this writing Prierias fet downe certaine Theses for the ground of his judgement. Luther answered him and opposed the sacred scripture to the authority of Thomas Aquinas, whom Prierias cited. Upon this a reply was made against Luther: in it Prieries sayd that he liked it well, that Luther did submit himselfe to the pleasure of the Pope; was not ambitious, and did defend Thomas, as the Angelical Doctour. Luther answered this with an Epistle onely to the Reader: & together with other matters, fayth. If the Pope and Cardinals be of the same opinion, if at Rome the same doctrine be taught, there is

no doubt, but that Rome is the very scat of Antichrist: and that Greece, and Bohemia, and all others are happie, that they made a departure from the Pope: and that new commendations of the Pope were dayly invented to prevent the calling of a lawfull Councel.

Afterward Io. Hogostratus a Dominican writeth bitterly against Luther & exciteth the Popeto use the rounder course of fire and saggot. Luther answered him in briefe, and told him of his cruell bent: and wittily taxed the ignorance of the man: and admonisheth him not to proceed to seeke laureolam in mustaceo, the laurel garland in so mean a perfection.

In the yeere 1518. Luther, though most men diffwaded him, yet to shew his observance of authority, went (for the most part on foot) to the col. ledge of Hidelberg. At Herbipolis the Bishop entertained him courteously. So also did Wolfgang the Count Palatine at Hidelberg. In the Colledge of the Augustinians now cal'd the Colledge of Sapience, he disputed about Justification by faith. Bucer was there present, and by his quicknesse in writing tooke what Luther spake, and imparted all to Beat. Rhenanus, who gave Luther much deserved commendations. Of this dispuration Luther thus speaketh. The Doctours admitted my disputing with them willingly, and argued the matter with me with much modesty, that in that very regard, I hold them worth much commendations. For though they thought that Divinity strong, yet they all argued seriously and strongly against it, except one alone, who was the fifth of them a lunior Do-Cfour : He made all the Auditory to laugh by Saying, if the Rustick

Luthers conclution concerning Rome.

Hogostratus controversie with Luther.

Luther goeth to Hidelberg

* 6 Cal. of May. See the Theses. Tom. 1. pag. 141. Bucer present.

Luthers speech of that disputation.

Rustick rout should heare this, they would stone and kill us.

* Tom. 1. epift.

Luthers judgement approved.

The declaration of Luthers Proposition. 1. Lat.
An. 1518.

Luther cited to Rome. Tom. 1. Lat. witt. pag. 203. Upon Luthers returne he wrote an Epistle to * Iudocus a Divine and Philosopher of Isenac, once his Tutour. Where he hath this speech. All the Doctours of Wittenberge (in the doctrine concerning grace and good workes) are of my Iudgement, yea the whole Vniversity except one licentiat Doctour Sebastian: even the Prince himselfe and our Ordinary Bishop, and many of the Chieftaines, and all the ingenious Citizens with joynt consent affirme, that before they neither knew, nor heard of the Gospel, nor of Christ.

After that he put forth in print the resolutions and declarations of his propositions about Indulgences, we'h he dedicated to Pope Leo the 3. as was before faid. The causes of his printing them were, as he said: to mitigate his adversaries, to satisfie some mens request, and not to suffer some to conceive, that the whole businesse was determined. For he confessed that of many things he yet doubted, of some things he was ignorant, and did pertinaciously affirme nothing; but did humbly submit all to the Popes determination. Hereupon Maximilian the Emperour being folicitous of the event of disputations of this nature, moved the Pope to interpose his own authoritie. The Pope by Tho. Cajetan Cardinal cited Luther to Rome. This he also desired of Frederick Elector of Saxony. Luther having notice hereof, mainly indeavoured, that the cause might be handled in Germany under competent Judges: and at length he prevailed, by the mediation of Wittenberg * Vniversity to the Pope, and by Charles Multitius

* Tom. 1. pag.

Multitius a German the Popes Chamberlain, and the mediation of the Elector of Saxony to Caictan then the Popes Legate, that at Auspurg before the Legate himself Luther might plead his own cause.

About the beginning of October, Luther came on foot to Ausburg, in his hood borrowed of Wences. laus Linkius, and much wearied with the journey: and upon assurance of his safetie was admitted to the Cardinals presence. Who admonished him. first, To become a sound member of the Church, and to recant the errours, which he had divulged: secondly, to promise that he would not again teach his former doctrines: thirdly, that he would abstain from other doctrines, which would disturb the peace of the Church. Here also it was objected to him, that he denyed the Merit of Christ to be a treasure of Indulgences: and that he taught that faith was necessary for all which should come to the Sacrament. Cajetan proved his own opinion by the decree of Clement the fixth, and at large extolled the authoritie of the see of Rome, as being falfly preferred before all Scriptures and Councels. After much debating the matters, Luther intreated some time to deliberate thereon; and returned the next day, and in the presence of some witnesses and a Scribe, and foure of the Emperours Counsellors, protessed, that he gave the Church of Rome all due observance, and if he had spoken any thing dissenting from the judgement of the Church, he would rever fe it: but could revoke no errour, being not yet convicted by Scripture of any, and did appeale to the judgement of the Church. Hereupon the Legate, sharply chiding Lusher.

On Saint
Marks day.
Tom.1.spift.p.
83.
What was required of
him.

Cajetan defended the Pope.

Luthers anlwer to the Cardinal. Tom. 1.epif. p. 96. b. & 99. b.

Cajetans Letter to the Duke of Saxony.

The Dukes answer.

Luther, dismissed him, and dealt with Staupicius to bring Luther to revoke, what he had taught. But Luther not convinced as yet by Scripture, persisted in the trueth. Yet at length fearing least the Cardinal should make more use of his power and greatnesse, then Scholarlike disputations, he appealed to Rome, and departed from Auspurg, Octob. 20. Because the Cardinal charged him not to come into his presence, unlesse he would recant. Yet Luther lest behind him an epistle to the Cardinal, and assisted thereunto a formal appeale unto the Pope.

Cajetan took Luthers departure in ill part, and wrote to the Duke of Saxony, that he would either send Luther to Rome, or banish him out of his territories, and intreateth him not to give credit to Luthers defenders, and to take heed of staining the illustrious Family, whence he was descended. The Elestor returned anfwer: That now it was not in his power to do this, because Luther was not convicted of any errour, and did much good service in the Universitie, and did offer his cause to triall and disputation. The resolution of the Duke was more confirmed by an Epittle of Erafmus, and the intercession and vote of the Vniverstie of Wittenberg. Here I may not passe over a notable proofe of Luthers Heroike courage. When Luther came to Auspurg, he by the counsell of such as the Prince Elector fent with him, waited three dayes for to have the Emperours Letters for his safetie. In the mean time the Cardinal sent one for Luther: but he denyed to come, untill the Emperour granted what he defired. At this the messenger was offended and said : Do you think that Prince Prederick will take up armes in your behalfe? I desire it not, faid Luther, in any wife. Then the Partie : Where then will you abide? Luther answered: Vnder the cope of Heaven. The Italian replyed: Had you the Pope and the Cardinals in your power, what would you do? I would, said Luther, give them all due honour and reverence. At this the Messenger after the Italian manner biting his thumbs, went away.

Upon these dealings Luthers spirit sainted not, yet least he should cause detriment or danger to any one, or derive suspicion on his Prince, and that he might more freely deale with the Papall crue, would have gone into France or some other countrey. But his friends on the contrary, counfelled him to flick firmely to Saxony: and that the Popes Legate should be certified, that Luther was ready in any safe place appointed him to make his answer. But Luther having setled his resolution to depart, tooke his leave of the Prince Elector, and by a letter fent to him, Novemb. 29. thanked his Highnesse for all pag. 120. friendly offices of his love. The Prince fent that letter to the Legate: and appointed Luther to abide at Wittenberg. Of this Luther thus wrote: The Prince was fully minded, that I should stay: but what his minde now is, since the Reyal proceedings are published, and I have appealed to the Councel, I know not.

For he understanding by the Cardinals Letter, that Judgement should passe on him at Rome, he made a new Appeal, faying, that he was forced of necessitie to appeal from the Pope to the Councel ensuing:

Luthers conference with the Cardinals meisenger.

Luther was intended to goe from Saxony.

Tom. 1. cpift.

Luther appealeth from the Pope to the Councel. An. 1518.

which

which was in many respects to be preferred before the

Charles Andutius fent to bring Luther to Rome.

His speech concerning Luther. Pref. Tom. 1. Luther. Lat. worke at wittenb. Pope. About the same time towards the end of the 18 yeere, the Pope sent Charles Multitius a Misnian Knight, and bestowed on Prince Fredericka golden Role, according to custome consecrated by the Pope on the fourth Sunday in Lent: and exhorted him to continue in the faith of his ancestours. He was earnest with Luther to be reconciled to the Pope: and had feventie Briefes Apostolicall (as they call them) to shew: that if the Prince would deliver him out of his custody, for which cause the Pope sent him the Rose, in seventie Townes the seventie Briefes should be set up, and so he should be brought safe to Rome. But he opened the closet of his heart to Luther himself, when he thus spake. O Martin, I conceived you to be an old man, and litting in some solitary place as an ancient Divine, in some private manner to have disputed your Tenents: But now I see you to be in your best age, and full of vigour. Had I 25000. armed men I could not be confident that I could bring you to Rome: for as I came hitherward, I tried how men stood affected; and found, that where one man stood for the Pope, three stood for you against him. What Multitius did in this kinde was ridiculous, for he

asked of women and maids in the Innes as he came, what they thought of the Seat of Rome. They not knowing the force of this speech, answered, What know we, whether at Rome ye sit on wooden or stone seats? He further required of Luther, that he would have a regard to the Churches peace; and promised to

endeavour.

endeavour, that the Pope should do the like: Luther freely promised most readily to doe what ever he could with a safe conscience in regard of Gods Trueth: and affirmed that himself was desirous and studious of peace, and that it was not his fault that these stirres arose; for necessitive had urged him to do, what he had done.

Multitius also called unto him Tecelius the cheife original of these debates : and with sharp wordes and threates fo daunted the man, till now a clamorous, unaffrighted, bold face, terrible to all: fo that ever after he languished and with heartes griefe pined away. Luther wrote a consolatory letter to him in this case: but for feare of the Popes indignation he died. Frederik the Electer a prudent and Religious Prince neither yeelded to the Popes desire, nor vouchsafed his Rose any respect : though Multitius wonderfully boasted of it at Dresa, & sayd: Doctour Martin is in my power. About this time the Bohemians sending a booke written by Iohn Hus to Luther, encouraged him to constancy and patience: and confessed that the Divinity taught by Luther was Sound and right.

Matters being growne to this height of dispute, and Luther having many adversaries; at Leipsick a towne in Missia belonging to George Duke of Saxony Cosen german to Prince Frederik, in the 19. yeere a disputation was held. Thither came Andres as Carolostadius accompanied with Luther, Melanchthon and Barninus Duke of Pomerania. He as hat time was in office in the University of Wittenberg. Thither came also Iohn Eckus a Divine of Ingolstad.

Multities reproveth Teselus.

Tom. 1.ep. Luib. p. 152. and 208. Tecchius his death.

The Bohemians encourage Luther.

carolostadius dispute with Eckius.

Here.

Hereupon the 17. day of June, Iohn Eckius and Carolostadius began the disputation about free-will. Namely, whether there be in man any free will to doe good as of himselfe? that is, as they say: whether in congruitie we deserve grace, when we doe what is in us to doe? Eckius granted that there is not in man a genuine and naturall power and abilitie to doe a good worke, but an acquired. On this point eight dayes were spent by his playing the Sophister.

Luther could by no meanes obtaine leave of Duke George freely with his safety to dispute, and thereupon came not as a disputer, but an as Audi-

Luther invited by Eckius to dispute.

tor to Leipsick, under the protection granted to Carolostadius. Whereupon Eckius comming to Luthers Lodging said, that he heard that Luther refused to dispute, Luther answered : How can I dispute, seeing I cannot obtaine protection from George the Duke? To this Eskius replied: If I may not dispute with you, I will no longer dispute with Carolostadius. For I came hither to dispute with you. If I can obtaine for you the Dukes leave, will you dispute? When Luther affented thereunto, Eckius presently procured for him a publiquegrant of safety and liberty to dispute. This Eckius did out of an affured confidence of victorie and renowne to himselfe, by confirming that the Pope is the Head of the Church, Iure Divino, by Divine right: which Luther denied. Hence Eckius tooke occasion at large to flatter the Pope and demerit his favour, and to derive much hatred and envie on Luther. This the bold champion stoutly attempted in the whole disputation, but was not a-

Whether the Pope be head of the Church Juro Divino.

ble to make good his cause, or confute Luther. Eckius chiefe arguments were : that the Church could not be without an head, seeing it was a body confifting of severall members. Then he produced the place in Matthew: Thou art Peter &c. and some speeches of St Ierome and Cyprian, and the Councel of Constance, where against the Articles of the Hussites, it was concluded: That it was necessary to salvation, that men should beleeve that the Popewas the Oecomenicall Bishop, or Christs vicar over the whole world. Afterward they entred into dispute about Purgatorie, and Indulgences, (but in briefe) about repentance, about remission both of sin and its punishment, and about the power of priests. The two last dayes Ca. rolostadius disputed againe, and on the 14. day of July the disputation ended. This disputation was set forth afterward by Luther, who granted that the Pope by humane right was head of the Church. Whereupon Duke George inviting Luther and Eckius to dinner, and embracing both of them, sayd: Whether the Pope have his authority by divine or humane right, Pope he is. Luther afterward changed his opinion about this point. Before this disputation at Leipsick, Luther was defired by Charles Multitius to goe to Confluence, there to plead his cause before him being the Popes Commissary. But Luther excused himselse, and shewed that for many reasons, he neither could, nor ought to goe thither.

In the yeere 1520. upon Multitius advise, Luther wrote to the Pope, and sent him his booke lately written concerning Christian liberty, and offered con-

Eckius his argument.

Epist. Tom. 1. p. 176.

Luther wrote to the Pope An. 1520.

ditions

ditions of peace. About this time Frederik the E. lector fell into a grievous sicknesse. Whereupon Luther moved by some friends, and out of Christian charity wrote the booke called Tefferadecas to comfort him. Then also he wrote the book of Confession of sins: in which he took occasion to speak of vowes, and deplored their torturing of mens consciences. And whereas in an other Treatise written by him, he had faid : that he judged it behoofefull, if the Councel would so permit, that the Lords supper should be administred to all in both kindes: This speech, because it directly crossed the last Lateran Councel, was excepted against by many: amongst whem was Iohn Bishop of Misaia; who prohibited the the Churchmen under his jurisdiction to adminifter the Lords supper in both kindes, and enjoyned them to suppresse Luchers booke. Luther maintained his cause and answered his Edict. In the mean time the Divines of Lovan (confulting with Adrian Cardinal of Derthuscthen in spain) and the Divines of Cullen by a decree censure some of Luthers bookes as wicked and worthy to be burnt: and held it fit that Luther should recant his opinions. When Luther heard of this, he answered every particular punctually. And because he found so many and so great adversaries, he wrote to Charles the fifth newly created Emperour: and intreating pardon for this his addresse, humbly befought him, that he would so long onely afford him protection, as that he might give account of his preceedings, and overcome, or be overcome: because it would well beseeme the Imperi-

The Divines of Lovan and Cullen oppose Luther.

Luther writeth to Charles the fifth Emperour.

rial power not to permit the innocent to be violently handled, and trampled on by their wicked adversaries. To the same purpose he wrote to other the Dukes and Lords of the Empire, and shewed them how he began and was drawn into these attempts. Not long after he wrote to Albertus Archbilhop of Mentz, Cardinal, and in submissive manner shewed how he was condemned by two (orts of men; one who never read his books; the other, who read them, but with hearts full of hatred and prejudice. The Bishop answered, that he heartily desired, that all sacred matters should be handled both by I uther and all other Divines, (as it was meet) religiously, reverently, modestly, without tumults, envie, contumely. He faid moreover, that it was a griefe to him to heare, that some great men disputed concerning the Primacie of Rome, free-will, and other sleight matters (so he call'd them) not much pertaining to a Christian indeed: and that such like rash opinions could not be broached among the ignorant people, but with incouraging them to disobedience. He wrote also about the Lords Suppers celebrating in both kinds, and about the Authoritie of Councels. And thut up his letter with Gamaliels verdict. If thy work be of God; it will stand firme and unmoveable: if it was begun of envie or pride, it will eafily be blown away. In like manner Luther wrote to Adolphus Bishop of Mersberg, who answered him to the same purpose, and admonished him, that he would over-rule his pen with the love of Christ the Author of our peace.

- At the same time it befell, that Frederik Duke of Saxony had some occasion to send to Rome, and

Luther writeth to the Archbishop of Mentz.

The Archbishops answer.

Tom. 2. Lat. Witt. pag. 48.

Duké The Duke of Saxon maliced for Lu-

F.

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His excuse. Tom. 2. Lat. Wittemb. p. 50.

Ton. 2. Lat. wittenb. pag. §1. &c.
The Popes
Bull.

* Tom. 1. epift.
pag. 249.
Luther
thought of 2
place to retire
himselfin.

gave the businesse in charge to Valentine a Dithleben a German. He brought word back, that the Ele-Hor was in disgrace at Rome for Luthers sake: because he permitted his new opinions to be disperfed. The Prince hereupon thus wrote in his own defence, and answered. That he never defended the doctrine and books of Luther, nor was of that bent: and though he did heare, that many learned men approved Luthers judgement; yet he opened not his minde therein. Further he faid, that Luther was ready to give an account of his doctrine before the Popes Legate, fo that he might be assured of safe conduct: and that if his error was detected, he would change his opinion: and that Luther of his own accord would have departed out of those coasts, bad not Multitius persmaded to detaine him there, rather then to permit him to settle elsewhere, that so he might more freely and safely attempt some higher designe. And therefore that there was no cause, why any one should have an ill opinion of bim.

To this Letter the Pope returned answer, and fending a Copie of the Bull, which Eckius had obtained, desired, that the Elector would make Luther to recant, or if he refused so to do, he would imprison him, and keep him safe, till he further declared his pleasure. At this the Court of Saxony was somewhat * troubled; and Luther began to think of some retired place, where he might conceale himself. Some Noble Germans approvers of Luthers judgement, hearing this, offered Luther entertainment and protection, as namely, Francis a Sickengen, Hulderike Hutten, Sylvester de Schavenburgen. Of whom the said Sylvester

wrote

wrote to Luther, and intreated him, not to depart into Bohemia, or into any other countrey, but to come to him, during the time of the Popes exasperation and menaces, and promised that an 100. French Horse should attend his safetie. Hereupon Luther taking courage admonisheth Spalatinus, that this course should by the Letter of Duke Frederik. be made known to the Cardinal of St. George. These are Luthers words. I send you the Letter of Sylvefter Tom. 1. spip. Schwenb. the French Knight, and were it not displeasing to you, I desire that by the letter of the Prince, notice may be given to the Cardinal of St. George, whereby they may know, that should they with their threats and curses expell me from Witten. they should effect nothing else, but to make a bad matter much worse. For now there are not onely in Bohemia, but even in the midst of Germany such Princes, who both will and can defend me from the threats thundred out against me by mine adverfaries. And then perhaps it may so fall out, that biding under their protection, I shall more strongly bend my forces against the Romanists, then if under the Princes government, I should publiquely performe my place as Reader of Divinitie. This, unlesse God prevent it, will doubtlesse be the issue of thu matter. Hitherto I have given all due respect to the Prince, but then, if I be provoked by ill usage, I shall not need to submit unto him. And therefore in what matters soever I have not so roughly dealt with them, let them attribute my forbearance therein not to my modesty, nor to their tyranny, nor their deferts, but to my respect to the Prince, and to his authoritie, as also to the common good of the Students

of Wittenberg. Concerning my self, I wenture upon the danger, and contemne Romes both sury and favour. Let them censure and burne all mine, I will not be reconciled to them, nor at any time hereafter joyne with them. On the contrary I (unlesse I can get no fire) will burn all the Pontifician law, the sink of berefies; yea, I will put an end to my humble observance, which I have hitherto in vaine shewed; and wherewith the enemies of the Gospel are more and more incensed.

Tom. 2. Lat. p. pag. 66..
Book of Captivitie of Babylon.

Luther also before he saw the Popes Bull, put forth his book, Of the Babylonian Captivitie. In which he wished, that what he had written concerning Indulgences was abolished, and this proposition divulged in stead thereof; Indulgences are the wicked tricks of Romes flatterers: And in stead of what he wrote against the Pope, this Proposition; The Popedome is a robustious Hunting practifed by the Bishop of Rome. Then he handled the Sacraments; and acknowledged but three of the seven to be Sacraments of Christs Covenant. He wrote also against the execrable Bull of Antichrist; and call'd the Pope Antichrist: and confirmed the Articles censured by the Bull.

The Pope called Antichrist.

AN. 1520.

Charles the Emperour that yeere came to Aquifgran, where with great solemnitie he was crowned Emperour. About the Calends of Septemb. he with Frederik Elector of Saxony went to Coloniz Agrippina. At this time the controversies of Religion being hotly prosecuted, the Elector would not finddenly do any thing of his own head, in a matter of so great import: but would try the votes of the

molt

most prudent and learned Clarkes, and among others of Erasmus, whom he sent for from Lovan to Collen. When first he requested to heare Erasmus judgement concerning Luther, and wondered that fo great and extreame hatred should be raised by. fome Monks and the Pope against Luther, whose life and carriage he conceived to be commendable, and his doctrine not impious; Erasmus an. swered in a pleasant manner; That his Highnesse needed not wonder at that : for Luther had in his diffutations dealt against the Monks bellies, and the Popes crowne. Afterward seriously and gravely giving his opinion concerning the controversies of these times, he shewed, that Indulgences, and other abuses and superstitions were justly taxed, and that their reformation was necessary, and that the summe of Luthers doctrine was orthodox: and that onely he seemed too vehement and violent in contending with his adversaries: and that an Evangelical businesse was to be handled after an Evangelical manner. Frederick the Ele-Etor being confirmed in the truth by the fage judgement of Erasmus, did gravely admonish Luther to moderate his fiercenesse in disputes. Then also there came to Collen Martinus Coroccialus and Ieronymus Alexander, who again set upon Duke Frederik in the Popes name. But when the Elector answered not as they expected, they said, that they must deale with him according to the forme of the decree, and burnt Luthers books.

it is reported that these advocates of the Pope did promise Erasmus a Bishoprick of rich revenew,

Erasmus
judgement
about Luther
desired.

Tom. 1. Lat. Skidan. Luthers judgement.

Tom. 2. Lat.

Luthers books

Erasmus is instigated against Luther.

Lady Margarets answer.

Tom. 1. Epist. p. 290. Luther burneth popish books.

Thirty errors of Popery. Tom. 2. lat. pag. 125.

if he would write against Luther. But he answered: That Luther was a man too great for him to write against: and that he learned more from one short page of Luthers writings, then from all Thomas Aquinas bookes. It is also said, that Margaret the Emperours Aunt, who ruled all Belgium, when the Magistri nostri of Lovan complained, that Luther with his writings did subvert all Christendome, did domaund, what manner a man Luther was; when they answered, that he was an unlearned Monke; she replied: Why then, see that all you learned men, being a great multitude, write against that one unlearned fellow: and doubtlesse the world will give more credit to many of yon being learned, then to him being but one and unlearned.

Luther knowing what was done with his writings, An. 1520. Decemb. 10. called the students of Wittenberg together, and in a frequent assembly of learned men, before the gate of Elister neer to the great Colledge, where a fire was made, cast the Popes lawes and the Bull of Leo with some writings of Eckius, Emser, and others thereinto; and said: Because thou troublest Christ the holy one of God, eternall sire will trouble thee. The next day he expounded the Psalmes and earnestly charged his auditors that as they loved the salvation of their soules, they should take heed of the Popes statutes. And in writing gave a reason presently of this his action. And out of the great multitude of errors in the Popes Lawes culled out these thirty.

The Pope and his clergy are not bound to be subject and obedient to the commandements of God.

2. It

2. It is not a precept, but a counsel of St Peter, where he saith: That all men ought to be subject to Kings.

3. That by the Sun the Papal power, by the Moon the Imperialor secular power in a common wealth was signified.

4. That the Pope and his Chaire were not bound to be

subject to Councels and Decrees.

5. That the Pope had in the Closet of his breast all

lawes, and plenary power over all lawes.

6. Whence it followeth: That the Pope hath power to disanul, to change and determine of all Councels, and all Const. t. tions and Ordinances: as he daily practifeth.

7. That the Pope of Rome hath a right to require an oath of all Bishops, and to oblige them to him in regard

of their palls received of bim.

8. If the Pope be so neglective of his owne and his brethrens salvation, and so unprofitable and remisse in his place, that he carry along with himself (as if he was the chiefe slave of Hell) innumerable people to be eternally tormented; no mortall man ought to reprove him for this sinne.

9. That the salvation of all faithfull men dependeth

on the Pope, next after God.

no. No man on earth can judge the Pope, or censure his determinations: but the Pope is judge of all men.

11. The Sea of Rome giveth authority to all rights

and Lawes, and is it selfe subject to none of them.

bis Church is the Sea of Rome, with them adjoyning.

13. The Keyes were given to Saint Peter onely.

14. Christs

De Constit. c.
Translat. 25.q.
1. Jdco permittente.

14. Christs Priesthood was translated from him to Saint Peter.

15. The Pope hath power to make Ordinances and

Laws for the Catholike Church.

16. This sentencce, what soever thou bindest on earth, shall also be bound in heaven, establisheth this conclusion: that the Pope hath power to charge the Catholike Church even with his rash lawes.

17. That his command of alltinence from flesh; egges, butter, and other meates made of milke, is to be observed, else men sin and are liable to excommuni-

catton.

18. The Pope forbidding all priests to marry wives,

inhibits all the Priesthood from Matrimony.

19. Pope Nicolaus either the 3. or 4. in his Antichristian Decretal, among other matters badly decreed, well judged that Christ by giving the Keyes, gave power over both the celestial and terrestrial kingdome.

20. The Pope judgeth that loud and respious lye for a truth and requireth that is be received, namely, That Constantine the Great gave him the Romans provinces and Countries and power over the whole inferior world.

21. The Pope affirme to hat he is the heire of the sacred Roman Empire. De sentent et re judic. c. Pasto-ralis.

22. The Pope teacheth that it is just and lawfull for

a Christian by force to repulse force and violence.

23. That inferiors and subjects may be disobedient and resist their Princes, and that the Pope can depose Kings.

24. The

24. The Pope laboureth to have power to dissolve and breake all oathes, leagues, obligements made between superiours and inferiours.

25. The Pope hath power to break and alter vowes

made to God. De vot. et vot. red.

26. The Pope teacheth that he that delayes to pay his vow commanded by God, is not to be censured, as a breaker of his vow. ibid.

27. The Pope teacheth, that no married man or wo-

man can serve God.

28. The Pope compareth his unprofitable lawes with

the Gospels and sacred scriptures.

29. The Pope hath power to interpret and unfold or expound the sacred scripture at his pleasure and will: and to permit no man to interpret the same otherwise then the Pope himselfe pleaseth.

30. The Pope receiveth not his authority, power, frength, and dignitie from the scripture; but the

Scripture from the Pope.

This in briefe is the fumme of the whole Canon Law: The Pope is God on earth, supreame in all heavenly, earthly, spirituall, and secular matters. And, All things are the Popes; to whom none dare say: what doe you?

Here Prederik Prince Elector obtained of the Emperour to call Luther to the Court held at Wormes in March An. 1521. Luther receiving the Emperours graunt for his safety, went from Wittenberg, and was conducted thence by Casparus Sturnius Herauld, and accompanied with lustus Ionas, ler. Schursus, and Nic. Amsacree. Of the students

for to Wormes.

1911.

And goeth
thicker.

he tooke onely Peter Suavenus a Dane as his companion: who afterward being called by Christian King of Denmarke to his Court did much advance good letters, and did the Church good service. When he came to Hidelberg, he prossered to dispute publiquely with any that would.

Some dehort

Here many did dehort Luther from going to Worms: Othersfaid, that by the burning of his books, he might know what was the Popes censure concerning himselfe! Otherstold him of the usage of Hus and Savonarola. But Luther with a resolute courage lightly regarded their advise, and sayd, that these discouragements were but cast into his way by Satan, who knew, that by the profession of the truth, especially in foillustrious a place, his king dome would be sha. ken and indamaged. He further brake forth into these words: If I knew that there were so many Devils at Wormes, as tiles on the houses, yet would I goe thither. Also Francis of Sickingen one in high esteeme with the Emperour, at Bucers request did invite Luther to come to his Castle at Ebernburgh: where the cause might more commodiously be agitated. But Luther answered, that he was fent for by the Emperour, not to Ebernburgh, but to Wormes: and thither he would goe. So taking his journey he came to Wormes on April the fixth, which was the third Holyday after Misericordias Domini. They say the Duke of Bavariahis lefter, whether suborned by others, or by some inftinct, met Luther at his entrance into the towne with a Crosse, as is wont in funerals, and fung with a loud voyce: Welcome comest thou hit be-

Luther commeth to Formes. hither, and much desired of us, who sate in darknesse. Presently some counselled Casar, that Luther was to be delt with, as they did with Hus. But Casar thought it just to make good his promise: and especially Lodowik the Elector Palatine withstood the designment: and prudently sayd; That if they should take that course with Luther, it would set a brand of imfamy and eternal disgrace on the name of Germany.

On the 17. day of April, at 4. a clock in the afternoon, he appeared before the Emperour, and many Princes, his Assessours. Here John Eckius a Lawyer, Casars Spokesman, and Officiall of Triers, upon command said, with an audible voyce. Martin Luther, there are two vanses, why Casar with the consent of the Princes and States have fent for you: which I now propound to you, and expect your answer. First, Whether these Books (here he held up a bundle of books written in the Latine & German tongues) were written by you, and do you acknowledge them to be yours? The second, Whether you will revoke and recant any thing in them, or stand in defence of them. Ierome Schurfius a Lawyer on Luthers part, defired that the titles of the books might be recited and spoken publiquely, which being done; Luther briefly repeated what was defired of him, and answered. "Concerning the books now named, I "professe and acknowledge that they be mine; but "concerning my defence of what I have written, "(that I may answer rightly thereunto) seeing it is "a matter of very great moment, I defire (that I

Promise of fasety to Luther was to be kept.

Luther appeareth before Cafar.

What he is to answer to.

Luthers an-

The Life of D. Martin Luther.

"may not speake rashly and against my conscience) "fometime to deliberate. After some debate of the matter, Eckius said again. "Though by Cafar "letters missive you might well understand the "cause, why you were sent for; and therefore need "not to delay, but make your answer presently: "yet Cafar, fuch is his clemency, granteth you one "day for to deliberate on the matter: and com-"mands that to morrow about this houre you here "present your self, and make your distinct answer "by word of mouth, and not by writing. Upon Luthers desiring of respit, some thought that he would not be constant: but they failed in their opinion. Here I may not passe it over in silence, that when Luther drew neere to Cafars throne, many of the Princes Counsell encouraged him, saying: that he should be of good courage and not faint, Nor feare them who could kill the body onely, but not hurt the Soule. Others put him in minde, to meditate on this: When ye shall appeare before Kings and Princes, be not solicitous, how and what to answer. For in that moment. it shall be given you, what you shall say.

Luthers Second answer.

Luther incou-

raged by di-

vers present.

Mat. 10, 19.

The day following, Luther appeared at the houre appointed. And after that Eckius had asked him: What now was his resolution? he first humbly desired of the Emperour and Princes, "That they would "grant him their gentle attention; and then said:

"Of the books which I have written, some of them "tend to faith and Pietie; to these my adversaries "give ample Testimony. Should I recant these, I might be justly censured as a wicked man. Other

The Life of D'. Martin Luther.

"of my books are against the Pope of Rome and "Papisticall doctrine, which both hath and still "doth much trouble the Christian world, and doth " much mischiefe. These should I revoke, I should "confirme their tyranny. The third fort of my books are against some private men, who defend "the Papists cause, and by many calumnies upon "me. In these, I consesse, I have been too vehement: " and besides I confesse, that I am not of an uner-"ring perfection: but yet I can not safely revoke "these books, unlesse I will set open a gap to the "impudency of many. Being a man I may erre: "and therefore desire any one better to instruct "me by the testimony of Scripture. When he had "thus said, Eckius with a sowre countenance replyed. "You answer not to the matter, nor doth it per-"taine to you to call the authoritie of the Coun-"cell into question. A plaine and direct answer is "required of you, whether you desire that your "writings should stand good. Then said Luther." "Seeing you, O Cæsar, and the Princes command "me to answer punctually, I obey. This is my re-"folution: Unlesse I be convicted by testimony "of Scripture or evident reason, I may not revoke "any thing, which I have written or spoken. For I "will not in any wise wound my conscience. I do not "conforme my beleefe to the Popes or the Coun-"cels determinations alone; for they have often "erred and delivered contrarieties one to ano-"ther. I neither can nor will doe any thing con-"cerning Gods word to the offence of my consci. " ence.

37

Eckius indignation and reply.



"ence. Seeing it is neither safe nor honest to do a"ny thing against conscience. This will I stand to:
"vary from this I may not. God helpe me, Amen.
When he was againe urged, he persisted in this answer. So they departed.

Casars Letter to the Princes about Luthers cause.

The next day Casar sentaletter to the assembly of the Princes; this was the summe thereof. "Our "ancestors and other Christian Princes obeyed "carefully the Church of Rome which now DE " Martin Luther opposeth: now because he is reso-"lute not to yeeld one inch of his errors, we can-"not without a blemish to our name depart from "the example of our ancestors, but must de-"fend the ancient faith, and be affiftant to the Sea "of Rome: we will then excomunicate Martin "Luther himselfe and all his adherents, and take a-"ny other course, which may conduce to extin-"quishthese disputes. But we will not in any wise "violate, and breake our promise made to him "under our feale, but give him fafe conduct to the "place, whence he came.

This Letter of Casar was diligently and a good while scanned in the Senate by the Princes. It is reported that some there were among them, who would have followed the decree and practise of the Councel of Constance: and held themselves not bound to make good the promise of his safe return. But some of the Princes, especially Lodowik Prince Palatine (as it is reported) earnestly withstood them. Wherefore they judged that not onely side, litie was to be observed towards him, but also, that

he was not rashly to be condemned: because the matter was of very great consequence, whatsoever the Emperour decreed: whom being newly come to the Imperial seat they did well perceive to be presented and provoked by the Popes instruments against Luther.

After a few dayes the Archbishop of Triers and other Princes, who by Cafars permission were prefent, call Luther April 24. unto them. The Bishop then in a friendly manner delt with him to defift from his resolution. But Luther giving him thankes for care of his fafety, stood firmly in his former doctrine: and submitted what ever he had written to Casars and the Princes perusail, and judgement, so that they tried them by Gods word. When the Bishop asked him, what remedy he knew or could advise for these firres? Luther answered: None other then that of Gamaliel in the Acts of the Apostles. If this counsel and proceeding be of Men, it will not continue: if of God. no power of man can dissolve it. And this he belought him to signisse to the Pope. The Bishop againe said: What if the Articles were collected and submitted to the Councel? Luther answered, Yes they might, so that they were not the same which the Councel at Constance condemned. The Bishop replying: that he feared they would be the very same. Luther couragiously answered : Those will I defend, though I was presently to die. Hereupon the Bishop quietly dismissed Luther: who intreated him, that he might have leave to returne to his friends, and have safe conduct from Casar. The Bishop promised to obtaine it for him, and a little while

The Archbishop of Triers dealing with Luther. Sleidan. B. 3. while after sent Eckius the officer of Casar to signific to Luther, "that he had free liberty to depart "under Casars protection within 21. dayes: with "all he was bid not to preach in his journey home, "nor to write any thing, which might rayse further stirres. Luther answered "As it seemeth good to "the Lord, so be it: blessed be the name of God. Afterward he gave humble thankes to Casar and the Princes, and commended himselfe to them.

Luthers departure from wormes.

Luther excommunicate & proscribed. On the 26. of April Luther taking his leave departed from Wormes. Casp. Sturmius a Messenger some houres after sollowed him, and sound him at openheim. Luther being in his journey sent Letters backe both to Casar and the Princes Electors, and States of the Empire, "commending himselfe and his cause to them; and sayd he was ready to doe any thing, which was meet, except to revoke a inny thing, that he knew to be warranted by Gods word. The Emperour hereupon, May the 28. proscribed Luther: whom Pope Leo on the 28. of March on the day of the administration of the Lords Supper, had excommunicated. At this all men stood earnestly expecting, what those thunder-bolts would effect.

Frederik the Elector a prudent Prince, seeing Luther to have incurred the hatred of all; that no danger might seize on him, committed the businesse of conveying Luther into some safe place, where he might be free from accesse, to some faithfull friends of the Nobility, that there he should be kept private, till Casar was departed ont of Ger-

many.

many. They presently, faithfully, and secretly conveyed him to the Castle of Wartenburg neere Isenack: This place Luther afterward used to call his Patmos. There were but eight privy to this, who did it with that secrecy that not any but themselves could know what was become of him. It is reported that the Papists set their wisards on worke to descry him: but they could not certainly designe the place where he was. Luther abode in that woody wildernesse about tenne monethes: and in this retirednesse wrote diverse usefull Treatises for the Church; as the Explications of the Gospels and Epistles dedicated to Albertus of Mansfield: the book against Latomus about sinne remaining in the regenerate. Besides he cut in two the two sinnewes of the Popes kingdome, namely, Private Masses and Monastick Vowes, which books he dedicated to the Augustine Friers (who in his absence abrogated private Masses and began to dispute about Monastick Vowes) and to his Father. They of Wittenberg also gave a reason to the Elector why they did so: and shewed to what end Temples and Colledges were instituted at the first; that is, not for private Masses, but that young people might be there brought up piously: and that the meanes they were indowed with; were for the use of both Readers and scholars that were in want. And that this buying and selling of Masses was crept in within foure hundreth yeeres of that time.

Luther found courteous entertainment and kind respection that his wildernesse: for in his Epistles he often mentions the friendly offices of his Hoste; ro

Luther conveyed to warteaburgh. Luthers Patmos.

Luthers works written in this his retiredneffe.

Private masse taken away at wittenberg. Luthers taking the aire and his recreation.

Hunting is a relemblance of the devils practile.

whom he preached on the Lords day and at Festivall times in his private Chappell. Some times Luther for his healths sake went forthinto the strawberry groves, and somewhat farther into the Monasteries, which were neere, taking upon him the name Iunker George a noble man, and accompanied onely with one attendant, who was faithfull and fecret, and would often warne Luther in the places where they were entertained, not presently to lay aside bis (word, and to take in hand the books before him; for so he might be descried. Sometimes he went forth a hunting with his friends. Of this sport thus he writeth. "I was a hunting two dayes, to see that lordly "but bitter-sweet sport. Here we took two Hares, "and some filly young Partridges. The sport is "meet for such as have nothing else to do. There "did I contemplate as a Divine amidst their nets "and dogs. Nor did the outward appearance of "the game more delight me, then what I concei. "ved by it, move me to pitie and griefe. For what "could this sport signissic and resemble, but by the "dogs, wicked Popish divines, and by the nets, the "cunning tricks and wiles by which they feeke to "catch harmlesse Christians, as hunters those silly "creatures? This was a most evident mysterie of "the pursuing of plain hearted and faithfull fouls: "Yet was there a more cruell mysterie presented "to me: When by my meanes, we kept a young "Hare alive; and put her in my Coats sleeve, and "folesther: in the meanetime the dogs finding "it; broke one of her legs, and taking her by the "throat;

"as she was in the sleeve, stopt her wind. Thus it is "with Satan and the Pope, who cruelly destroy "poore souls without regard of my paines to save "them. I was by this time weary of this sport, and "thought that more pleasing, where Beares, "Wolves, Bores, Foxes, and such like savage creatures are strook dead with darts and arrows. It comforted me again, (for I took it as a mystery & resemblance of salvation) that Hares and harm- 'less creatures are taken by men, & not by Beares, "Wolves and ravenous Hawkes who resemble Po- pish Bishops and Divines: because by these may be signified a devouring by Hell, by those an ea-

He passed also to Wittenberg from his Patmos making sew acquainted therewith, and lodged with Amssor here he spent some sew dayes and was merry with his friends, without the Electors knowledge. In his retirednesse he was much troubled with costivenesse, having the benefit of naturall ease that way but once in source or sive dayes: Then also was he tried by some devillish tentations, which much disquieted him. This disease he overcame by exercise, and medicines sent him from Spalatinus. Then read he also the Hebrew and Greek Bibles: and besides the books above mentioned, he wrote many letters to his friends, which be now printed.

At length not enduring further delay and innovations, he returned from his Paimos to Wittenberg, without the knowledge of the Electour. March the fixth, Ann. 1522. he rendred these reasons of

He came privately to Wittenberg.
Tom. 1. epift.
pag. 367.
Lutbers in armitie.
Tom. 1. epift.
pag. 361.

He returned to wittenberg.

Tom. 2. epift.

Luthers confidence, and reallying on God.

his return to the Electour. First, said he, I am call'd back by the Letters of the Church and People of Wittenberg, and that with much solicitation and entreaty. Secondly, at Wittenberg Satan hath made an inrode into my flock, and raised such stirres, that I cannot well represe and quiet them with my writing alone, but of necessitie I must live there, be present among them, and both heare them and speake to them, goin and out before them, and do what I can for their good. Besides I feare, that some great and violent sedition will arise in Germany, and make Germany undergo grievous punishment for its contempt and ingratitude. I thought it therefore needfull to do doe what I ought and could for them in this regard by my counsell and endeavour, to teach, admonish and exhort them, thereby to avert Gods anger and judgement, or at least to stay them awhile. Eurthermore, I know well, and am verily perswaded that my preaching, and my proceeding to divulge the Gospel of Christis not of my own motion; but the worke of God: Nor shall any kinde of death or persecution shake this my confidence, and make me thinke otherwise; and I conceive that I rightly divine that no terrours or crueltie can put out the light already shining. And in an other Epistle. I return to Wittenberg under a more sublime and strong protection, then the Elector of Saxonie can giveme. Nor did I ever minde to sue for defence from your Highnesse. Moreover did I know that your Highnes would and could defend me, verily I would not returne. No sword can advance and maintaine this cause. God alone can order and promotest, without any mans excessive cane and helpfull hand. Therefore in this

aggregate entire

this cause he that most strongly trusts to Gods assistance, he most surely defendeth himself and others. Seeing therefore I perceive your Highnesse to be weake in faith, I (a + by no meanes attribute fo much to your Highnesse. as to be per (ivaded that I can be defended and freed from danger by you. I will keep your Highnesse person, your minde and body, and estate safe from all danger and damage in this my cause, whether you believe me or not. Let your Highnesse then be assured and not doubt at all. that this matter is farre otherwise concluded of in beaven, then at Norimberg. For we shall finde, that they which think they have devoured all the Gospel and queld it in the rising, are not yet come to the Benedicite. I have to deale with another manner and more powerfull Prince, then our Dake. He knoweth me, and I him conveniently well. Did your Highnesse beleeve, you should behold the wonderfull works and glory of God: Whereas you not yet beleeving, see none of these things. To God be glory and praise for ever. This and much more to this purpose he wrote, shewing his full assurance and plerophory of faith most admirable. He also wrote thus to Melanathon concerning the cause of his return. Provide a lodging for me, for the Translation of the Bible compels me to return to you: pray to God that it may stand with his good pleasure. I desire to conceale my felf, as much as I can, yet will I proceed in my worke resolved upon. He wrote the like to Ams dorf .: That for the translation of the Bible he must return to Wittenberg, that therein he might use other mens counsell and help.

Luther being returned, from the Lords Day first

in

cause of Lu-

thers return.

in Lent that whole weeke every day preached one

Sermon; these are extant: and in them he shewed what he liked or disliked in the alterations made in his absence. He found fault with them, whohad abrigated private Masse and Idols, and administred the Lords Supper in both kinds, and taken away auricular confision, differences of meats, invocation of Saints. and other the like matters; not because they had done impiously, but because they proceeded not herein orderly. "He affirmed that he condemned the Papisticall "Masse, the worshipping of Images, the rules of "auricular confession, prayer to Saints, the Popish "fasting: but he did condemne them onely by the "Word of God preached, and not by a violent ab-"roguion of them. How much he prevailed by "those Sermons, he telleth in these words. I, saith "he, gave offence to Carolostade, because I blamed "his proceedings, though I condemned not his "doctrin. Onelythis disliked me, that dealing a-"bout ceremonies and outward matters, he labour-"ed lesse in that which is Christian doctrin indeed. "namely, faith and charitie: for by his unadvised "course of teaching, he brought the people to this "passe, that he thought himselse a Christian by "these petty matters, by communicating in both "kinds, by notusing confession, and by breaking "down images, &c. And this was the beginning

Luther tranflated the New Testament and printed it.

Caroloflade of-

fended with

Luther.

In this 22. yeer the New Testament came forth, as it was translated into the German tongue in his Paimos, and afterward revised somewhat by

of diffention between Luther and Carolostade.

Me-

* Melantthon. Some Popish Princes and Bishops prohibited their people to read it. He wrote also a Letter to the Bohemians concerning matters of great moment: and exhorted them to constancie in the truth, which they had received, and that they would not fall back to Antichrist for a vain bope of peace: He also distinaded them from making themselves guiltie of the innocent blood of John Hus and Jerome of Prague. And where as some objected their many different Sects: he shewed that there were many more among the Papists: and prescribed the Bohemians a course, bow they might cure this disease. Here he inveighed earnestly against fuch Bishops, as did condemne and persecute the doctrin of the Gospel: and being often provoked did neither defend their own doctrin, nor refute Luthers. He shewed them that by their tyranny they should not prevaile: because he was neither moved by the Popes Anathema or curse, nor Cz-"fars profcription, and that he would endeavour " fo much the more to propagate the Gospel, and "fet to it with the more courage, by how much "the more violently they withstood it: and that "the Gospel would not be extinguished, though "they should kill him: and that God would plague "them most conspicuously and grievously, if they "proceeded in their furious course. In this booke he fo angred the then Bishops, Abbats, Monks, and the whole dregs of them, that they resolved that seeing they could not burne Luther himself, they would burne all his books.

About this time also, Luther consuted Nicolas Stork,

* Melanii. ufed about it.
Tom. 2 ep fl. p.
55. & ep fl. t.
to Camerar.
* Tom. 2. ep fl.
pee. 85.

Inthers dealing with the ring-leaders of the Ana-baptills.

Luthers harsh answer to the King of Englead.

Luthers excuse for so wri-

Stork, Thomas Muncer and other fanaticall ringleaders, and Prophets broaching new doctrines, who pretended revelations Augelical, and conferences with God, and denyed the Baptisme of infants: and thereby fowed the feed of Anabaptisme. These false prophets came from the Cygnean Citie to Watenberg, in Luthers absence, and molested Carolostade, and Melanethon. Now also Luther an. swered Henry the eight King of England, who, as otherachersaries also, set out a book against Luther, and had given him by Pope Leo the title of Defender of the Faith of the Church. Onely Luther answered him somewhat sharply: which course some of Luthers friends disliked. Of the same thus Erasmus wrote. If Luther first commending the godly care of the King, had afterward with solid arguments refuted his opinions, and laid no disgrace on the Kings person, I suppose he had done that which would much have advanced his cause. Againe. What set Luther on, to fay in his book against the King? Let your Highnesse come to me, and I will teach you. Truely the Kings book was written in a good Latine style, and not unlearnedly? Luther thus excuseth this his fact. If any man be offended at my harpnesse towards the King, I thus answer him. In that book I have to do with senselesse monsters; who contemne my best and most modest writings, and my humble submission, and are more hardened by my calmnesse. Besides I abstained from bitter speeches and lyes, with which the Kings book is full fraught: nor is it any great matter, if I give no more respect to an earthly King, and speake sharply, seeing he was not afraid to blasheme blasshemethe King of Heaven with his speech, and to speake profanely in his virulent lyes. God the righteous judge divide the matter between us. This book he dedicated to Sebastian Earle of Schlick, whose singular pietie and zeale he commendeth: and saith, he will make this writing the beginning of his slying to the Bohemians. For both the King and others had salfely accused him of slying thither and did triumph and brag, saying: We have wonne the day, the Heretick is fled to the Hereticks.

In the yeere 1523. at the Assembly at Norinberg, the Emperour being absent, the decree made at Wormes was disannulled. And when the Popes Legate complained thereof, and faid, that Luther was not punished according to Casars decree; The Princes answered that most men in Germany were so instructed by Luthers Sermons and books; that if that decree had been executed, it would have given occasion of great sedition: and that this construction would have been made thereof: namely, that the truth of the Gospel was thereby oppressed and extinguished, and manifest errors and evils stood for, which might not be tolerated or winked at any longer. And that, now this affembly was gathered; that a free Councell might shortly be kept in Germany at Mentz, or Argentorate, or Mets, or Cullen. And that in the meane time Luther and others: Should (et forth no books; the Preachers should Preach nothing but the Go fel, plainly and modeftly, according to the interpretations commonly received by the Church: that such Preachers as transgressed should be mildly punished; by fit men appointed by the Bishops: lest any

Sabastian Earl of Schlick.

An affembly at Norinberg.

A Councell to be held in Germany.

one

The hundred grievances of Germany.
Sleid. lib.4.
pag. 29.

Luther interprets the Decree. Sleidan. 4. pag. 83. one should suspect, that this was done to hinder the free preaching of the Gospel: that the Printers should imprint, or divulge nothing, but what was allowed and approved by learned and judicious men; that the Priests who had married wives, should be amerced according to the award of the Popes lawes. There were here also exhibited to the Legate an hundreth grievances of the German nation: of which we will speak else-where.

This Decree was diverfly interpreted by feverall "parties. Luther by his letters to the Princes de-"clared how he conceived the meaning of it. And "I, that they commanding that the Gospel should "be taught according to the received judgement "of the Church, intended not according to the "course of Thomas or Scotus, but of Hilarie, Am-"brose, Augustine and the like. Againe, that the "Bishops should chuse fit men, who should be pre-"fent at Sermons, and mildly admonish such as of-"fended, if need were. This Luther shewed to be "well decreed, but could never be effected: be-"cause they wanted learned men. Concerning that "which they decreed about books, he rejected it "not: fo that the decree did not extend to the fa-"cred books of the Scripture; the publishing "whereof was in no wife to be prohibited. Laftly, "concerning the amercing of Priests who either "married, or lest their order, the decree was too "harsh, and if the Gospel was purely to be preach-ed, ought to be mitigated. The Emperour was "Somewhat offended with this decree, and at-"tempted

Cæsar was offended at the Decree.

The Gospel propagated.

Tom. 2. cpift.

paz. 121.

"tempted by his Legate to take it away: but all in vain. For this businesse was farre otherwise concluded of in heaven then at Norinberg, as Luther wrote. For the Princes and Cities of the Empirestrove, who sirst should admit the reformed doctrin. This was done in Denmark, Prussia, Livonia, Silesia, and elsewhere.

Luthers book concerning the Civill Magistrate.

In this yeere Luther set forth the book concerning the dignitie and office of the Civil Magistrate: Frederik the Elector was much delighted with this book. He wrote also to the Waldenses, commonly called the Picards, concerning the adoring the Sacrament. In which book he sirst mentions the opinion of Berengarius concerning the Lords Supper, before he began the contention with the Helvetians.

The German Pentateuch.

He now also set forth the five books of Moses in the German tongue, three thousand yeers since the death of Moses. He published also a book to the Senate of Prague, about ordaining of Ministers, and another, about avoyding the doctrine of men. "He "wrote this yeere also to the Livonians, and shewed "his great joyat their entertaining the Evangeli-"call doctrin: which many tyrants in Germany "fought obstinately to oppresse: and forewarned "them, that they must expect cruell persecutions "of the same kind: to the undergoing whereof, he "gravely and piously exhorted them, encouraging "them to be resolute and to persevere valiantly in "the truth of the Gospel, which they had re-"ceived. He further did instruct them briefly and "plainly, H 2

The forme of the Maile fer out by Luther. Chytrcusin Sax. 19. pag. 282.

Auricular Confession.

Germany.

1523

* Epift. b. 21. b. 7. and b. 24. E. 4.

"plainely concerning Justifying faith and the true "nature of good workes."

Hethis yeere also set forth a forme of the Masse, and Communion; herein he retained all the usuall rites, which were not plainly repugnant to the word of God: as the preface out of the Psalmes, the Kyrie, the Collect, the Epifle, the sequence, the Gospel, the Creed, the fermon, the prayers, the preface, the Sanctus, the Lords prayer, the wordes of the Lordes Supper, the Elevation, the agnus Dei, the thankfgiving. But the Canon of the Masse, which transformed the Lords supper into a facrifice for the quicke and the dead, he wholly omitted. This was the first change of the rites, though Carolostadius attempted the like before. Auricular confession was also brought into use againe, and private absolution also, which Carolostadius had abandoned. And when 2. Monkes of the Augustinian profession were the first day of Iuly burnt by the Inquisitor, & first shed their bloud for the reformed doctrine of the faith; Luther renowned their constancy with an hymme or Psalm, and praised them as the first Martyrs of his time. Of this story also Erasmus * writeth. Then also Luther fent a Letter consolatory to the Augustans which is extant amidft his workes. He wrote alfo to the Miltebergians, who were then in danger for the Gospelssake. Their first instructor was Iohn Drace Carolostadius. Luther also comforted three noble Misnian virgins, which were turned out of the Friburg Court of Henry Duke of Saxonie. Other Nuns left their Cloysters else where; whereupon Luther

Luther wrote thus to Spalatinus. There came to me those nine converted Nunnes, who left Nimpschen Monastery: miserable is their case, but they were conducted by honest citizens of Torgan, "namely by Leonard " Coppe, and his unkles sonne, and Wolfius Tomit-"zech, that there is no cause of suspition. I much "pity them, but especially many other their like, "who every where in great number perish by their "cursed and incestuous chastitie. That sex is most "weake of it selfe, and by Gods and natures ap-"pointment, is to be a mate for man, and being by "papifticall crueltie shut up from men is brought "intoperdition. Among them was Katherin de Borawho afterward was Luthers wife. He writes to to the same Spalatinus elsewere of other Nunnes, thus. "There departed 16. Nunnes out of the Mo-" nastery of Widdersteen under the Earle of Mans-"field: of which 11. came to the Questor of Alstet. "Of them Albertus received five. It is now deba. "ted among them, whether they ought to be en-"tertained or rejected. Nor yet is here an end of "our newes. This yeere is most fruitfull of Novel-"ty, and as I perceive still will be. Luther also often "was earnest with the Elector of Saxony suing to "him by Spalatinus that he would demolish the Wit-"tenbergian Bethaven, that is the Colledge of All "Soules. And gave this reason. Because almost all "the Priests there not onely live wickedly, but al-"foare contemners of God and men with obsti-"nate hearts, and every night play the whorema-"fters, and in the mornings fay Masse with an im-"pudent

Nunnes leaving their Cloysters.

Tom, 2. E. pist, p. 131.

Tom. . cp., p. 139.

Tom. 2. ep. p. 134. and 112.

"pudent and brasen forehead. For this he called "Ams dorfe to witnesse: and sayd that all of them, "except three, were wanton persons, and not to "be maintained: yea, that it was the duty of the "Magistrats to prohibite their whoredom, & com-"pell them to marry. For though no man can be "compelled and forced to the truth: yet pub-"lique wickednesse is to be taken away." At the "least the Masses might be forborne, which were "maintained at the Princes charge, and were wick-"edly performed, and to no good end.

Iohn the Prince of Anhalt by Doctour Ieronymus and a Franciscan warned Luther to acquite himselse of holding a new Article, with which Ferdinand of Norinberg did charge him, namely, that he held that Christ was the feed of Abraham. At the first Luther conceived that they jested with him: but when he found that they spoke it sadly; he was forced to give credit to their speech, that he was in ve-

ry deed to accused.

Frederik Duk, of Saxony warned to punish Luther.

Luther excufing bimselse.

Tom. 2. pag.

121.

Pope Adrian then opposed the Gospel, and by his Bull, as they call it, very much blamed Frederik Electour of Saxony for the neglect of his duty in not punishing or banishing Luther. And then warned and intreated the Prince, that now at length he he would doe it: and if he would not, he should try how keen the Popes and Emperours swords were. The same request Henry the eight King of England and Lodowik King of Hungary and Bohemia made. To all these the Elector returned no other answer, then that Luther was first to be heard in the Councel, before he

was to be condemned. The Popes Legate also accused Luther at the Norician assembly; as being most like to Mahomet. For as the Turkes by Polygamy, so Luther taking away the vowes of Chastity doth loose the reines to all licentiousnesse, and overthrow the state of the Church, and therefore he might be condemned before he was heard: besides, as now he did shew his cruelty against the Ecclesiasticall state, he would afterward doe the like against the Political.

In this yeere Christiern King of Denmark and his wife sister of Charles the fifth were expulsed their Kingdome for his too violent government. And being in banishment at the Court of his Unkle Frederik Elector of Saxony, heard Luther preach.

In the 24. yeere Clemens the 7. made Pope in Adrians steed sent Laur. Campegius the Cardinal his Legate to Norinberg. He wrote at large to Frederik the Elector: and highly prayfed the Popes good will, and did undertake that a Councel should be called. Then also Casar and most of the Princes of the Empire pressed for the decree of Wormes. Which thing when Luther had notice of, he bewayled the state of Germany, and complained of the blindnesse of nien. That yeare Erasmus Roterod. perswaded by the King of England and Thomas Wolfey Cardinal, wrote against Luther. He put forth (against his will, as he wrote to Melanthon) the Treatife concerning free-will. What was Luhers judgement about the same, that which he wrote to Spalatinus sheweth; namely, It is incredible how I discaine the booke of Eraf. concerning free-will: and yet I have scarce read eight

The Popes Legate accufeth Luther.

Laurent. campegius the Popes Legate

Erasmus
wrote against
Luther being
much importuned there...
unto.

Tom. 2. epiß.-230.

leaves

leaves thereof. It grieveth me to answer sounlearned a book of a man so learned. That book was answered by Luther, An. 1526. with which delay the mindes of learned men were held in suspence, what would be the issue of the controverse.

This yeere was remarkable for the unhappy Sacramentary controversie; The beginning and proceeding whereof is related in the life of Carolostade, Zwingl. and Occolamp. and I list not here to renew

our griefe by opening the fore again.

About this time came forth the fanatick writing of Tho. Muncer of Stolberg, and the Preacher of Alfet: in which he disgorged his venemous sury against the Lutherans. The book which he wrote against Luther, was dedicated to Christ Prince of Princes. He rayled on Luther, because he wanted an Enthusiastical spirit, and had nothing in his writing but a carnall spirit. The same Muncer wrote to Melantthon a letter plainly shewing his fanaticall spirit.

Luther now put forth Davids Pfalter in the German tongue, & a book against the seditious, and an Epistle to Frederik and Iohn Princes of Saxony against the enemies of images, and Enthusiasts, who boasted of illumination and conference with God. He also set forth a booke about the Exaltation of Benno a Bishop once of Misnia: whose bones were on the fixteen day of May digged up at Misnia, exalted, and placed in a marble Tombe: which act some took to be religious, other jested and laughed thereat.

This yeere in October, Luther laid aside his Mon-kish-

Muncers writing against Luther.

The Pfalmes put forth, &c.

Of Eenno Bishop of Mis-

kishhood: and declared his indgement concerning the Synode to be called for determination of the ceremonies, faying thus. I thinke it not very fafe to call together a Councell of our men for the fetling an uniformitie of Ceremonies: for it will fet a bad example, though it be attempted with a good zeale, as appear. eth by all Councels from the beginning. So that in the Apostolicall Synode they did more treat concerning matter of action and Traditions, then of faith. In the Synodes after this they never disputed about faith; but alwages about opinions and questions, that the name of Councels is mere suffected and hated by me then the name of free will. If one Church will not of its own accord imitate another in externall matters, what need is there to compell them by the decrees of Councels which pre-Cently are changed into lawes and snares to intangle mens Soules. Rather let one Church freely follow the good example of another, or let each Church enjoy her owne wayes, fother the unitie of the first be kept intire in faith by the word of God, though there be diversitie and outward ceremonies, and elements of the world. About this time the Priests of Wittenberg keeping their Popishrites, were at length evicted, and in the end of the yeere abrogating private Masse, began a Reformation in the Cathedrall Church. Luther had long pressed them to this, and had written thus to Spalatinus in this yeere. By Gods help I will abrogate

The yeere 1525. is famous by the rifing of the Boores: when this broyle was a hatching, and the Ruflick fury did not yet breake forth into taking up

Luther caffs away his monkish weed.

Ofealling a Counsel.

Reformation in the Cathedal Church at wintenberg:
Tom. 2. Ep. p. 246.

1525.

The Boores

armes,

Luther exhorts to queli them.

The contention with carolostade.

The Anabaptists.

The name of Masse.

armes, Luiher did disswade all men from sedicion, as being a crime of very high nature. He also handled the Articles of the Boores, and shewed how most of them were contrary to the word of God. He wrote also to the Princes and Nobilitie, and put them in minde of their dutie: and by another Treatise exhorted all men, to joyne for the subversion of the theewish insendiaries, as for the quenching of a common fire. This book was censured by some as too sharp, but was at large defended by Luther.

In the beginning of this yeere, Luther answered Carolostadius his books, intitling his book (Against the Celestiall Prophets.) At Wittenberg then the chieftains of the Anabaptifts were called Prophets: because they boasted of secret revelations, and propheticall spirits; the principall men were Muncer, Ciconius, Cellarius, and his friend Caroloftad. Luther in the first part of his book speaketh of images, private Masse and Carolostade: and affirmeth that images were forbidden in the old Testament not in the new: and that Carolostade was not expelled by his meanes: and that the name of [Masse] was given by the Apostles to the Sacrament of the altar. The subject of the second book was the Eucharist, where he first dealt against Carolostades exposition of the word (70070) This : and then answered the Arguments of Caroloftade: and faid that the words (which is given for you) have this sense. The body which you eate in the bread, ere long, when it is not eaten shall be given for you. And as it is not written, Take the body and eate it; fo neither is it written, Take the bread

The flesh profiteth no-

bread and eate it. And that Christs speech, The flesh profiteth nothing, is to be taken as spoken not of the flesh of Christ, but of the sense of the flesh, which is death, Rom. 8. That the breaking the bread, is the distribution of the body: and that the bloud of Christ which is powered out for us, now sitteth at the right hand of God; but that the efficacy of that effusion of his bloud is for ever. And finally that it is unknown how the bread becometh and is the body of Christ: and that we must slike to the very words of Christ. Against this Zwinglius and Oecolampadius wrote, as is said in its due place.

Now also Luther renewed the ordination of Ministers of the Gospel in the Church: Of whom George Rorarius was the first: and now first the Masse was celebrated at Wittenberg in their mother tongue. And now was fet forth a booke of German longs composed by Luther and others the last yeere : and a book of the abomination of the Masse, in which he galled the Popish fore backtjades, and made many of them kick against him. He wrote also a letter to them of Strasburg, where he heard that Caro-Listade abode, and disswaded them from devouring his poylon. On the contrary Strasburg lent George Caselius the Hebrew Professor, and entreated Luther that he would not break the unitie of the Church for the controversie of the Euchar: st : that he would acknowledge Zwinglius and Oecolampadius, learned men and of good tame, for Brethren: that he would write of the Lords Supper, and shew, what he taught was con-Conant to the trush.

Ordering of Ministers.

German longs.

Luther wriuth to strafburg about Carolifiade.

Luther

Luthers an-

Luther returned this answer by Caselius. " Name-"ly, That nothing was more to be defired then "peace: but to be tyed to a continual filence was "not fafe: that answer could not be made without "condemning them: and that the word [condemn] "was censured as opprobrious. That he was cen-"fured of those most modest men as a Cannibal, "and a worshipper of God turned bread and cata-"ble: that heliked not the advise of the Divines "Strasburgh, concerning silence about the question " of the bodily presence, and preaching faith and "other parts of the word: That either he him-"felf or they were ministers of Satan: and that "therefore in this case there was counsell to be ta-"ken, and no mean between both to be followed: "That the reasons brought to make the speech "tropicall were of no force. And that it must be "proved, that the verb [est] not in other places of "Scripture, but here is in effect [fignificat.] that "where Paul saith, The rock was Chrift, he speaketh on not of the corporall, but the spirituall drink: for "he addeth the drank of the spirituall rock. And "that there was a manifest mistake in that This "Lambe is the Lords Passeover, for this phrase is no "where extant in the Scripture: and therefore he "befought the brethren for Christs fake, that they "would avoyd this errour.

Luther marrieth. Luther being fortie two yeers old, of a sudden and unexspectedly married Katherin a Bora a noble virgin late a Nun, and this was the occasion. Luther had a purpose that this Katherine should have

been

been married to M. Glanus the Pastor of orlamund. Of this she having intimation, acquainted Amsdorf, Luthers inward friend, therewith, and by him intreated Luther to alter his determination, and to fignifie to him, that she would enter into the honourable estate of Matrimony with any other, rather then with Glanus. When Luther heard this, and what Ierom Schurfius had faid; namely, that if that Monk should marry her; the whole world and the devill himself would laugh thereat, and so the Monk should undoe all that formerly he had done. Here Luther to grieve the world of Papists, and the devill, and gratific her father perswading him thereunto, refolved to marry her. And on the 13. day of Iune, inviting to supper Pomeranus, and Apelles the Lawyer, and Luke the Limmer was betrothed to her, and not long aftermarried her. This Luthers enemies much disliked, so did his friends also: not because they thought the marriage unlawfull: but because they wished it had been done at some other time. For thus writeth Camerarius. It fell out, that when these turbulent and dangerous broyles were not yet pacified, Martin Luther married, not long after. the death of Frederik the chiefe of the seven Electors of the Empire. Philip Melancthon much grieved at Luthers marriage, not that he condemned it as unlawfull, but because hereby an occasion was given to Luthers ene mies and ill willers, who were many, rich, and of great power, to feak against him bitterly; and with open mouth to reproach him: when especially the very time did help. forward and fet them on, who were minded fo to do. And

Cam'rarius in the life of Mclanethon. of what power the conventency of time u in every action all know full well. But when he perceived that Luther himself was somewhat troubled with the same thoughts, he not onely moderated his passion, but did cheere up Luther, and endeavoured to ease his griefe and sorrow with pleasant conference, and thereby brought him to his wonted cheerefulnesse again.

What Luthers adverfaries did about this marriage,

* Chaplain to George Duke of Saxony.

Luthers anfwer to their opprobries.

The cause of Lutbers martiage.

Luthers adversaries not onely observed the time of the marriage, but proclaimed the marriage to be incestuous, in which a Monk married a Nun. Hereupon the King of England in his Answer to Luther, stiles this marriage incessuous, and there faith among other opprobries put upon Luther, that he could not have committed a finne of higher nature. Conradus Collinus Prior of Cullen and Jerome Emsenus* the best Divine among the Papists wrote virulently and disgracefully of this marriage. Yea fome there were, (whom Erasmus gave credit unto) who laid a finne to Luchers charge, from which the time of his childs birth did acquit him. Against these disgraces Luther thus animated himself: saying. If my marriage be a work of God, what wonder is there, if the flesh be offended at it? It is offended even at the flesh which God our Creator took, and gave to be a ransome, and food for the salvation of the world: if the world was not offended with me; I should be offended with the world, and should feare that it was not of God. which I have done. Now seeing the world is vexed and troubled at, I am confirmed in my course and comforted in God. So do you. The cause of his marriage he there alforelateth; faying. We resigned the revenew of the Monastery

Monastery to the Prince. I who abode in the Monastery To long as it pleased God, now like a private housekeeper. I have not married to prolong my life, but (feeing my dissolution neerer approaching, and people with their Princes to rage against me) that I might leave mine own doctrine for the weaks (ake confirmed by mine own example; for my doctrine may perchance be kicked a-

gainst and trodden on after my death.

This yeere the Anabaptists spread themselves over Helvetia and other parts of Germany: and began to broach their fancies at Anwerp. Hereupon Luther by an Epistle warned them of Anwerp to take heed of the erroneous spirit, which had hindred him very much: and recited the impostures of false spirits in Popery, and the by-pathes of the seducing spirits of the present times. There he set downe the erroneous Articles of a tumulcuous spiritat Anwerp and opened the inconstancy, lying, boldnesse, and ambitious desire of honour lurking in that Spirit: and entreateth them to forbeare the question concerning Gods hidden will, and to attend to, and learne the necessary precepts set before us by our God. The Articles were thefe.

I. That every man harb the Spirit.

2. That the Spirit was nothing elfe but our reason and under standing.

3. That every man beleevesh.

4. That there were no (inferi) or place of torment for mens soules, but that the body onely was condemned.

s. That every soule should be saved.

6. That by the law of nature we are taught to do good

Anabaptifts at Anwerp.

Luther writeth to An-

The Articles of the Anabaptists.

to our neighbour; as we would he should doe to us; and that this will in us was faith.

thing if our will consent not to our desire and lust.

8. That he which hath not the Spirit, hath not fin, because he wantethreason, which they called the Holy Chost.

Tom. 2. Ep.
290.
Luther writech to the
King of England, &c.

Now also Luther wrote to the King of England by the perswalion of Christiern the banished King of Denmark. This Epistle was submissive, and is extant in his Epistles. He wrote also humbly to George Duke of Saxon: that he would be pleased to afford him his favourable respect! But the King returned him an harsh answere, and objected to him his levity and inconftancy : and defended Cardinal Wolfer against Luthers writing to him : that hence it appeared, how he hated Lather. When Luther law the Kings answer printed, he was very much grieved at what he had done, and that he had fo much yeel ded to his friends, as to write in so humble a strain. The like befell him upon his writing to Cajetan, George Duke of Saxony and Erasmu Rotterod: who by Luthers lenity were incensed rather then pacific ed. He resolved never afterward to run into the like errour. Cocleus and Eckius wonderfully also infulted over Luthers submissivenesse. Wherefore Luther now printed a booke against (as he calledit) the Ill languaged and contumelious booke of the King of England.

In the yeare 1526. Luther refused Erasmus book, intituled de serve Arbitrio. The delaying of his an-

An. 1526.

fwe_r

fwer proceeded from the cause certified to * Amsdorf: in these words. I will not answer Erasmus till I have done with Carolostade, who makes great troubles and stirres in upper Germany. Erasmus provoketh thereby, put forth his Hyperaspides, of which book Luther thus writeth. Erasmus that wiper being rouzed up will write against me again: what eloquence will that most vain hunter after glory exercise to cast down Luther? About the same time Duke George and the Bishops attempted many wayes to wrong Luther, as appeareth by his letter to Myconius: faying. The wicked Papists conspire, and, as Melanctheus writeth to me from Iena threaten warre against me. Wherefore see you, that the people admonished hercof, manfully contend by faithfull and continuall prayer to the Lord, that they may be overcome and withheld by the Spirit, and constrained to keepe outward peace. Verily I understand by the writings and speeches of many, that there is very great need of carnest prayer: for Satans plots are a working. Wherefore I intreat you, that you would perswade the people to this most necessary and prevalent work, because they are endangered and exposed to Satans sword and fury encompassing them. He further saith, That the Sectaries were divided into fixe Sects. Sixe heads in one yeere are sprung up among the Sacramentarians: tis a strange spirit, which so much differs from it selfe. One sett followed Caroloftade, that is fallen: a second is that of Zwinglius, which is falling: the third is with Oecolampadius which will fall: the fourth also which is Carolostade is fallen: he thas disposeth of the words. That which is given for you, is my

* Tom. 2.ep. 270.

Erasm. his Hyperasp.

Tom, 2, epist.

Epist. pag. 324.

Sixe Seas of the Sacramentarians. my body. The fifth is now arifing in Silesia, set forth by Valentine Crantwald and Caspar Schwenkfeld, who thus invert the words. My body which is given for you, is this, that is, spirituall meat. These grievously vex and molest us with their writings, for they are most obstreperous and full of words, I wish they had my disease of the Stone, they seeme so strong to undergoit. The fixth is that of Peter Florus at Cullen, which Melancthon will deale with: I never saw ought but one letter about it. O how hereprobates Luther. I know faith be, that Luther is for laken of the Lord. All those Spirits differing each from other contend with subtle arguments, all of them boast of revelations obtained by prayer and teares, and agree onely in this, that all of them fight each with other for us. This Christ effecteth for us. Luther wrote a consolatory letter to Iohn Husse of

Breslow a Teacher of the Gospel, notwithstanding the scandall raised by the Heretiks, and their sighting against the Articles of our Faith: and in special manner he animated him against Schwenfeld and Crantwald; saying, "You speak the Truth, friend "Hesse. Hitherto the combate was about points "not crowned in the Scriptures.

"not grounded in the Scriptures, as about the
"Pope and Purgatory, and the like: Now ye come
"to more ferious matters, and to the battellalrea-

"dy won concerning points in the Scripture. Here we shall see the Dragon fighting, or rather we

"fhall combat with him, Michael being our Cap"tain in these Heavenly fights. When the Dragon

"fhallpull down the third part of the stars with his tayle to the earth: then the cause will call for

" our

Luthers [peech of comfort to Heffus. "our strength in Christ. Here you shall see, what "manner a warriour, and how strong a champion "Satan is, whom yet you have not sufficiently tri"ed, or had experience of. Schwenkfeld and Crant"wald, which I much lament, are reserved for these "mischieses. But the soundation of God standeth "firme, having this seale. The Lord knoweth who "are his, let this be our comfort, and in this let us "be consident to prevaile over the gates of Hell."

Besides other studies of Luther, he now expounded Ecclesiastes: which was not easie and plain (as he faid) for an Interpreters labour. There are, faith he, therein many Hebraismes and obstacles in that tongue, not yet well made known. Yet by the grace of God I break thorow them. This yeere he wrote a forme of the Masse in the German tongue: in which he permitted some ceremonies, to be used or not used at mens pleasures. Among other speeches thus he faith. Tet we retain those garments, altars, waxecandles used at the Masse, till they grow old, or that it seeme good to change them. If it please any man to do otherwise, I permit him to do as he liketh best. But in the true Masse among Christians unmixt with Papists. it is fit that the altar should not remain, but that the Minister should turn himself to the people: as Christ doubtlesse did, at the first celebration of the Lords Supper. But let this also await its due time. He wrote also foure consolatory Psalmes to Mary Queen of Hungary. upon the miserable death of her husband King Lodowick, who was drowned. He then also divulged other Treatifes, which are mentioned in his works.

Tom.2. epist.

The forme of the German Masse,

His work at Jen.
Tom. 3. p.
277.

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Ja. 1527. The Anavapiifls.

Of the mili tary life.

Tom. 2.epift. p. 331.

What strange portent was before his death. Sce Tom. 2. epift. pag. 337.

In the 27. yeere the Anabaptists broached their new doctrin, about the not baptizing of Infants; and were themselves rebaptised: they also taught communitie of goods. Both Luther and Zwinglius wrote against them, and the Magistrates punished them in divers places. Luther wrote also upon the question, whether souldiers lived in a kinde of life, tending to happinesse? In which discourse he learnedly and godly handled many things concerning warre, and its discipline. He dealt also against the Sacramentarians, as he calleth them, and in his book averreth that Christs word, Thu is my body, yetstandsirme. Of the book thus Luther writeth to Spalatinus. I doubt not, but that I have throughly moved the Sacramentarians: for though my book be full of words, and not so learned, yet I am perswaded that I have touched them to the quick. Bucer hath written most virulent letters against me unto our Jonas; already they make a Satan of Luther: what suppose you that they will do when they be gauled with that book. But Christ liveth and raigneth. Amen. He also comforted them of Hall, for the death of George Winckler their Pastor, who was slain by conspiracy. He also answered Iohn Hessus to the question: Whether a Christian man may flie in time of Pestilence? and to an other question, namely. Whether after the truth of the Golpel is made known, a man may for feare of the tyrants forbeare to administer the Lords Supper in both kinds: which Luther denyed against the Prischail nists.

About the beginning of the yeere 27. Luther fell

fudden-

suddenly: sicke of a congealing of bloud about his heart, which almost kil'd him: but the drinking of the water of Carduus Benedictus, whose vertue then was not fo commonly knowne, he was prefently helped. But he wraftled with a farre worfe agony afterward on the Sabbath after the visitation of the bleffed Virgin. This is recorded by Iohn Bugenhagius, and Iustus Ionas, who saw his affliction. Here he indured not onely a corporall malady, but also a spirituall tentation, which Luther called a buffiting of Satan. It seemed to him, that swelling surges of the sea in a tempest did sound aloud at his left eare, and against the left side of his head: yet not within, but without his head, and that so violently, that die he must except they presently grew calme. Afterward when it seemed to come within his head, he fell downe as one dead: and was so cold in each part of his body, that he had remaining neither heat, nor bloud, nor sence, nor voyce. But when his face was besprinckled with coldwater by 10nas (for fo Luth, had bidden) he came again to himself: and began to pray most earnestly, and to make a confession of his faith; & to (ay, that he was unworthy of Martirdom, which by his proceedings he might seemed to run upon. His will and Testament concerning his wife with child and his young sonne this he made. Lord God I thank thee that show wouldest have me live a poore and indigent person upon Earth, I have neither house, nor lands, nor possessions, nor mony to leave. Thou hast given me wife and children, them I give back unto thee: Nourish, teach, keep them (O thou the father of orphans and ludge of the widow) as thou halt done to mee: fo do

Luther licknesse, 1527.

A worse sicknesse atterward.

Luibers last Will. Luibers reco-

unto them. But by using daily prayers and continuall fomentations, after that he had sweat thoroughly, the griefe by degrees decreased, so that in the evening of that day, he rose up and supped with his friends: and confessed that his spirituall temptation was farre sorer then his corporall sicknesse. Hereupon the day following he sayd to sustain some some sin a schoole, I was put to the tryall of my progresse. And sate in a most hot sweating bouse. The Lord bringeth to the graves mouth and fetcheth back againe. He often makes mention of this tentation in his letters to his friends; and consistent and the use of the Sacrament.

Leon Keisar burnt for Religion.

Tom. 2. pag. 354. b.

This yeere also he put forth the Story of Leonard Keisar his friend, who was burnt for the Gospels fake, at the Command of William Duke of Bavaria. Of this mans Martyrdome thus Luther writes. 1 bave received the relation concerning Leonard Keisars death: as also all his manuscripts from his Vnkles son: which shall shortly be published, God willing. Pray for me, who have been much buffetted by the Angel of Satan; that Christ should not for sake me. O wretch that I am ! and so much inferiour to Leonard: I am a preacher onely in wordes, in regard of him, so powerfull a preacher by his suffering. Who can make me fit, that not by his Spirit double on me; but by one halfe of it, I may overcome Satan, & put a period to this life. Bleffed be God, who among so many monsters hath shewed us unworthy sinners this one glorious spectacle of his grace, that he may not seeme wholly so have for saken us. Then

Then also by the advise of Luther and the Command of Iohn the Elector was ordained a visitation of the Churches in Saxony. The chiefe care of this businesse was committed to Iohn a Plaunitz a noble Knight, to Ierom Schurfius a Lawyer, Asmus Hanbicius and Melanethon. Many matters were hereby discried, which needed speedy redresse: many faults were found, which must necessarily be amended: nor can I easily say: how great was the benefit of this visitation. For faults of many yeeres continuance, were reformed, the Churches falne backe were in many places confirmed, and their fafety for time to come was well provided for. This visitation ended An. 1528. in which yeere Lu. ther put forth the Institution of Visiters, and the large Confession concerning the Lords Supper, which were added for their direction. There it is that Luther thus writeth to Amsdorf. We * are visiters, that is Bishops, and we find poverty and scarsity every where. The Lord send forth workmen into his harvest. Amen. And in another place to Spalatinus. Our visitation goeth on, of what miseries are we eye witnesses? and how often doe we remember you, when we find the like or greater miseries in that har sh natured people of Voytland. Let us befeech God to be present with us, and that he would promote the work of his poore Bishops: who is our best and most faithfull Bisbop against all the Arts and forces of Satan. Amen. And again. In our visitation in the territories of Wittenberg, we find as yet all pastors greeing with their people, but the people not so forward for the Word and Sacraments.

An. 1527.

* Tom. 2. ep. p. 394.

Ibid. p.394.

The

Answer to Zwingli, and Occolampadius.

Bucers Dialogue

Carolostade E. pistle to Pontanus.

Luthers an-

* Tom. 4. Ep.Ien.

An. 1519. The greater and lesse Catechisme.

Luthers booke against the Turk.

The 1. part of the book, called The Great Confesfion of the faith concerning the Lords supper, dealeth
with Zwinglius, the 2. part with Oecolampadius; and
blameth both of them. To this Oecolampadius and
Zwinglius replyed at large: and dedicated their
books to the Prince of Saxony and Landgrave of Heffen. Bucer also in the German tongue answered Luther in a Dialogue where he maketh Sebaldus and
Arbogastus speakers. These are the last books,
which these men wrote against Luther.

This yeer also Carolostadius wrote a letter to George Pontamus Chancellour of the Duke of Saxonie; in which he layeth down the ground-work of his Fenents concerning the Lords supper. This was answered by Luthers Epistle to the same Pontamus: Luther therein admonisheth that care must be taken, that no blemish be layed upon the Electour, by whose considered Carolostade doth there divulge his own dreams and heresies. Luther also * wrote to Carolostadius, and consuted his Arguments: and in the end of his letter graunteth, that Christ alone doth give his body: but denieth that thence it followeth that the Minister doth not give it by the Lords command.

In the beginning of the yeere 1529. Luther put forth his greater and lesser Catechismes for the good of the under fort of people, and admonished the Pastors and Ministers that they would seriously attend their offices, and teach carefully in the Villages. That they would preach still the same things about the same points and often presse them upon the people. Here also Luther put forth a book against the

Turk

Turk in the German tongue: this he did partly because it was then reported that the Turk was comming upon Hungary and Germany, which appeared true by his besieging of Vienna: partly because some Pastors endeavoured to perswade the people, that warre was not to be waged against the Turk. Yea some proceeded to that height of folly, that they desired that the Turk would come, and lay his yoake upon them. And when at that time there was held an Assembly at Spire, where first arose the Name of Protestants, and Luthers assistants, whose helpe he used in translating the Prophets, were seperated he himselse being sickly, that he might be in some imployment in Melanthons absense, translated the booke of Wisdome which was afterward revised by Melanthon and printed.

In October this yeere Philip Landgrave of Hessen, with a pious intent called together the Prime Doctors of the Saxonand Helvetick Churches. Among whom Luther beeing sent for returned this answer: That little good was to be hoped for by that conference: except the adverse part came thither to yeeld: and that himselfe could not yeeld: because he was assured that he was in the truth. In this meeting the chiefe heads of Divinity were handled, and concluded of. No one point was with choler contended about: nor did they depart alienated or divided in their affections by any controversie: as elsewhere * is shewed.

In the last yeere a fame was spread of a league made by some Popish Princes against the Duke of Saxonie and Landgrave of Hessen: Of this thus Lu-

The affembly at Spire.

The name of Protestants.

Conference at Marpurg.

Tom. 4. Ien. p. 46?

*The life of Occolampadius and others. .:

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Tom. 2. Epp. 386. Fame of the Popish Princes league. Luibers letter about it. ther writeth to Wenceslaus Lineus. "That ungodly "league of wicked Princes, though they deny it," "what stirres hath it caused: but I dointerpret the "fleight and poore excuse of Duke George, as a con-" fession of the fact. But let them deny, excuse, dis-"femble it: I know, that that league was not a "Chimera or athing of no being: a Monster can-"not be but monstruous and conspicuous enough. "And the world knoweth well, that they with most "pertinacious mindes, deeds, edicts, designes, "have hitherto publiquely attempted, and still do "attempt the like. For they desire that the Gospel "was abolished: this none can deny. But why "write I thus to you? who know this to be un-"doubtedly true. I doe it onely, that you may "know, that we will not trust that wicked crew, "though we offer them peace. The Lord con-" found the Counsels of that " Morotatos Moores "bundle of folly, who like Meab dares attempt " more then he can effect: and as ever, so still is "proud above his power. Let us pray against fuch "men-flayers. Hitherto they have been forborn. "if again they plot anything, first we will pray to "God, then we will admonish Princes of them; that they may be destroyed without pitty: fee-"ing they be unsatiable bloud-suckers and cannot "be at rest, unlesse they see Germany weltring in her bloud. This letter intercepted and brought to Duke George gave occasion of a great disaffection between the Duke and Luther; as the letters

written from each of them to the other fully mani-

fest.

*George Duke of Saxonie.

The letter intercepted.

fest. For Luther printed a treatise of letters privately fent and intercepted: and on the other fide George the Duke printed a preface to the Translation of the New Testament set forth by Emser: This preface was full fraught with gall. Luther thus faith of it. "I have received your letter, friend VV encestaus, " by which you certifie me, what Duke George hath "adventured to doe. He required the same of me "not long agone, and afterward of our Duke: "when he could not prevayle: he hath printed the "coppie of it with an invective against me: such is "his notorious folly, rayling fury. They fay that "there are 8000. books printed: which he trans-"ports into all coasts under his owneseale. Thus "shall poore Luther at length be kept down, and "Duke George shalltriumph most gloriously. To "the Mart he will send them. After I by some pri-"vate meanes had got a coppie thereof, I wrote an "answere thereunto, which shall be divulged at "once with his writing contrary to his expectation. New Broiles "Perhaps he will burst with rage, and die like a mi-"ferable idiot. I could wish that theevish Mericion "had taken it in mine owne hand: I am so farre "from fearing that Satan: though I wonder at "Scheurferus, that not delivered my letter up to "them, but that he is so familiar with my bitterest "enemies. Iintreat you that with your congrega-"tionyou would pray against that furious home. "cide and bloudy ruffian, as a man possessed by " more then one Devil, and breathing out nothing "but menaces and flaughter: that it would pleafe

Ep. Tom. 2. p. 289.

thereupon.

"Christ to save him, as he did Saint Paul; or con"found him. For why should this unquiet and mis"cheivous vassall of Satan be offensive to heaven
"and earth?

An. 1530. The affembly at August. and conformitie of Protest.

* Tom. 5. Jer. Germ. Chur. B. 13. Sax. Sleid. b. a. Luther wrote the seventeen Articles.

Luthers Articles followed by Melantt.

Joh. Elector of Saxony came first to August.

The remembrance of the thirtieth yeere will never be razed out, while men live on earth: for in this yeere was held that solemne and numerous affembly before the Emperour and the States of the Empire, which was printed and made known to all the nations of Europe. Read the Story* elsewhere. We return to Luther. He composed the seventeen Articles, before the Divines of Saxony took their journey to Augusta: In these Articles he omitted scholastick disputes and points unnecessary for the peoples instruction, and comprised the fumme of holesome and necessary doctrin for the falvation of mens foules and true pietie. Other Princes and Cities, who embraced the doctrin of Luther, commanded their Divines to set down in writing a briefe declaration of the doctrin commonly taught in the Churches of their territories. That these seventeen Articles written by Luther. were especially made use of by Melanethon in writing the Confession, the very words and phrases in most of the Articles retained, and the order and methode of the Articles much alike, and the Epistle of Iohn Elector of Saxony dated from Augusta to Luther be. fore Casars coming, do witnesse. For Iohn Elector of Saxony came to Aufpurg contrary to the opinion and exfpectation of all men; yea he came thither first of all the Princes, accompanied with Iohn Fre-

derik

derik his fonne, Francis Duke of Lunenburg his sisters sonne, Wolfgang Prince of Anhalt his wives brother, and these divines, Ionas, Philip, Spalatinus, and Islebius. For when he went from Coburg he left Luther in the Castle, because he was banished by the Pope and Empereur, and was extreamly hated by the Pontificians: yet would that he should remain in that place neere at hand, that more easily and speedily he might be consulted with, for any matter pertaining to Religion.

Luther abode at coburg.

Luther that he might further the common good, though he was absent, wrote a book to the Bishops and other Divines of note in that affembly: in which he deciphered, fully, what was the state of the Romane Church under the Popedome, and opened their cruelty, and exhorted them, that they would not now omit the occasion of curing this fore. He further shewed that the doctrin taught by himself was agreeable to that of the Prophets & Apostles, & that all designes undertaken against God would be frustrate. Melanet. knowing the rage of the Papists & Casars threats was very solicitous & troubled thereat, not so much for his own, as for the issue of these matters and posterities sake: and gave himself almost wholly up to griese, sighes and teares. Luther having notice hereof did often cheere him up and comfort him by his letters. These words are part of one of his epistles. "In "private conflicts I am somewhat weake, and you "frong: and on the contrary you in publique con- In his book "flicts are somewhat weake, I stronger. If I may

Melana care in this affem-

written, Az. 1529.

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"call that a private conflict, which is between me "and Satan, for you are ready to die, if you were "called to it; but feare the disaster of the publique "cause. But I am resolute and secure for the pub-"lique cause, because I am assured that it is just and "true, that it is Gods and Christs; and is not appa-"led with the guilt of sinne, as I a private servant "of God am compelled to trembling and pale-"nesse. Forthis cause like a secure spectator, and "do not regard the menaces and crueltie of the "Papists. If we fall, Christ the Lord and ruler of "the world falleth with us. And suppose he fall, I "had rather fall with Christ, then stand with Cufar. "Nordo you alone frive to hold up Gods caufe, I "constantly stand to you with my sighes & prayers,
"I wish I might also with my bodily presence. For "the cause is mine, rather I say mine then all yours: " and attempted by me not out of any rash humour. "or defire either of glory or gain: which thing the "Spirit witnesseth to my conscience: and the mat-"terit self hath already plainly shewed, and will "more and more shew it even to the end. Where-"fore I entreat you for Christs sake not to forger "Gods promises and the divine comforts, where "tis said. Cast thy care upon the Lord: have thine eyes fixt on the Lord, play the man, let thine heart be comforted. "The booke of the Psalmes and the "Gospels are full of the like speeches. Be of good comfort I have overcome the world. "If Christ bethe "Conquerour of the world, why should we feare "it, as if it would overcome us. A man could finde in

Pfal. 55. Pfal. 27.

Joh. 16.

"in his heart to fetch such a sentence upon his "knees from Rome, or Jerusalem. And in the same "Epistle, you would determine of these businesses "according to your Philosophy by reason, that is, "cum ratione insanire, run wild with humane overcare: and kill your self: nor do ye see that this
matter is beyond your reach and providence:
and I pray Christ to keep it, that it come not into
your hand and counsell, which is a thing vehe-"mently defired by you. For then publikely and apparantly, and fuddenly we shall perish. And in "another Epistle. Grace and peace in Christ. In Christ Isay, not in the world, Amen. Concernsing your apologie for your silence, I will speake "elsewhere. I extreamely dislike your excessive "cares with which you say you are confumed. That "these raigne so much in your heart, is not from "the greatnesse of the cause, but the greatnesse of "your incredulitie. For there was greater cause of this in Iohn Hus his time then in ours. Then again "fuppose there be great cause, the Agent and chief "mover in it is of great power; for it is not our "cause. Why then do you continually and without "ceasing macerate your self? If the cause be faul-"tie, let us revoke it; and flie back; if it be good: "why do we make God a lyer? who hath made us
fo great promifes, and bids us to be of a quiet "and contented mindes: faying, Cast thy care upon the Lord. The Lord is necre unto all them, who being of a troubled heart call upon him. "Speaketh God these "things into the wind, or casts he these pearles to bruits A.

"bruits? I am often troubled, but not perpetually. "Your Philosophy and not your Divinity doth thus vexe you; the same befalleth your loachim. "As if it were possible that you should effect any thing with this unprofitable care. I pray you, tell "me, what can the Divell doe more then kill us? "Ibeseech you, that seeing in all other matters you are a good souldier, you would wrastle with "your selfe as being your owne greatest enemie, by providing such store of Armour for Satau a "gainst your selfe. Christ once died for sin : but "for Justice and truth he shall not die, but live and "raigne: If this be true, what feare is there for the truth, if he raigne? But it will be cast downe by the wrath of God, let us be cast downe with it; but let it not bee done by "our selves. He who is become our father, will "be the father of our children. I pray for you earnestly, and I grieve that you make my prayers, "the most violent sucking-leech of cares, to be "fruitlesse. I truly as concerning the cause (whe ther it proceed from stupidity in me or from the "Spirit, Christ knoweth) am not troubled much; "yea I have a better hope, then ever I expected: "God is able to raise the dead: He is powerfull al-"fo to maintaine his owne cause now ready to fall, "yea to raise it againe, were it fallen, and to ad-"vanceit, if it subsist: If we be not worthy, let it "be done by others. For if we be not fuftained by "his promises, who, I pray you are there in the world, to whom they doe belong? But more ancother

"the Sea. Christ with his spirit comfort, teach and "the Sea. Christ with his spirit comfort, teach and "strengthen us all. Amen. If I perceive that the "cause goeth not well with you, or be indangered, "I shall not containe my selfe, but shall come with "speed unto you, that I may see the gastly Jawes "of Satans teeth, as the Scripture calleth them. From our wildernesse. Ian. 25 An. 1530.

After this the Confession written by Melancthon according to Luthers direction and advise, was exhibited in the Latine and German tongues in Cafars palace, Iun. 25. at 2. a clock in the afternoone: and was read by the Chancellor of Saxony before Charls the fifth, Ferdinando and all the Electors & Princes being affesfors, & that with so shrill & loud a voice. that not onely in that large hall, but also in the Court beneath and in the places adjoyning it was well heard. They who subscribed to this Confession were John Duke of Saxony, George Marquesse of Brandenburgh, Ernest and Francis brothers, Dukes of Brunswick and Lunenburgh; Philip Landgrave of Hassia, Wolfgang Prince of Anhalt; and two Cities of the Empire, Norinberg and Reutling. After it was read, the Princes judgement was threefold. First, Some thought fit that the Decree of Wormes should be pressed, and the refractary compelled to it. Secondly, Others would have had the Confession examined by learned and pious men, and then to be delivered to Cafar. Thirdly, Some defired that the Papists should exhibite a consutation of it to the Potestants: and that the whole cause should be

Luthers desire to come to the Assembly.

Apoc 9.8.

The Protestants Confession.

Who] fubfcribed to it.

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It was commanded the Papist to confute it if they could. left to Casars judgement: To this last most of the Princes agreed. Thereupon the Pontifician Divines (of whom Iohn Faher and Eckius were chief) were injoyned to prepare their consutation. They wrote many things bitterly against the Protestants, and rather multiplied revilings then arguments. When therefore they were bid to new mould their writings, the publication of the Pontifician resutation was deferred seven weekes from the exhibiting of the Consession.

Melanethon & Luthers letter each to other.

Lubers Ex-

Luther writeth to Albertus Cardinal.

In the mean space Luther and Melanethon conferred by their letters concerning manypoints controverted, and discussed, what might with a good conscience be yeelded to their adversaries, especially concerning humane traditions, and matters devised by men in Gods worship. Luther also by many E. pistles gravely written, and by exhortations full of spirit and life (which are indeed the treasures of all wholesome and powerfull comfort) confirmed the hearts of the Prince Elector, and of Pontanus his Chancellour, and their Collegues in the profecution of their attempts for the common fafety and peace of peace of the Church and State, and posterity, and for curing the apparent wounds thereof, & preventing the distractions of the Church, & the confusion of Opinions. He sent also to Albertus of Mentz the Cardinal in the time of the Assemblies fitting, a printed Epistle. He was a man of chiefe authority amongst the rest; wherefore Luther endeavoured to perswade him, that seeing there was small hope to setle a concord in religion, he would obtaine! obtaine of the Emperour at least a graunt of Political peace. At the same time Erasmus wrote a letter of the same argument to Campegius.

At length the Refutation of the Protestants Confession was new dressed and refined, and on the third day of August, was in Casars Palace publiquely read before the States of the Empire. The Emperour professed that he would persist in his opinion, and requested the Duke of Saxony, and such as joyned with him, to give an affent. But, when as they could hardly obtain a copie of the confutation, and that with these conditions, that it should not be published, nor transcribed, nor any reply made thereunto, and could not prevaile to have these conditions omitted; the Archbishop of Mentz, and his brother the Marquesse of Brandenburgh, and Henry of Brunswick, requested of the Emperour that he would give them leave to take a friendly course for the composing the controversie. When Casar had yeelded thereunto, there were of each partie, ween at first, and then secondly, three chosen out of each seven, who were to take a course for setling of concord. Here when the Saxon partie seemed to yeeld too farre to the Pontifician, Luther wrote thus to Melanethon. Concerning obedience to be performed to the Bishops, as in jurisdiction and the common ceremonies, I pray you have a care, look to your self, and give no more then you have, lest ye should be compelled again to a sharper and more dangerous warre for the defence of the Gospel. I know that you alwayes except the Gospel in those Articles: but I feare lest afterward they should ac-M 2 cu/e

The refusation of the Confession, read.

The copie of it hard to be got.

Arbiters of the cause.

Luthers admonition to Melansthen. cuse us of breach of our covenant, and unconstancy, if we observe not what they please. For they will take our graunts in the large, larger, largest sense: and hold their own strictly, more strictly, and as strictly as they can. In briefe, I wholly dislike this agitation for concord in doctrin, as being a thing utterly impossible, unlesse the Pope will aboli h his Popedome. Concerning the Confutation, this should have been added, that it was a very cold one. Of it thus Luther wrote to Melancthon. Grace and peace in Christ the Lordover his enemies. I thanke God, who permitted our Adversaries to devise so fond a confutation. Christ is come and reigneth. Let the devils, if they will, turn Monks and Nunnes: Nor doth any shape better become them, then that in which they have hitherto set forth themselves to be adored by the world. --- Then a little after this: Did not I foretell you, that you troubled your self in vain about traditions, because that point exceedeth very much the capacitie of Sophisters? There hath ever been disputation about laws among st the wisest men: and truly it requireth an Apostolicall abilitie to judge purely and surely thereof, for there is no Author extant, except Paul alone, who hath written fully and perfectly of this matter. Because it is the death of all humane reason to judge the law: the spirit in this case being the onely Iudge. What then can Sophisters here performe, whose reason is blinded? Well, we have done our part, and well satisfied them. Now is the time of working together with the Lord. whom I beseech to direct and preserve us. Amen.

In that loving course for composing the differences by the Arbitratours, when the point of in-

vocation

vocation of Saints was handled, and Eckius produced Iacobs speech, Let my name be called upon those children: Melanethon first auswered, and then Brentius said, that there was nothing extant in all the Scripture of the invocation of Saints. Hereupon Coclaus, that he might step in as patrone to the Cause, did thus excuse the matter. That in the old Testament the Saints of God were not prayed unto: because they were then in Limbo, and not in Heaven. Here John Duke of Saxony concluded and faid to Eckius. Behold o Eckius, the speech by you brought out of the old Testament notoriously defended. The Confession of our partie, which Cæsar, Ferdinandus his brother, the Princes of Bavaria, and some Bishops attentively listened unto, and the other partie could not endure, was translated into Italian (for the Pope, who was not very well skilled in Latine) and into the English, Spanish, French, Boemian, Vngarian tongues.

The issue of all came to this, that though the Protestants did desire peace of Cæsar, and space farther to deliberate of the matter, they could not obtain their desire. The Confession it self was rejected, and all who assented to it, unlesse they suffered all matters to run in their old Tenour, were brought into hazard of their lives and States: therewere some also appointed to execute Cæsars decree. Whereas therefore it was daily exspected, that the Protestants should be warred against by the Pontificians: Luther soon after the Assembly with a noble and Heroik spirit set forth a book to the Germans, whose title was "Warnungan seine liebe deutschen. Wherein he ex-

M 3

The Confelfion of the Protestants, translated into divers congues.

The issue of matters in this assembly.

* Luthers admonition ad Germanos.

horted

horsed them to embrace peace, and shewed that they ought not to obey a wicked Edict, and surther by armes the persecution of the true doctrin of the Gospel, and harmelesse Princes and Churches: and fight for Idols and other abominations of the Papists. Yet he did not counsell the Protestant side to take up armes, before the Pontifician faction should in the Emperours name invade them with warre: But if they should resist, and defend them selves with force of Armes when they were set upon, he excused them from being traduced and condemned as seditions persons: and shewed that they must be conceived to stand onely upon their own and their peoples desence.

Before we leave the wildernesse of Coburg, and

come thence with Luther: observe first, what books

he there wrote; Besides some mentioned before;

of the rest he thus writeth to Melancthon. Though I

Luther studies in the wildernesse at Coburgh.

have been troubled with mearinesse of the taske, and head ache, and have laid aside Ezekiel, yet do I in the meane time translate the small Prophets: and in one week more, I hope, shall finish them, by Gods help. For now onely Haggai and Malachi remain undone. I bussie my self herein rather for the comfort I reap by them, then that I am able to undergo the pains. Secondly know the fervency of his prayers in this wildernesse: of which Vitus Theodorus, who accompanied him at Coburg, thus wrote to Melancthon. No day passet, in which Luther spendeth not three houres at the least, and they are the houres most fit for studie, in

Prayer. Once it so fell out, that I heard him praying. Good God! what a spirit, what a considence was in his

very

Luthers ardent prayers. very expressions? with such reverence he sueth for any thing, as one begging of God; and yet with such hope and assurance, as if he spake with a loving father or friend. I know, (aith he, that thou art a father and our God: I know therefore assuredly, that thou wilt destroy the persecuters of thy children. If so be thou please not so to doe, thy danger will be joyned with ours: this businesse is wholly thine: we adventured not on it, but were compelled thereunto. Wherefore theu wilt defend us. When I heard him praying in this manner with a cleare voyce as I stood a farre off, my mind also was instamed with a singular kind of ardency: because I observed bow passionately, how gravely, how reverently, he in his prayer spake of God, and urged Gods promises out of the Psalmes, as one assured, that what he asked, should come to passe. I doubt not therefore, but that his prayers will much advance and further the desperate cause treated of at the Assembly. When in that assembly the chiefe and almost the sole diffention between Luther and the Protestants was about the Lords supper: this liked the Papists, but grieved the Potestants. Bucer therfore by the confent of the Duke of Saxony and his Magistrates consent, went from Auspurg to Coburg to see what agreement could be made betweene him and Luther: Nordid he receive a croffe answer, but diversly the businesse was hindred. Thither alfocame Vibanus Regius * for to confult with Luther.

An. 1531. Luther mildly wrote an Interpretation of Casars Edick, not against the Emperour, but against the Princes and Bishops who were the chiefe instruments

Bucer goeth

* See Regius

An. 1531. An interpretation of Casfars edict. An exelent Protegation of M. Luther,

instruments of the Civill broyles. In this he defended diverse chiefe heades of Christian Religion: As the Eucharist in both kindes; that the Church might erre; the Masse and free will he disallowed, and shew. ed that we are justified by faith, not by workes. Of this point observe his remarkable profession. I Mar. tin Luther an unworthy preacher of the Gospel of our Lord lesus Christ thus professe and beleeve: That faith alone without respect to our good workes doth justify us before God: and that this Article cannot be overthrown by the Roman Emperour, or the Turk, or the Tartarian. or the Persian; nor by the Pope, or all his Cardinals, Bishops, Sacrificers, Monks, Nunnes, Kings, Princes, Potentates of the world, and all the Devils. This Article, will they nill they, will stand: Hell gates cannot prevayle against it. The spirit of God doth dictate this unto me, this is the true Gospel. For thus the Article in the mouth of all Christian children hath it. I beleeve in Iesus Christ erucified and dead. Now no man died for our sinnes but Ie sus Christ the sonne of God, the one and onely sonne of God: I fay it again & again, lesus the one and onely son of God redeemed us from our sinnes. This is most surely grounded or undoubted Doctrin: this the whole scripture crieth out aloud, though the devils & all the world storme and burst with anger at it. And if he alone take away the sinnes of the world, we verily cannot doe it with our workes : and it is impossible that I can lay hold on Christ otherwise then by faith: he is never apprehended by my good workes. And seeing faith alone layeth hold on our Redeemer, and not our workes the concomitants of our faith, it abideth undoubted truth; that faith alone before

before our works, or without our works considered, doth this, which is nothing else, but to be justified, but to be redeemed from our sinnes. Then good works follow our faith, as the effects and fruits thereof. This doctrin I teach: and this the Spirit of God, and the whole Christian Church delivereth for truth: In this I will perfift. Amen.

With these two writings, The Admonition to the Germans, and The interpretation of Cafars Edict, Luther madded the nest of the Popish Hornets: who thereupon put forth a book against him; but without any mans name to it. Luther sharply anfwered this book, and gravely acquitted himself of Inthe book the crimes objected against him, that is, That he denyed the yeelding obedience to Cafar: that he himfelf was a Trumpet for rebellion and sedition : that all things written by him concerning the designes of the Pope were figments, and lies. But he proved them to be true by many remarkable fayings and deeds of the Pontificians: which are contained in * his German writings, and other books by him fer out this yee: e.

In the yeere 32: by Gods goodnesse and the intercession of the Archbish of Mentz, and the Elector Palatine, the Emperour a granted Peace to the Protestant Churches, upon some certain conditions propounded to the Duke of Saxony especially. Which that he should most willingly embrace, Luther by his bletter seriously perswaded the then present Elector, and his sonne Frederik, who soone after succeeded his father. For this very yeere the is day of August, that godly Duke, a most constant

weber den wrucht. &c.

* Tom. f. of his works at kn.p. 304, &c. An. 1532. * First peace to the Protestants.

leid. B. 8. . 205.

Confef-

An. 1533.
Luther comforted the
Oschalz.

A controverfie with George Duke of Saxony. confessour of the Evangelicall truth departed this life. For the perpetuating of whose memory, Luther made two funerall Sermons, and Melantthon a funerall oration at his buriall, which expressed the Idea or Character of a good Prince.

In the yeere 1533. Luther comforted the Citizens of oschatz by his letter, who had been turned out for the confession of the Gospel: In his letter he faith: The Devil is the Host, and the World is his Inne: so that where ever you come, you shall be sure to find this ugly Hoste. He answered also the Elector of Saxomy to this question: How farre it is lawfull to take up armes in our own defence? Especially, now there was a great controversie betweene Luther and George Duke of Saxony, who of old hated most vehemently Luther and his doctrin. Therefore that the Protestant partie might not be inlarged by his peoples embracing it, he bound them all by oath not to receive Luthers doctrin. He also provided that the Citizens of Leipsick, who coming to Confession after the Papists manner, and then received the Sacrament, should have a ticket given them, which afterward they should redeliver to the Senate. About seventie were found without tickets. For these confulted with Luther what they should do? Luther answered; That they should do nothing contrary to their consciences, as men which firmely believed that they should receive the Sacrament in both kinds; and that they should undergo any extreamitie. In the Epistle are these words. Seeing now Duke George dareth undertake to dive into the secrets of mens consciences he is worthy

worthy to be deceived, because he will be the Devils Apostle. Hereupon Duke George wrote to the Elector of Saxony his cousen German; and accused Luther both of giving him base language, and also of stirring up the people under his command to rebellion. The Elector wrote this to Luther, and told him that unlesse he can cleare himself, he must receive condigne punishment. Upon this occasion Luther refuted this accusation: and denyed, "That "he ever counselled them to resist their Prince: "but that patiently they would endure their ba-"nishment: And that he was so farre from infrin-"ging the authoritie of the Magistrate, that no "man did more stoutly confirme it, or more fully "declare it: And that George the Duke was called "the Devils Angel for the Subjects fake; because "they should not thinke, that the Edicts were a law-"full Magistrates, but the devils. He joyned thereunto an epistle to them of Leipsick, to comfort them "in their banishment, and to counsell them cheer-"fully to undergo their present calamitie, and to "give God thanks for giving them courage & con-"stancy. He told them, that this rejoycing of their "adversaries was neither found nor lasting: and "that it would perish sooner then any manthought: "and that all attempts of the enemies of the Go-"spelwere hitherto frustrate, & by Gods singular "favour faln to the ground. He wrote also a briefe Apologie: in which he cleareth himself of these crimes objected againsthim: Namely, that he was a lyer, a breaker of his promise, an Apostate. Here denying N 2

George the Duke called the Devils Angel.

Luber comforts the banished Citizens of Leipsich;

Luibers lesse Apologie. Of the difpute with the Devil.

A letter to Frankford.

An. 1534. Petrus Paulus Vergerius.

An. 1535.

P. Vergerius

returneth into Germany.

rying the former, he yeeld himself to be an Apostate or revolter, but a bleffed and holy one, who had not kept his promise made to the Devil: and that he was no other revolter then a Mammeluke, who turneth Christian, or a Magician, who renouncing his covenant made with the Devil, betaketh himself to Christ. To these passages he added divers things concerning Monkery. And again in a new Treatise he oppngned private Masse, and their consecration of Priests. In this Treatise he related his Disputation with the Devil: which the Papifts & Jesuits diversly play upon. The truth of that matter, be in this book unfoldeth, as being the best Expositour of his own meaning. He sent also a letter to the Senate and people of Frankford, in which he exhorted them to take heed of Zwinglius doctrin, and instructed them about the Confession.

In the yeere 1534. the Elector of Saxony joyned in pacification with King Ferdinando. This highly grieved Petr. Paulus Vergerius, so that in the name of Pope Clement he expostulated the matter with Ferdinando. This yeere Luther spent in preaching, writing Treatises, and Commenting. And this yeere the German Bible translated by him, and brought into one body, was first printed, as the old priviledge dated at Bibliopolis under the Electors hands sheweth.

In the 1535. yeer, this Bible was published. Then the fancies of the Anabaptists began to appeare in Westphalia, and made a very great combustion. This yeere P. Paul. Vergerius was sent back by the Pope into Germany. He spake to the Duke of Saxony about

the

the holding a Councel at Mantua. He also met with Luther, and dealt with him about matters of Religion; Then Luther wrote many Sermons and Epi files, and a book in a popular way about prayer, and a Preface to Vrbanus Rhegius book against the Monasterians, New Valentinians, and Donatists. And when the Pope had appointed the Councel at Mantua, Luther wrote certain affeverations and Theses against the Constantian (as he call'd it the Obstantian) Councell. Hefentalfo a confolatory writing to the Christians of Mittmeid expulsed for the Gospels sake: and a letter to the Archbishop of Mentz, the last he calleth it, yet he wrote many after it. This yeere Luther began publiquely to preach on Genesis, which taske he ended (as himself was wont to ominate) with his life, six yeers after.

In the yeer 36. the forme of the Concord between Luther and Bucer, and other Doctors in the Churches of upper Germany was written by Melanthon at Wittenberg, And published in the end of May. This elsewhere we spake of, and told who subscribed therunto. This yeer Philip Duke of Pomerania at Torgam married Mary daughter of John Elect. of Saxony, and of Marg. of Anhalt. Luther was at the marriage, and prayed for Gods Blessing upon the new married couple. When all the sites were performed, Duke Philip reached out his hand to Luther: at this Luther stood a while silent, and still held his hand: and with a loud voice said. The Lord God be with you: and keep your posteritie from sailing. Now when as Barminus the Vukle of Philip had no male chil-

Luibers labours.

Councel at

An. 1536. Concord between Luber and Bucer,&c.

In Bucers life.

dren.

dren, Philips wife for foure yeeres was barren: so that all the Male stocke of the Duke of Pomerania was likely to be ere long extinct: at length, by Gods bleffing, according to the prayer of Luther, he had seven sonnes by this wife: and wonderfully enlarged that noble Family.

The Assembly at Smal. cald.

Luthers articles there approved and to be exhibited to the Councel.

Luther fick of the stone.

In February the yeere following the Duke Elector of Saxony with the Confederate Princes and Cities. and their Divines held an Assembly at Smalcald for matters of Religion: that the Princes might deliberate about calling the Councel to Mantna: and the Divines conferre about matters of doctrine. Hither therefore Luther and Melanethon were called. Lnther wrote Articles concerning the chiefe controverted heads of Christian doctrine. These the other Divines did approve, and these were to be exhibited in the Councel of Mantua (if ever it were held and put up in the name of the saxon and neere thereunto adjoyning Churches. Commonly they are called the Smalcaldick Articles. Thefe were joyned to the Augustane Confession, and the Apologie, and Luthers Catechismes.

At this meeting Luther fell sick of a grievous disease, so that there was no hope of his life. He was pained of the stone, and obstruction in the bladder eleven dayes. Here he, though most of his friends disliked and reasoned against it, would be carried thence; the event proved his resolution good. George Sturk the Physician being sent for from Erphord went along with him. Luther as he was carried along, made his will: in which he bequeathed his de-

testation c

testation of Popery to his friends and the Pastors: as before in the house of Spalatinus in the yeere 1530. where he made this Verse.

Pestis eram vivus, moriens ero mors tua Papa.

I living, stopt Romes breath, And Dead, will be Romes Death.

But the night after his departure thence he began to besomewhat better. At Tambach the passages of his urine opened, so that he voyded it in great abundance: and called that Village the place of his happinesse. This recovery of Luther was cause of great joy to many godly men, even to all who loved Luther, especially to Melantihon: who signified thesame to Luther in these words by his letter. I heartily thanke the God of all mercy and our Lord Iesus Christ our high Priest interceding for us, and compas. sionating our infirmities, for your recovery from your dangerous disease. I rejoyce at my heart both for your and the Churches sake, that you enjoy your health againe, and therather because herein we behold the apparent love & mercy of God to his Church. Your letter expressing your recovery put cheerfulnesse into the countenances of the Princes and all good men: they all acknowledg that the light of the Gospel hath been in these dayes made known to the world by your Ministry, and know that they are beholding to you for it: and foresee what a losse it would be to the Church if they should lose you. Therefore with joynt votes they pray that long you may live among us, and thanke God, who hath restored you from death to life. I hope God accepted of this their joy and thanks. And I pray God for Christs sake to make you perfectly sound and bealthfall

Luthers reco-

The joy at his recovery shewed by Melanthons Letter.

healthfull. ---- Here we have not yet ended our deliberation about giving Cæsars messenger an answer to his harsh dispute against our former answer. So that neither yet is any answer given to the Pope. The Duke of Wittenberg commendeth your noble courage, who durft in such a disease travel, and fly from this cave. He mindeth to follow your example: for having been eight dayes sicke he resolveth to be gone to morrow. Christ graunt, that I may shortly see you in good health. I was much grieved for you, & that the more, because being ab-(ent, I could not performe any friendly office to you. I was perplexed at some physical errours, by which your disease was augmented: so that no man can expresse how extreamity of griefe wrought woon me. Nor am I yet freed from all griefe. If your malady was onely a difficulty of urine from some stopping, I hope all danger is past. But if it be from the bigneffe of any stone, I trust that the danger will be much the lesse, and that you have a prudent and faithfull Physitian, whom I pray God to direct and assist. From Smaleald. 1537.

An. 1537.

Here the Pope rejourned the meeting of the Synod from the first of November to the first of May the yeere following: and designed the place for it to be Vincentia a large and renowned City of the Venetians, and sent thither some of the Cardinals to begin the Councel. He pretended a serious confultation for the purging the Angean Statle: and now commended the same busines to some choise men, but omitted the propounding of the oath to them, and would that no man should know the intent of this reformation. Yet was it not long hid:

and as soone as it was taken notice of in Germany, Luther in the vulgar tongue, and Iohn Sturmius in Latine wrote to the Reformers an answer. Luthers booke by a picture in the frontispice shewed its argument. For the Pope was pictured fitting on a high throne with some Cardinals standing round; who with Fox tails on the end of long poles, as with brushes cleansed all parts above and beneath. At lengthall that reformation came to nothing, by whosepolicyandtricks it is well enough knowne. Luther now divulged one of the chiefe Articles of the Papists belief (namely, concerning Constantines donation) with annotations confuting it, for the Pontificians sake. He published also some Epistles of Iohn Hus, which were fent to the Bohemians in the prison at Constance, An. 1516. and wrote a preface to the Spiritualty, who would be present at the Councel. He sent also to the Pope, Cardinals and Prelates, the Legend concerning Iohn Chry fostome with a preface and annotations. He sent also an Epiftle written in a way of friendly compliance to them of the Evangelical league, concerning the Concord of the Helvetians, and therein shewed his consent, and what was his judgement concerning the Supper of the Lord.

Here, as if the Church had not contention enow already, the new Sect of the Antimonians start up. Their chief ring-leader was Iohn Agricola of Isleben, who formerly had been familiarily acquainted with Luther. They held that repentance was not to be taught from the decalogue, and they reasoned against them, who

Luthers booke of the Popes reformation.

The Popes reformation turned to fmoake.

The Legend of 16hn Chry-fostom.

Luther of the Helvetians.

The sea of the Antimo.
nians.

taught

taught that the Gospel was not to be taught to any, but to such as were hambled by the Law. And they themselves taught, that what soever a mans life was, though impure, yet he was justified, so that he believed the Gospel. Thus Luther was put to a new paines, and at large consuted them. And shewed that the Law was not given, that we might be justified by it, but to shew us our sinnes, and to terrise our consciences. Therefore the Law was first to be taught, and the Gospel afterward, which sheweth the Mediator. Iohn Agricola being better instructed by Luther acknowledged his errour, and revoked it under his owne hand in publique.

An. 1538. Sim. Lemnius bislibel.

About this time An. 1538. neere Whitsontide Melanci hon being Rector of the University the fum. merhalte yee: e, one Sim. Leminus put forth abooké of Epigrams: by which some thought the same of diverse men and women was blemished. Luther hereupon shewed himselfe to be, as ever, a detester of such notorious libels, and wrote an Epistle to the Church of Wittenberg in which he inveighed against the Author of the libell, and shewed how he disliked the course of this base Poet. But the Author escaped, and afterward by most impudent lying set forth so filthy and impure writings, that all good people judged, that he was not to be pardoned for his former folly: and that what evill foever befell him, it was farre lesse then his wickednesse and madnesse deserved.

Sleid, b. 12. Camerarius in Melantilhons life.

This yeere also were put forth the three Occomenical Creeds with Luthers annotations and exposition.

In the yeere 1539. were agitated deliberations? with much care and difficultie concerning the obtaining peace of the Emperour: because many scared an attempt unjustly to oppresse the State. Luther therefore together with his Collegues of Wittenberg, composed and put forth a Treatise concerning a Defence lawfull, approved, and not contrary to Gods will. And because now the name of the Councell and Church were in every mans mouth, Luther put forth a back in their mother tongue concerning both of them. In the Preface whereof he faith, that the Pope by calling a Councell doth play with the Church of Christ, asthey do with a Dog, who offer him a crust of bread on the point of a knife, and when the Dog taketh it, knock him on the nose with the handle thereof, to make such as see it laugh. Luther in that booke declared the authoritie of the Scriptures. And then treats of the councell Apostolicall, of the Nicene, Constantinopolitan, Ephesine, Carthaginian Councels. And sheweth what a Councell is, and which to be called true, what are the signes and works thereof: and that Christian Schooles are perpetuall Councels; and therefore that they are with great care to be maintained, as much advancing the good of the Ecclesiasticall, Politicall, Oeconomicall Hierarchy on earth.

About the Conclusion of the smalcald Assembly, April 24. George Duke of Saxony died childlesse: and declared Henry his brother with his sons Maurice and Augustus his heires upon condition, that they should not alter the Religion: which if they should at-

An. 1539.

Of lawfull defence.

Of the name of Councels and the Church.

George Duke of Saxony dyeth. Henry fucceeds.

0 2

tempt,

Protestancy in Misaia.

* Now fiftie yeeres old.

An. 1540.
The conference at Hagenaw.
Melantibor
fick in his
journey.

Luther prayceth for Melanothen, &c.

tempt, he bequeathes his whole territories to King Ferdinando, to have and hold the same, till the condition was observed. But whilest the Embassadours treat with Henry about the same, making glorious propositions to him, and promising him mountaines of gold: He resolutely denyed to doit: George died before the Embassadours could returne; so that George otherwise then he intended, held Henry for his heire. Hereupon in Misnia was presently made such an alteration, that whereat in Easter Holidaies the Papisticals Priests preached, at Whitsontide Luther and his Schollers had free possession of the Pulpits. So Luther here began Reformation, others after him added persection thereunto.

In the yeere 1540, it was decreed that the Divines should meet at Hagenaw on the Rhine, and peaceably conferre about the Doctrin of controverted points. Melanethon journying thither, fell into a grievous disease at Vinaria: so that there he stayd, and made his Will, and prepared himself for death. Hither Luther and Caniger, at the Electors instance, took their journey both by night and day. Here Luther finding Melantthon pittyfully confumed with the disease, weeping and sighing cried. How excellent and usefull an instrument of the Church do we find miserably sick and almost dead. And when he had saluted him, He fell down on his knees, and heartily prayed for him: and then performed what friendly offices he could by comforting, admonishing, and sometimes chiding the sick man. Of this Melancishon thus wrote to Camerarius. I cannot by words expresse, what what paines I have undergone, into which sometimes I have a relasse. I perceived also that Doctor Luther was much afflicted in minde for me: but he concealed his sorrow, because he would not encrease mine. And endeavoured to cheere me up with his noble courage, sometimes, comforting, sometimes reproving me somewhat sharply. Had he not come to me, I had died.

This yeere Robert Barnes a learned Divine was burnt at London the last of Iune, for witnessing to Gods truth. He was familiarly known to Luther, upon his coming to Wittenberg in the Embassicabout the divorce made by King Henry. Luther caused the Confession of this his friend, and the faithfull Martyr of Christ to be printed with his Preface; and besides admonished the Pastours by another peculiar Treatise, to inveigh against Usurers and Usury.

In the beginning of the yeere 1541. Luther wrote a consolatory letter to Frederik. Myconine lamentably spent with a Consumption: and affirmed that himself could have no joy to live, if he died: and thereupon wished that he himself might first lay down the tabernacle of his weake body: and said that he was verily perswaded that his prayers should be granted for Myconius life. As indeed it came to passe: for Myconius out-lived Luther fix yeers, and would fay: that Luther obtained this for him by his prayers. After Easter, Bernard the infant sonne of lohn of Anhalt was baptized at Dessaw. Here Luther preached two Sermons to the Courtiers, the Brother of the Prince of Anhalt, and the Bishop of Brandenburgh: which were printed. He wrote also an Answer to a rayling

Robert Barnes
burnt at London.

His confession printed by Luther.

An. 1541.
Mysonius fick
and comforted by Luiber.

10hn andding.

Tom. 7. Jen.

An. 1542.

The Alcoran in the German tongue. rayling book of one, whom he calleth Hans Wurst. Wherein he defended himself and his doctrin, against the Papists and their Popish errours. He put forth also an Exhortation to prayer against the Turk: and answered the Princes questions concerning Transubstantiation, Free-will Justification by faith, and other points.

About this time the Bishoprick of Neoburg, by Sala, was voyd; There Nicolas Amsdorf a Divine born of a noble Family, was enstalled by Luther, at the command of the Elector of Saxony the Patron of that Diocesse, and Iulius Pflugius, whom the Canons of the Colledge chose, was resused. Luther placed him in the Bishoprick, Ian. 20. An. 1542. This thing, as many conceived, gave occasion to other stirres: and very much offended the Emperour, who much affected of ugius for divers respects. Of this see more in Amsdorfs life. After this Luther wrote a book in the German tongue, and call'd it, The Pattern of the inauguration of a true Christian Bishop.

He published at that time the Alcoran, which by Richard a Dominican was translated into the vulgar tongue: He added to it a faithfull admonition concerning the abandoning the Turks doctrin, and affirmed that not the Turk, but the Pope was Antichrist. And upon a difference rising between the Elector of Saxony and Maurice concerning the territories and town of Wurcen; so that warre was likely to ensue; Luther with weightie reasons in his letters disswaded both the Princes from their designes. He surther

ther also opened his judgement about a Position some yeeres agone by him propounded: Namely, that to warre against the Turk was nothing else but to sight against God, who useth him as his whip to scourge us. Nowalso he wrote a consolatory letter concerning abortive birthes and bringing forth dead children.

The yeers 1543 and 44, produced many great troubles and stirres. For now the Sacramentary contention began afresh, to Melanethons great grief: whom some attempted to set at jarres with Luther. Some there were also, who sought to coole Luthers heat, and spake little more favourably of the Rhenan Churches, then of the Turks. Wherefore when Christopher Froschoverus the Printer of Tigur sent Luther a copie of his Tigurin Bible then Printed: Luther admonished him by his letter, that he should not publish anything, which came to him from the Ministers of Tigur : and that he had nothing to do with them, nor would receive or read their books : that the Churches of God could not joyne in Communion with them, who already were running into the way of Perdition, and would bring others into hell and damnation: and that he would oppugne them with his prayers and books whilest he lived. And now Lather first wrote against the Jews, and refuted their lies, and their blasphemous conceit about Shemhamphoras, the name of God expounded. He also wrote his judgement, and a short answer to Casp. Schwenckfelds book and letter: whom he bad not to mention him in his feld. writings, and fent him away with this answer. The

An. 1543.

Camerarius in the life of Melansibon.

Luther to the Printer to Tigur.

Luther writeth against the Jews.

His answer to C. Schwenck-feld.

Lord

Lord reprove Satan who is in thee, confusion befall the Spirit, which called thee, and the course which thou runnest, and all the Sacramentarians and Eutychians, who partake with thee; and all thy blashhemies. Thou doest as they, of whom it was written: they ran and I fent them not; they pake and I commanded them not.

His judgement about ceremonies and excommunication.

Luther at Mersberg.

A commentary upon Davids laft words.

AN. 1544. Commentary on Genefis.

He wrote also his minde to others concerning the Geremonies and excommunication: he defired that there should be few Ceremonies, and they tending to edification, and that excommunication should be brought into the Church as a profitable descipline: but could scarce hope to see it. He admonished the young students at Wittenberg to avoyd fornication. with weh some then were taxed: yeahe threatned that he would hold no focietie with men of that ill condition: and tarried some time at Mersburg with the Prince of Anhalt: But afterward he was call'd to his ordinary taske by the University, sending for him an honourable Embassie. About this time he wrote an excellent Commentary upon the last words of David; wherein he foundly and plainly declared the Article of the Trinitie, the distin-Aion of the persons, Christs Deitie and humanitie.

In the yeere 1544. he finished the first part of his Commentaries on Genesis: in which he often blameth the Sacramentarians: and foreselleth, that after his death many would oppugne Luthers doctrin. Then in September he published the briefe and last Confession concerning the Eucharist: wherein he expressely explaineth what in the Lords Supper is received by the worthy receivers, what by the unworthy; what

by faith, what without faith: and censures Zwinglius, Oecolampadius and others at Tigur: who set forth an Apologie of their doctrin the yeere following.

Of this * elsewhere is spoken.

This very yeere the 17. of November he finished his explication of Genesis: which was his last publique reading in the Universitie: which he concluded with these words. Thus end I my explication on Genesis; God grant that others may more rightly and truly expound it, then I have done. I cannot proceed farther therein: my strength faileth me: pray for me, that it would please God to grant me a quiet and comfortable departure out of this life.

This yeere in Italy was spread a most impudent lie about Luthers death: The summe of it transla-

ted out of the Italian is this.

"A stupendious & rare miracle which God ever to be praised, shewed about the filthy death of "Martin Luther, a man damued both in body and "foule, so that it conduced to the glory of Jesus" Christ, and the amendment and comfort of god. 'Iy men. When Martin Luther was sick, he desired the Lords body to be communicated to him, "which he receiving, died presently. When he "saw that he must die; he requested that his body "might be set upon the Altar, and be adored with divine worship. But God to put an end to his "horrible errours, by a great miracle warned the "people to abstain from the impietie, which Luther invented: For when his body was laid in his "grave: suddenly so great a stirre and terrour P "arose.

* In the life of Bulling. and Lawat. Histor. Sacr.

Luthers lass LeAure.

See Mathef. Sermon concerning Luther. p. 169, b.

The lye in Ita'y about Luthers death.

Tom.8, Jen.p.

"arose, as if the foundations of the earth were sha-"ken together. Whereupon all at the funerall "trembling, were aftonished, and after a while lift-'ingup their eyes, beheld the sacred hofte appear-"ing in the ayre. Wherefore with great devotion "of heart, they placed the most sacred Host on the "holy Altar. Whereupon the fearefull noyse cea-"fed. But in the night following a loud noyfe and "ratling much shriller then the former was heard "about the sepulcher of Luther, which awaked all "the Citie, terrified them, and almost kill'd them "with aftonishment. In the morning when they "opened the sepulcher, they found neither his bo-"dy, nor his bones, nor any of the cloathes: but "there came a sulphurous stinke out thereof, which "almost overcame the standers by. By this mira-"cle many were so amazed, that they amended "their lives for the honour of the Christian faith. "and the glory of Jesus Christ. When this lye came Printed into Germany, Luther did subscribe with his own hand, words to this purpose.

I Martin Luther doe professe and witnesse under mine owne hand, that I on the 21. day of March received this figment full of anger and fury concerning my death, and that I read it with a joyfull mind, and cheerfull countenance: And but that I detest the blashhemy, which ascribeth an impudent lie to the divine Majestie, for the other passages, I cannot but with great joy of heart laugh at Satans, the Popes, and their complices hatred against me. God turne their hearts from their diabolicall maliciousnesse. But if God decree not to heare

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my prayers for their sinne unto death: then God graunt that they may fill up the measure of their sinnes, and solace themselves to the full with their libels, full fraught with such like lies.

This yeere Luther set forth a book intituled, A-gainst the Popedome ordained by the Devill. In this he treats of the Councel appointed by the Pope, and often adjourned, or translated from place to place, and of other plots of the Popes. There he speaketh of the Campanian, who comming out of Germany into Italy, turned his bare breech towards Germany, using words to the disgrace of the nation.

Luther published divers other Treatises as the explication of Christs speech. Search the scriptures: And shewed The blindnes & ingratitude of the world, in handling Christs complaint of Ierusalem. By Luthers advice especially, Georgius Anhaltinus undertooke the government of the Church of Mersberg.

Of this is spoken in the life of Duke George.

In the yeere 1546. Luther accompanied with Melantthen visited his owne countrey: and seturned again in safety. Not long after, the Councel of Trent being begun, and having sate once or twice, Luther was called again by the Earles of Mansfield to his owne countrey, for to compose a dissention among them concerning their bounds and heritages. Luther was not wont to deale in matters of this nature, having been versed in sacred studies all his life time: but because he was borne at Isleben, a towne in the territories of Mansfield, he was willing to do his countrey service in this kind. Where-

The Italian disgraced the Germans.

An. 1546.

The Councel of Trent be-

Camerarius in vita Melanet.

Luther called to Mansfield.

P 2

fore

He lodged at J: st is Jon is his house.

Luthers danger.

Luther very fick.

Luthers imployment.

Luthers conference.

Whether in the other life we shall know one another.

fore making his last fermon at Wittenburg the 17. day of lanuary, he tooke his journey on the 23. day: And at Hall in Saxony lodged at Influs Ionas his house, where he stayed three dayes because of the roughnesse of the waters, and preached the 26. of Ianuary upon Pauls Conversion. On the 28. day being Thursday at Hall he passed over the river with Iustus Ionas and his own three sonnes, and being in danger of drowning said to D' Ionas; Think you not, that it would rejoyce the Devill very much, if I and you and my three sonnes should be drowned? When he came to the Earles of Mansfield, he was entertained by a hundred horsemen or more of the Court, and was brought into Isleben very honourably, but very sick, and almost past recovery: which thing he said did often befall him, when he had any great businesse to undertake. But using some meanes for cure of his infirmity, he sate at supper with the company: and so continued to do from the 29. of lanuary to the 17. of February, and treated of the differences, for whose determination he came thither. In this time he preached sometimes, and twice received the Lords supper, and publikely received two students into the sacred order of the Ministery. And at his lodging used much godly conference at Table with his friends, and every day devoutly prayed. The day before his, death though he was somewhat weake, yet he dined and supped with the company: and at supper spake of divers, matters and among other passages asked, whether in Heaven we should know one an other? when the rest desired to heare his

his judgement thereof. He faid. What befell Adam? he never saw Eve, but was at rest in a deep sleep, when God formed her, yet when he awaked and faw her, he asketh not; what she was, or whence she was? but saith, that she was stell of his stell and bone of his bone. Now how knew he that? He being full of the Holy Ghoft, and endued with the knowledge of God, thus pake. After the same manner we also shall be in the other life renewed by Christ and shall know our parents, our wives, and children, and all about us, much more perfectly, then Adam

knew Eve at her bringing to him.

After supper, when he went aside to pray, as was his custome, the paine in his breast began to increase: whereupon by the advice of some there present, he tookealittle Vnicornes horne in wine: and after that slept quietly an houre or two on a pallat neer the fire. When he awaked, he b:tooke himselfe to his chamber, went to bed, and bidding his friends, good night, admonished them, who were present to pray God for the propagation of the Gospel: because the Councel of Trent and the Pope would attempt wonderfull devises against it. Having thus faid, after a little silence he fell asleep: But was awaked by the violence of his disease after midnight. Then complained he again of the narrownesse of his breast, and perceiving that his life was at an end, he thus implored Gods mercy, and said.

O heavenly father, my gracious God, and Father of our Lord lesus Christ, thou God of all consolation, I give thee heartie thanks, that thou hast revealed to me, thy Son Iesus Christ; whom I beleeve, whom I professe,

Luibers disease of which he died.

Luthers prayer before his death.

whom

whom I love, whom I glorifie, whom the Pope of Rome and the rout of the wicked persecute and dishonour. I befeech thee, Lord Iesus Christ to receive my soule. O my gracious heavenly Father, though I be taken out of this life, though I must now lay down this fraile body: yet I certainly know, that I shall live with thee eternally, and that I cannot be taken out of thy hands. He added moreover. God so loved the world, that he gave his onely begotten Son, that every one, who beleeveth in him [hould not perish, but have life everlasting. And that in the 68. Pfalme. Our God is the God of Salvation: and our Lord is the Lord, who can deliver from death. And here taking a medicine, and drinking it, he further said. Lord I render up my spirit into thy hands and come to thee. And again, Lord into thy hands I command my (pirit, thou, O God of truth, hast redeemed me. Here as one falling afleep and without any bodily pain, that could be discerned, he departed this life. And when Doctor Ionas and Calins faid. O reverend father, do you die in the constant confession of that do-Etrin of Christ, which you have hitherto preached? He answered soas he might be heard: yea, which was the last word he spake. Thus he in his native countrey, not having seen it many yeers before, dyed much lamented by many. This fell on the eighteen of February on the day in the Calender ascribed to Concord, about three a clock in the morning, in the great climactericall yeere of hisage. Soone after his body put into a coffin of Lead, was carried in funerall manner to the Temple of Isleben: where Iustus Ionas preached.

Luibers death.

Then

Then the Earles of Mansfield desired that his body should be interred within their territories: But the Elector of Saxony, required that it should be brought back to Wittenberg. In the return thereof, which way so ever it went, it was honourably attended, and with much griefe accompanied out of each Princes Dominion: and at length upon the 22. of February in the afternoon, was brought to Wittenberg, and was carried into the Temple neere adjoyning to the Castle, with such a troop of Princes, Earles, Nobles, their living as students, and other people. that the like was seldome or never seene in that town. When the funerall rites were performed, Pomeranus preached to an affembly of many thoufands. And after that Melanethon with many teares and fighes made a funerall Oration. When this was done, the coffin with his body was put by the hands of divers learned men, into the tomb neere to the pulpit, in which he had made many learned Sermons before divers Princes, Electors, and the Congregation of many faithfull Christians. In a brazen plate his picture, lively deciphered, was there fet up, with verses by it to this effect.

Luthers body brought to wittenberg.

His honourable buriall.

This

This Sepulchre great Luthers Corps containes This might suffice: yet, read these following strains.

Heer; in this Vrne doth Martin Luther rest, And sweetly sleep in hope to rise most blest. By whose rare pains, firme faith, and Christs free Grace. Which formerly, thick Fogs of Error base, And diskie Clouds of Works defert bid quite. Were well reduced to their ancient Light. For when blind Superstition ruled All. And did faire Truth, long time, suppresse, and thrall, He, by Gods Word and Spirits inspiration, The Gospels Light re-spred, for every Nation. And, well-instructed by Pauls facred voyce, (choice. (Scorning Romes Cheats,) to teach pure Truth, made And, as Iohn Baptist, in the Wilderne ffe, Did Gods Lamb, who heales Sin Preach and expresse; So (O Sweet Christ) did Luther cleare thy book, When all the World was caught with Errors book. And, what the difference was betwixt the Law (Whose tables Moses brake, though God he saw, Vpon Mount-Sinai) and the Gospel sweet, Which heales Sin-conscious hearts, which Gods wrath This difference, lost, to th' world He did restore, That, so, Christs gifts of Grace might shine the more; He stoutly did oppose Romes Cheats and Charmes, And Papal rule, which wrought Gods Saints great harms. Exhorting all, Romes idols for to flie, He many soules wan to true pietie. And, maugre all Romes threats and (naves most sie, Fini|ht

Finisht, in Faith, his Course, most valiantly.
Dying in peace, his Soule with Christ doth rest,
Crown'd with immortall Glory, truly blest.
For which rare Doctor let both high and low
Blesse God, that they so cleare Christ struth do know.
And pray the Lord that these his Gospels rayes
May to the World shine-forth for datelesse dayes.

Philip Melancthon.

Dead is grave Luther, worthy all due praise,
Who set forth Christ, in Faith illustrious rayes.
His Death the Church laments, with Sighs sincere,
Who was her Pastour, nay, her Patron deare.
Our Israels Chariots and Horsemenrare,
Is Dead, with me, let All sad Sables weare;
Let them their griefe in groaning verses sing,
For, such sad Knells, such Orphans, best, may ring.

Theodore Beza.

Rome tam'd the World, the Pope tam'd Rome, so great; Rome rul'd by Power, the Pope by deep Deceit. But, how more large, than Theirs, was Luthers Fame, Who, with One Pen, both Pope and Rome did tame? Go, sictious Greece, go tell Alcides, then, His Club is nothing to great Luthers Pen.

John Major.

By Luthers labours, Leo the tenth is stain; Not Hercles Club, but Luthers Pen's his bane.

Joachim

Joachim a Beust.

When Luther dy'd, then, with him dy'd, most sure, A Crown, and credit of Religion pure.

His Soul soar'd-up to heaven, on Concords day,

Which tended Luther, thither, on his way:

Deare Christ, since Discord followed with Coates rent,

Give to thy Spouse Elijahs ornament.

Upon his Tomb-stone the Universitie of Wittenberg, as to her beloved father, engraved.

MARTINI LVTHERI S. THEOLOGIAE D. CORPVS H. L. S. E. QVI ANNO CHRISTI M. D. XLVI. XII. CAL. MARTII EISLEBII IN PA-TRIA S. M. O. C. V. AN. LXIII. M. III. D.X.

Thus Luther ran his course, & this was the period of his travels. When first Melanthon heard newes of his death, he utttered these sacred words of the scripture: The Charriot and borsemen of Israel is gone: and tooke his death most heavily. For they had lived together 28, yeeres in most religious manner, so that Melanthon truely loved him for his admirable vertues: and was a faithfull mate and helper to him in clearing the doctrine of the Gospel. For though those times were prone to distractions, and

The body of Martin Lusher Doctour of Divinity lieth here interred. who in Az. 1.46. the 12. of the Kalends of March died in Mebenthe place of his birth: when he had lived 62. yeeres 3. moneths and tenne dayes.

Melanothens forrow for Luthers, death.

Their intire love & faithfull society. and mens wavering mindes desirous of dissention, yet when as each knew others infirmities, there never fell any jarre betweene them, which caused any alienation of their affection, or parting their com-

pany and fellowship.

But what and how great stormes rose in Germany after the death of Luther (out alas!) each Christian knoweth. So that Luther said truly, and often foretold: That whilf he lived, by Gods help, there would no warre be raysed in Germany; but when he was dead, the age to come would see the event. Concerning the doctrine of the Gospel, heuttered this heavenly truth. These things will be a great bane to Christian Religion. First, forgetfullnesse of Gods blessing on us in restoring to us the Gospel. Secondly, security, which already commonly and every where raigneth. Thirdly, worldly wis dome, which would bring all things into good order, and cure the publique stirres with wicked Councels.

There was in this worthy man of God a quicke and prudent understanding, a magnanimous and noble Spirit. He was ever constant in known truth: from the confession whereof he could never be removed with threats or promises. So that when upon a time, one Papist demanded of an other, Why do you not stop the mans mouth with gold and silver? The other answered: See, this German beast careth not for money.

There appeared in him a fingular proofe of his valour and noble courage in the Auspurg Assembly, when thus he wrote out of his Wildernesse to spa-

What followed Luthers

See Mathel. Serm. on Luthers life.

What will be great hinderances of Christian Religion.

Luthers ver-

His constancyin the truth.

latinus.

The Death of D'. Martin Luther.

Luthers couragious
(preech about the Gospels
(uccesse at the Atlembly at Auspurg
1530.

latinus. "That Kings and Princes and people, rage "against the Christ or anointed of God, I esteem it "a good sign, and think it much better then if they "flattered. For thereupon followeth, that he that "dwelsin heaven laughes at them. And when our "Lord and King laughes, I see no cause, why we "fhould weep before their faces. He laughes not "for his own sake, but for ours, that we rather trust-"ing to him then to any thing else, might laugh at "their vain designs: so much need is there of faith. "that the cause of faith may not be looked upon "without faith. But he that begun this worke, he "began it without our counsell and contrivance; "And he himself will forward withit, and finishit "without, and beyond all our counsels and devises: "of this I make no question; I know and am affu-"red hereof. He in whom I beleeve, is able to do "above all, which we can aske or conceive. Though " Philip Melantthon contrive and defire that God "should work according to, and within the com-"passe of his counsels, that he might have wherein "to glory: and fay. Surely thus the businesse should be carried: Thus would I have done. But this is "not well spoken: I Philip would have it so: This (I) "istoo flat and dull, too low a style. It must be "thus. The God, who saith, I am that I am; this "is his name, I am; He will have it so. It is not "yet seen who he is, but he will appear, as he is, and "we shall see him. But I have done. Be you vali-"ant in the Lord, and put Melanothon in minde "from me, that he fet not himself in Gods place:

"but fight against that ambition of Deitie, which "was inbred and took root in us in Paradise by the devils suggestion: for that is an affectation not surthering the businesse now in hand. The desire of being like God, thrust Adam and Eve out of Paradise, and it alone doth trouble us, and turn "us out of the course of Peace. We must be mortall men, and not Gods: Thus in briefe: If we "think otherwise, everlasting unquietnesseand an-

"guish of heart will be our reward. Luther was ready for Martyrdom once or twice, and thought his adversaries would have him to it: whereupon at his going to Auspurg. An. 1518. thus he wrote to his deare freind * Melanct. Shew your selfe a man of resolution, as you already doe. Teach the students Gods truth. I am going (if God so please) to be sacrificed for them and you. For I had rather die, and never more enjoy (which thing alone would be most erievous to me) your most sweet societie, then to recant and revoke any truth which I have preached, and give occasion to overthrow the right course of studies. And elsewhere he thus wrote *to Spalatinus. I had rather, as I have often sayd, die by the hands of the Romanists alone. And would by no meanes that Charles and his Counsellours should interpose themselves in putting mee to death. I know what mifery befell Sigismund the Emperor after the martyring of Hus: how nothing prospered with him afterward, how he died without issue male, how his daughters sonne Ladislaus also died, and so had he his name extinguished in one age of men : besides Barbara his Queen became a dishonour to the royall

* Tom. 1. epift.

* Tom. 1. epift. p. 297. and Tom. 2.p. 340.

The Emperour Sigismuud unhappy after Hushis death.

place

Tom, 2. E.

The chiefe points of Religion opened and cleared by Luther.

place she held; and other matters which you well know. But yet if it so please God, that I shall be delivered into the hands not only of the Papifts & Spiritual Governours, but of Temporal Magistrates also, the Lords will be done. Amen. And againe thus to Lambert Thorn imprisoned. I rejoyce with you most heartily, and give thanks to our Lord and Saviour Ie (us Christ, that he hath not onely graciously given me the knowledge of his word, but made me fee a plentifull and glorious encrease of his grace in you. Wretched man that I am! It is reported that I first taught those things, for which you suffer, and yet shall be the last, or perhaps shall not be worch safed at all, to be made partaker of your imprisonments & Martyrdoms. Yet herein will I challenge (omething, and comfort my selfe in this, that your miseries, your bondes and imprisonments, the fires prepared for you are mine also: and so indeed they are, seeing I professe and preach the same things with you, and suffer and rejoyce together with 404.

God by Luther and his fellow workmen opened and cleared the necessarie doctrin of Gods Church concerning the Mediatour and justification of man before God, of the differences of the Law and the Gospel, of worship pleasing God, of Invocation: and other points. He was wont often to deplore the ungodly praying to the Saints departed, and said: That there were many reasons, why that invocation was execuable, and that this was one chiefe: namely, that by that profane custome the Testimony of Christs Divinity was obscured, to whom both the writings of the Prophets and Apostles attribute the honour of invocation. These are the Idols

which

which sharpen the barbarous sword of the Turk to cut of our neckes. Nor will he ever be kept from shedding our bloud, except in godly manner those things be reformed. For how wicked and impious those hymnes be, which are sung in the Popes Quires, who knoweth not? O Marry, thou Mother of grace defendus from our enemie, and in the houre of death receive us. And againe. Saint Dorothy create a new heart within us: Saint Catharin translate us from the troublesome sea of the world to the pleasures of Paradise: open Paradise for us.

And that Gods truth might be propagated to posterity, with continuall and great labour and ftudy he so plainly and perspicuously out of the originall texts translated the Bible into the German tongue, that his translation may well serve in steed of a Commentary. He often speaketh of the labour and difficulty of this taske. As in his letter to Wencestaus Lincus. We are now busied in translating the Prophets, a worke (God knoweth) of great paines and industry, to bring Hebrew writers to speake the German tongue; to leave their Hebrew idiom, and expresse themselves in our barbarous language: This is as if the Nightingale should be compelled to imitate the Cuckow, to leave her warbling melody, and fall into an unisone. And again to Spalatinus. In translating Iob. we are put to very great paines in negard of the loftineffe of the style : that this book may seeme more impatient of our translation, then Iob bimselfe of his friends comforting him: He may seeme yet still to sit upon the dunghill. Vnlesse per haps the Author of the booke desi-

Melanethon Tom. 6. declam.

Luthers worthy paines in translating the Bible.

The difficulty of *Jobs* Translation.

Cil

Luthers course in translating the Bible.

Tom 1 epist.

Mathef. Sermon concerning Enthers life. p. 153.

Luthers revifing the first Edition of the Bible.

red, that it never should be translated. This is the reason why the Presse maketh no better hast in this part of the Bible. In this worke he used the paines and counsel of his colleagues, whom elsewhere we have named. that they might be witnesses of his faithfull care in darke places. He entreated Spalatinus to fend precious stones from the Court, for his better knowledge of them: and took care that he might know the names and differences of certain beafts and fowles, and creeping things, and infects. He had Rams, Sheep, Calves kild and cut up at his house. and learned the names of their joynts and the proprietie of speech about them, from the butchers. Oftentimes, as himself relateth, he spent sourteen dayes together in the interpretation of one word or line with Melanethon and Aurogallus help. In their consultation, this was their course. Luther was President in the work performed in the Monastery, and ever had by him the old Latine Translation, and his new one, and the Originill Text: To Melancthons care was commended the Greek Bible; to Crucigers the Hebrew and Chaldee: other professours were imployed in the perusing the Rabbins: and every one of them still came to the worke well premeditated. Every one gave his judgement concerning the place to be translated, they compared all together, and at length concluded of the expression thereof. But Luther before his death revised the first edition: for one day teacheth another. For this paines we owe him perpetuall thanks: for it much benefits the Church, and informeth such as know not the originall: yea it much pleasures the learned

learned in the tongues for conference of translations. Yet this paines was blamed by Vicelius and

Staphylus and other vassals of the Pope.

Luther also published many learned Expositions and Comments on the Scripture: Of weh thus faith Erasmus. In one leaf of Luthers Commentaries is more solid Divinitie, then in many prolix Treatises of the School-men, and other the like. He also refined and much enriched the German tongue: He translated out of Latine, some things which other thought not possible to be rendred in the vulgar tongue, and yet used most fignificant and proper words, so that some one word might seeme to set the whole matter forth most expressely.

Of the Pope Luther wrote, how he made use of the Masse even for the souls departed: and saith, that he with his Masse. had gone not onely into all corners of the world, but even into purgatory it felf: here he useth a word in the German tongue fignifying the noyse *of his tumbling down into hell. Also he calleth Indulgence-Mongers, pursethreshers, because the Pope winnowed good money out of that chaffe. There are full many such patsages in his German writings. Well therefore said renowned Sturmius concerning him. "Luther may "be reputed very well the Master of our tongue, "whether you speake of the puritie or copious-

"nesse of it. The counsellers of Princes, the Judges

" of Cities; all Secretaries; all Embassadours and

"Lawyers attribute this praise to him being a Di-"vine. The cause defended by him was just and Who carped at this.

Luther expositions of the Bible. . Erasm. judgement thereof.

Lubers eloquence in his own tongue.

* 1/1 hinnunter gerum, Pett in die helle.

"ceffary, and of it self deserved the victory: but assuredly he shot forth the darts of his arguments, with the strong armes of true Oratory. If he had not revived Religion, if he had preached no Sermons; had he written nothing else, but what he divulged of the Scriptures translated, yet for this his paines, he deserved very excellent and perpetually glory. For if the Greek and Latine, and other translations be compared with the German, they come short for clearnesse, purenesse, professive, agreeing with the original. I am persua"ded that as no Painter could passe Apelles; so not any writer can go beyond Luther for his transla"tion in our tongue.

Luthers adverfaries.

Secret plots against Lu-

He began a matter, as was conceived, beyond the reach of man; and liable to extreame danger. But there is no counfell, no power prevalent against the Lord: who most admirably defended Luther living and dead against all his adversaries. Whilest he lived, he had most potent, most subtle enemies, and in a word, all Antichrists kingdome: nor onely did the Pope and his Bishops, his Universities and other Sophisters openly set upon him with Buls and Treatises published: but designed to take him away closely with poyson, daggers, guns, and other meanes. Concerning secret plots against him, they be well known. He thus speaks of them. "There" is here a Polonian Jew hired with two thousand "crownesto poyson me: my friends have disclossed the plot to me by their letters. He is a Do-"Ator of Physick, and dare attempt any thing, and

"will go about it with incredible craft and celerity. "This very houre I caused him to be apprehen-"ded; what the event will be, I cannot say. This is the news. To Spalatinus also a he wrote, that there were many Actors of the plot, whom he would not have wrackt, if they would not voluntarily confesse by whom they were suborned, but endeavoured to have them set at libertie. Yet he addeth. Though I am fully perswaded that he was the man descried unto me, all marks of him did sorightly answer the description sent to me. Again, what the Papists did attempt, the words of Aleander the Popes Legate do well declare. Of weh Luther thus speaks. Spalatinus writeth b that Aleander was bold to fay; Though you Germans, who pay the least summes of money to the Pope, have baken of the yoke of servitude, yet we will take a course that ye shall be consumed with civill broyles, and perish in your own bloud.

Concerning the fables and lies cast abroad in his lifetime, what should I say? Of his countrey and parentage, it was bruited, that he was a Bohemian, and borne of (as they call them) heretical Parents. Then they layd aspersions upon his promotion at Wittenberg, and defamed it with sundry lies. Heare what he wrote to Spalatinus: That Embassader, or I know not what of Ferdinauds, was with me, to see what manner of man I was, and how I carried my selfe. He sayd that it was told his Master, that I went up and down armed and guarded, and did spend my time among Queanes, dicers, tavern hunters, and was notorious among all men, with I know not what other the like honours. But I am now well inured to such lies. How

*Tom. 2. epist.

The Papists designes.

Tom.2.epist.

Lies against

Tom. 2. epift.

Tom. 2. cp. p. 71.85. 289.

* Tom. 2. ep. pag. 6.

* Tom. 1.ep. p. 292.

often was he reported to fly to the Bohemians? how often were feandals rayfed from his writings? how often was he cal'd a flatterer of Princes, a trumpet of sedition? His bold speech and vehemency was a string much harped upon. Whence he saith of himfelfe. Almost all men * condemne me of two much eagernesse. But I am of your mind, that it is Gods will to have the inventions of men in this manner thus revealed. For I see matters in this our age quietly handled to be quickly forgotten, and no man to regard them. And again. * " Yet do not I deny, but that I am more ve-"hement then is fit: which thing feeing they know "fo well, they should refraine from provoking me: "How hard athing it is to bridle the pen, you may "well enough learne by your selfe. And this is the "reason, why I have ever been averse from shewing "my felfe in publique matters: but the more a-"verse that I was, so much the more was I carried "against my owne desire, yet never, unlesse most "grievous wrongs were done, the Word of God "or my felfe for its sake. Whereupon it fell out "that had I not been apt by nature to vehemency "and imbittering my style, the very indignity of "the matter would have urged a dead and stony "heartto write sharply: how much more my selfe, "who am of an ardent spirit, &write not a dul stile." "Monsters of men carried me beyond the due "temper of modesty. For the warrant of this sharpnes he used to alleadge the example of Christ, who called the Jewes, an adulterous & perverse generation, a generation of Vipers, hypocrites, children of the Devill .

vill: and Pauls example, who calleth them dogs, vaine bablers, seducers, illiterate : yea Act. 13. most sharply inveighes against the false Prophet. Moreover Erasmus often used to say. In regard of the height of the diseases of this last age of the world, God bath sent them a sharpe Physitian. Also Charles the Emperour fayd. If the Popes Priests were such as they should be, they would not need a Luther. Further he had divers spirituall tentations and terrible buffets of Satan: as namely in his ficknesse at Coburg, and ar other times, when his body was weake. These much afflicted him, and fometimes made him lie as one dead; but by physick applyed for his cure, and reading the Scripture, and singing of Psalmes, which he used to call them about him unto, he was recovered, and eased of those affrights, and e. Reemed them but as the Devilstraps, from which God would deliver him.

In the dismall warre of Germany, scarce could the souldiers be restrained from exercising their cruelty upon his dead corps. For when Wittenberg yeelded to the Emperour Charles: and he came to see the towne; the Spaniards would have digged up Luthers tombe, and burnt his body, Charles the sist (as faithfull witnesses have related) said. Suffer him torest till the day of resurrection, and the Indgement of all men.

But in the beginning of Luthers preaching, he minded not to have proceeded so farre, as the issue drew him to. For An. 1520, he thus wrote. I will offer them silence with all humility: so that others be also

Charles the Emperour kept the fouldiers from digging up Lathers bones.

Tom. 1. ep. Luth. p. 230. silent. For I will omit nothing on my part, which may conduce to peace: and have ever been carefull so to doe. I will therefore make ready an humble letter to the Pope: If matters prove calme as I hope, it is well. If not, it is well also: for it is Gods pleasure so to have it. He often purposed also to have departed from the Papists malice. For thushe writeth to Spalatinus. Had not your letter come to my handes, I had prepared to have gone out of the way. And yet I am ready to be gone, or to stay. And againe, I have not free liberty to speake or write; If I goe hence, I will poure out my whole mind, and offer my life to Christ.

Lutber discerned not all truth at first. Tom. 1. ep. pag. 130.

He daily more and more discerned Gods truth, and could not wind himselfe out of some errours in the beginning presently: for about the invocation of Saints thus he wrote An. 1518. "My good Spalati-"mus, I never judged, that the worthip of Saints was "fuperstitious, northe praying to them for matters "especially pertaining to the body. For thus our " neighbours the Pighards hereticks in Boemia con-"ceit. For we in better manner obtaine of God "by his Saints any good thing (for assuredly all good is Gods gift) then others get by Magicians and Wisards of the Devill, as the manner is. But "this my meaning was, that it is superstitious, yea "ungodly & wicked to beg of God and the Saints "things corporall onely, and to neglect the things which concerne the foule and falvation, and are "fued for according to Gods will: As if we forgot "or beleeved not his word, faying, Seeke first or "cheifely the kingdome of God, and all these "things "things shall be added to you. Yea every where "Christ teacheth us to slight corporal matters, "and our bodies, as base things in regard of our "foules. Concerning the adoration in the Sacrament thus he wrote. "I fay it is free for us to "adore Christ, and call upon him sub sacramento "under the Sacrament. For he sins not, who doth "not adore: nor doth he sinne, who doth adore. Concerning the administration of the Lords Supper in the vulgar tongue thus he wrote. "I wish the "Masse b might be used in the Mother tongue, ra-"ther then can promise to have it so. Because I can-"not bring it to passe, as being a matter requiring "both Musick and the Spirit. So in the mean time "I permit every man to abound in his own sense; "till Christinables me to say more. He first celebrated the Masse in the mother tongue, An. 1525. as he writeth to Langus and the ministers of Erford. This day we attend the Princes command, the next Lords day we will publiquely fing in the name of Christ: and Masse shall be in the mother tongue for the Lay people. But the daily service shall be in Latine, but we will have the Lessons in the vulgar tongue. These things ye shall have shortly published.

Luther caused Psalmes in the German tongue to be used. Concerning this thus he wrote to spalatinus, An. 1524. We intend according to the example of the Prophets and ancient fathers of the Church, to make Psalmes or spiritual songs for the common people, that the word of God may continue among the people, if not otherwise, yet surely in Psalmes. We seeke for Poets,

Tom. 2.ep. pag. 72.

b Tom. 2. ep. p2g. 243.

Tom. 2. ep. pag. 301.

Tom. 2. ep. pag. 230.

where

where we may. Now seeing you have attained both the free use and Elegancy of the German tongue, I intreat you to take some paines with us in this businesse, and try how you can turn a Pfalme into verse: as I have given you a pattern. I would have you not to use late invented and courtly termes: But make the verse to fit the simplest and most vulgar capacitie: yet let the words be smooth and proper. Let the sense also be cleare, and as neere as may be to the originall: yet may younge this freedome, as to vary the words sometimes, so that you keep the sense. I cannot performe the worke fo neatly, as I would, and therefore desire to try how neere you can come to Heman, Asaph or Jeduthun.

Tom. I .epift. p. 61.

Tom. 2.epist. P. 273.

Tom. x.cpift. pag.II.

Tom. 2. epift. pag. 371.

Tom. 2. epif. pag. 18.

He taught many things foundly and gravely about the Scripture and the authoritie thereof, as, That our faith was to be built on the Canonicall books, the other books required our judgement. Of the word, the Sacraments and Ministers he taught. That we are planters and waterers, and are Ministers of the word of life and Sacraments of Salvation: but are not Givers of the increase. Concerning our Justice he said. Thou Lordart my justice: I am sinne. Thou hast taken what I am, and given me, that which was thine. Thou hast taken that which thou wast not; and given me, that which I was not. Concerning ceremonies he faid. I condemne no Ceremonies, but those which are contrary to the Gospel. Concerning Moses: As the learned men of the world fay; that Homer is the father of all the Poets, the fountain, yea the Ocean of all learning and wisdome, and eloquence: so our Moses is the father and fountain of all the Prophets and sacred books: that is,

of all heavenly wisdome and eloquence. Concerning humane learning. I am perswaded that Theologie could not wholly be kept sincere without the skill of other Arts. For heretofore, when knowledge of other learning was decayed or despised, Theologie did fall and lay neglected most miserably. Nay, I discern that the revelation of Gods Word would never have become so glorious, unlesse first the Tongues and Arts had been brought into use and flourished, and made a way for Divinitie, as John Baptist did for Christ. And elsewhere, Ithink they erre, and are extremely out of the way, who think the knowledge of Philosophy and of nature to be of no use for Theo. logie. Of Tentations thus he speaketh. I would have men, who are tempted, thus to be comforted with faith and hope: first to avoyd solitarine se, and still to have company and to fing Psalmes and talks of holy matters. Then secondly, to be assuredly perswaded, (which though it be most difficult, yet is it the most ready cure) that those thoughts are not their own, but Satans: and therefore that they should earnestly endeavour to turn their bearts to some other thoughts, and leave those evill thoughts to Satan. For to insist upon them, to strive with them, or to fruggle to overcome them is a provoking and strengthning them, to a mans perdition without remedie. Of men distracted and fooles this was his judgement. "I think that all fooles and fuch as Tom 2 epift. "have not the use of reason are vexed or led aside pag. 281. "by Satan: not that they are therefore condemn-"ed, but because Satan doth diversly tempt men, "fome grievously, fome easily; fome a longer, "fome a shorter time. And whereas Physitions at-

Tom. 2.epist. pag. 307.

Tom. 1. epift. pag.360.

"rribute

Tom. 1.cpist. Melanet. pag. 468. to 1. Obenburg.

Tom. 5. oper. Jen.pag. 280.

Conf. Theolog. Melanti.pag. 438.

Tom. 2. epist. pag. 196. &

"tribute much to naturall causes, and mitigate "those evils by naturall meanes sometimes; this "cometh to passe, because they know not, how "great the power and strength of the devils are. Concerning the Assembly at Auspurg, whose remembrance Melanethon delighted not in, because there such as endeavoured the propagation of the Gospel were censured by Charles the fifth, harshly. and grievously. Whereunto five Electors, thirtie Ecclesiasticali Princes, Secular Princes twentie three, Abbats twentie two, Earles and Barons thir. tie three, and thirtie nine free Cities subscribed: Of this affembly, I say, this was Luthers judgement: "Though after much expense ye see nothing done "at Ausburg, yet thus I think: though their cost "had been double, yet the publique confutation of "the fophisters and envious persons would be e-"quivalent thereunto: for they fought to difgrace "our doctrin with lies, as if it was the most errone-"ous that ever was heard. Of it also Brentius saith. "The cost bestowed in all assemblies within the

"memory of menare not a sufficient price for the "excellent treasure of the Confession and Apo"logy.

Of the Lords Supper thus Luther writeth. "I

"neither can nor will deny this, that if Carologia"dius or any other man within these five yeeres
"could have perswaded me, that there was nothing
"in the Sacrament but bread and wine, he should
"have done me a singular kindnesse. For I have
"laboured much and been most studious about
"this

"this points discussion, I have endeavoured with "all possible intention of minde to cleare and fully "open this matter; because I well saw that hereby "I could especially wound the Papists. Besides I "had two others, who wrote to me more foundly "and acutely of this point, then Caroloftadius, nor "did fo wrest the words to the conceit of their own "humour. But I saw my self fast taken, and had "no way left to escape. For the Text of the Go-"fpelis so cleare and powerfull, that it cannot be " shaken, much lesse be overthrown with words and "glosses suggested by addle heads. Of this question he wrote a large Epistle and indeavoured to prove That Christs stesh was not only eaten spiritually, but corporally. And whereas elsewhere he speaketh otherwise of this matter, there be some, who affirm that he opened his minde thereof a little before his death. For tis faid, that as he was fitting himself for his journey to Isleben, Ian. 23. An. 1546. he affirmed to Melantthon, that he confessed, that he had gone too farre in the Sacramentary controversie. And when Melanethon perswaded him to explicate his minde by publishing some book: he answered; that by this course he should derive a suspition on all his doctrin as faultie: but Melancthon might do as he saw cause, when he was dead. The witnesses of this his speech are Melanethon, Herbert de Langen, Daniel Burenius Conf. of Breme and others.

When Antonius Musa the Pastor of Rochle on a time complained; that he himself could not believe, what he taught others. Luther answered, I thank God

Tom.2. epist. pag. 196.

Mellific. Hiflor. part. 3. pag. 450. that I heare others to be affected to the Papists doctrin, as I was. He was wont to fay, that a preacher should beware of bringing three dogs into the pulpit with him, pride, covetousnesse, envis. This rule he gave concerning government of ones selfe in preaching. When, saith he, You see the people heare most di ligently, conclude that they will go away more cheerefully.

He judged them in Princes Courts to undergoe the greatest labours, who are compelled to drink so extreamely, that they cannot rest night or day. When a Stone was brought unto him out of the Mansfeild Stone-pits: wherein was the image of the Pope with a triple Crown. Lo, said he, the Pope must be revealed and extold by Metal Mines, and diggers of Metals.

Three things, said he, make a Divine. Meditation, prayer, tentation. And that three things were to be done by a Minister. 1. He must read the Bible over and over. 2. Pray earnestly. 3. Alwayes be a learner. And that they were the best preachers to the people, who pake as to Babes in Christ, in the ordinary strain, popularly and most plainly. When he visited the Churches in Saxony, and a countrey man repeated the words of the Creed in the vulgar tongue, faying, I beleeve in God the Father Almightie. He asked the countrey man, what was meant by Almightie? who answered; I know not. Luther said, neither do I nor any learned man know it. Onely believe thouthat God is thy father, and that he can and will pre-Serve thee and thine.

He tooke delight to expresse some things in his

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owne tongue, and in Ryme. Of which some were to this sense and meaning.

Eate what is sodden well; Drinke what is pure and cleare: That thou the truth doth tell, To all let it appeare.

Speake not to all, what ever thou doest know:
If thou be well, keepe wisely were thou art:
Conserve with care, what ever is thine owne,
Mischance sure-footed comes like th' nimble Hart.

Be filent in due time, abstaine, sustaine, Hold up thy head. Of need to none complaine. Despaire not of Gods helpe, thy state to stay: Who sends assistance to us every day.

He was in his private converse of such behaviour that his life was a patterne of vertue. As he dined or supped, oftentimes he would dictate matter to be preached; sometimes correct the saults of the presse, sometimes he would recreate himselse and others with Musick. He was by nature (which Melanthon would often wonder at) a moderate eater and drinker: and yet had no small or weake body: He hath beene seene for source dayes together and being in health, to eate and drinke nothing at set meale times: and often at other times for many dayes to be content with a little bread and sish. I will say nothing how in the Cloysters he macerated

Luthers private life.

His temperance. 174

Tom. 1, cp. p. 255.

himselfe with watchings, fasting, labours. Oftentimes being invited to banquets, he went not, because he would not lose his time, I, saydhe, lose too much time by invitations to feasts here in the City: I know Satan hath such an hand in it: that I may not deny it, and yet it doth me harmeto accept the courtesy. In company he was familiar, pleasant, courteous, yet grave, as beseemed a man of his place. He was affable, and studious of truth.

His zeale in prayer. Melanethon affirmeth, that he often found him at prayer with great ardency and teares imploring God for the whole Church. He fet apart every day a certain time for reading fome Pfalmes, and intermixt his owne prayers and teares with them. He often used to say; that he was offended with them, who either through idlenesse or variety of imployment sayd, that it was enough to pray with groanes onely. And for that end, said he, formes of prayer are prescribed us by the will of God, that reading might inflame our minds, yea that the voice also might professe, what God we call upon.

His recreati-

Tom. 2.ep. p. 293. and 334. When he recreated his mind, and tooke it of from study, he delighted to play at Chesse, and was skilfull at it. He sometimes practised the art of Turning with his servant Wolfgang: and would say: if the world should deny us sustenance for my paines in Gods word, we would learne to get our livings with our hands. Sometimes he did play on an Instrument, sometimes shoote. He was carefull also of the neatnesse of his garden, and desired of his friends varietie of plants to surnish it: So that he had no vacant

The Death of D. Martin Luther.

vacant time. Of his imployments thus he writeth. I am very full of imployment : the Pfalter requiresh a whole man: preaching to the people might well require all my paines : my course of worshipping God and prayer might wholly busie me: my paines in expounding Scripture by writing, my writing Epistles, my care of other mens affaires taketh up my time; my converse with my friends (which I use to call a feeding of my corps) doth very badly steale away a great part of my time. It was his usuall course either to meditate, or to read, or preach, or to give good counsel to his friends: fo that he was never idle.

He was very liberall to the poore. On a time when a student asked some money of him, he bad his wife give him some thing: and when she excused the matter in regard of their penurie at that time: he tooke up a filver cup and gave it to the Scholler, and bid him fell it to the Gold-smith, and keep the money for his occasions. When a friend sent him 200. angels of gold from the metal-mines, he bestowed them all on poore students: When Iohn the Electour gave him a new gowne: he faid, that he was made to much of : for if here we receive a full recompence of our labours, we shall hope for none in another life. When the same Electour offered him a vayne of Metals at Sneberg: he refused it, lest he should incurre the tentation of the Devill, who is Lord of treasure under the Earth. He tooke nothing of Printers for his copies, as he writeth, saying. I have | pag. 342. no plenty of money: and thus yet I deale with the Printers: I receive nathing from them for recompence of my many

Tom a.cp. p. 365.

Luthers liberality.

Mathef. in his ferm. p. 144.

Tom. 2. cp.

How he dealt with Printers. many copies, sometimes onely I receive of them one copie. This I think is due to me, whereas other writers, yea translaters, for every eight leaves have an Angel. Concerning money given him, thus he writeth. The hundreth Angels given me I received by Tanbenhem: and Schart gave me fifty: that I stand in feare, that God will give me my reward here. But I protested that I would not sobe satisfied by him, I will either presently repay it, or spendit. For what should I doe with so much money? I gave one halfe of it to P. Prior, and made him a joyfull man.

His loving affection to his children.

He was very lovingly affectioned towards his children, and gave them liberall education: He kept in his house a Schoole-master to traine them up in good arts and a godly life. When he saw, Mag. dalen his eldest daughter ready to die, he read to her that in Esay 26. 19. Thy dead servants shall rife againe, together with my dead body shall they arise. A. wake and sing ye that dwell in the dust: For thy dew is as the dew of hearbs, and the earth shall cast out the dead. Come my people, enter into thy chambers, and shut thy doores about thee : Hide thy selfe as it were for a little moment, untill the indignation be over-past. My daughter enter thou into thy chamber with peace : I shall ere long be with thee. For God will not permit me to see the punishments hanging over the head of Germany. And upon this wept plentifully. But in publique when he went along with the Herse he bridled his affection, and was not seene to shed one teare. And as all men of excellent spirits have a zealous anger in due place. So Luther by nature was vehement, but

His anger & zeale.

yet

yet placable: As appearethin this, that when Melanethon much moved to passion once came unto him, and all the rest were very mute, Luther uttered this verse.

Vince animos iramq; tuam, qui catera vincis. Thine owne heart overcome, thy fury tame. VVho all things els hast stoutly overcame.

And then smiling said, we will not further dispute of this matter, and turned his speech to other occasions.

He forefaw and foretold many things, as the combustion which rose in Germany; saying, I am very much afraid, that if the Princes give eare to Duke George his ill counsell, there will arise some tumult, which will destroy all the Princes and Magistrates in all Germany, and ingage in it all the Clergy. Of the death of Frederik Elector of Saxony, thus he writeth. If God in heaven hath resolved in wrath to deale with us, that neither our prayers, nor counsels of amendment can hinder it, let us obtain this that our Josias may Reep in peace, though the world be left to go into its Babylon.

Of the covetousnesse of Germany and the dearth there, thus he speaketh. "We feare famine, and "we shall suffer it, and finde no remedie for it. And "when as without necessitie, we are solicitous to reprevent famine, like wicked and incredulous "Gentiles, and neglect the word of God and his "work; he will permit shortly a dismall day to "come upon us, which will bring with it whole "Wain-loads of cares; which we shall neither have

Tom. 2.epift. p. 10. 6 0. 207.

Tom. 2. cpist. pag. 10.

Tom. 2. epist. pag. 207.

"power or meanes to escape. Divers other things he also forefold.

Of Luthars Health. He had his health competently well, but that fometimes he was troubled with headach, especially in his elder yeeres. Whereupon he was afraid of some violent Apoplexie: and when he felt a swimming in his head, or noyse in his eares, he used to say: Lord lesu, smite me gently, for I am absolved from my sins according to thy word, and am fed unto life eternall by thy body and bloud. Thine Apostle John and our Elector were taken out of this world, by this kinde of death. He endured often tentations, whereupon he said: A! here are in health except Luther, who is sound in body, and without suffers at no mans hand in the world: onely the Devil and all his Angels vex him.

Of Luthers person.

He was of an indifferent stature, of strong body, of so Lionlike a quicknesse of his eyes, that some could not endure to look directly upon him, when he intentively beheld them. They say that one of mild spirit, who could not endure in private to talk with Luther; was courteously used by Luther, yet was so pierced with the quicknesse of his eyes, that being amazed he knew no course better then to run from him. His voyce was mild and not very cleare, whereupon, when on a time there was mention at table about Pauls voyce, which was not very persect and sull: Luther said; I also have a lowe speech and pronuntiation. To whom Melanthon answered. But this small voyce is heard very farre and neere.

Of his wife and children after his In wedlock he lived chaftly and godly above twentie yeers, and when he died, left three sonnes

and

and Catharin de Bora a widow, who lived after his death seven yeeres. To her it was a great grief that her husband died in a place farre from her, fo that she could not be with him, and performe the last conjugall offices to him in his sicknesse. In the time of the warre which presently followed, she wandred up and down with her orphans, and in banishment was exposed to many difficulties and dangers: And besides the miseries of widowhood, which are full many, the ingratitude of many did much afflict her: for where she hoped for kindnesse in regard of her husbands worthy and noble deferts of Gods Church, often she was put of with great indignitie. When afterward her house at Wittenberg in time of pestilence was infected, she for her childrens safetie, as became a godly mother, betooke her felf to Torg, where was also an Universitie. But in the way, when the horses affrighted ran out and seemed to indanger the waggon, she amazed not so much for her own, as her childrens preservation, lept out of the waggon, whereby poore wretch she grievously bruised her body in the fall, and being cast into a poole of cold water, caught thereby a disease, of wch the lay fick three monethes in banishment, and pining away at length died quietly in the yeere, 1552.

Luthers writings were published at Wittenberg Luthers wriand lene in severall Towns both in Latine and the ings. German tongue. Part of them were expositions of Scriptures, part doctrinall, part polemicall. Of these this was his own judgement. Above all I beseech the, godly Reader, and I befeech him for our Lord lesus Christs

Christs sake, that he would read my writings judiciously,

His judgement of them in the Pref. of Tom. 1. Lat. Work printed at wittenberg.

and with much pittying my case. And let him know, that I was formerly a Monk and a most furious Papist, when I first entred into the cause undertaken by me: yea, I was so drunk & drowned in the opinions of Papisme, that I was most ready to kill all men, if I could, or to assist and consent to their attempts that did kill them, who even in one Syllable should dissent from the Pope. Such a Saul was I, as some that be get alive. I was not so cold and calme in defending Popery as was Eckius and his mates, who more truly for their bellies sake seemed to defend Popery, then that they were serious in the cause: yeathey seeme still to me to laugh at the Pope in secret, as Epicureans. But I proceeded in the Popes defence earnestly, because I set before mine eyes the last day of judgement, and trembled thereat: and desired from my very heart to attain salvation. In another of his writings, hein a manner wisheth his books extinct, saying. Alas, my friends should not trouble me: I have enough to do with the Papists, and might almost say with Job and Jeremy, would I had not been born, yea almost say, I would I had not published so many books: and would not care, if they were all perished. Let other such spirited mens writings be sold in every shop, as they desire.

Tom. 7. Jen. Germ.p.288.

The Anti-

Tom. 2. Jen. Germ. p. 69. Luther also was much against it, that any man should be called a Lutheran after his name. Because the doctrin was not his, neither did he die for any one; and because Saint Paul would not endure to have it done by his own person, I Cor. 3. Against this humour of men also. Luther said. How should it come to passe, that I a sack of wormes meat should be accessary to this, that

that the children of Christ should be called after my hase and anworthy name. He also much opposed the title of Lutherans, because we be all Christians, and professe the doctrin of Christ: as also because the Papists are guiltie of this crime, by calling themselves Pontificians. We ought not to imitate them in evill. Of Luthers books thus written Sturmius. I remember that in an epistle of Luthers to Wolfgangus Capito, which is in Conradus Huberts Library some yeeres ago I read, That he himself took content in none of his books, but onely in his Catechisme and his book against Free Will.

For a conclusion I will here adde Melanethons judgement concerning the Talents by God bestowed on Luther and others. Pomeranus, faith he. is a Gramarian, and explains the force of words, I intend Logick and shew the context of the matter, and the Arguments, Justus Jonas is an orator, and copiously and elegantly discourseth: But Luther is all these, a very miracle among men. What ever he faith, what ever he writethit, peirceth mens minds and leaves behind it a wonderfull sting in their hearts. And Camerarius speaketh thus of Luther. The name of Luther is so odious to some, that they detest the hearing it : on the contrary other endure not that any thing should be found fault with, which either he speak or did: Fif any man dare peake against him, they declaime against him presently, as one guilty of impiety. They who thus extoll the name and authority of Martin Luther, as not doubting to elevate him above the condition and measure of Mortall

In his b. of Rhetoric. Exer.

Melaneth, in Mathef, serm.

Camerarius in MelanEth. life pag. 251.

men, should see to it, that they doe not wrong the good name of so excellent and admirable a man by attributing too much to him: and that they doe not seeme to shelter and protect their audacious nesse, under his excellency. And those calumniators, who not onely condemne all his writings as ungodly and turbulent, now also, if they had any wit, might remember and consider, what is gotten by bitter envie, contumacy, froward opposition and outragious clamours.

wolf. Severus

Wolfgang Severus Tutour of Ferdinando of Austria, afterward Emperour, wrote a distich encomiastick upon Luther to this purpose.

Of Iaphets race hath Luthers like n'ere been, And his superiour, sure, will n'ere be seen.

His Imprese was a Rose and a Crosse, the explication whereof is this.

A Rose and Crosse great Luthers heart disclose.

The Rose, his loy, the Crosse, Christs yoak, he chose. Thus have we described Luthers Life and Death out of his owne and other learned mens writings in perusing whereof, the Reader is to be intreated (which thing Luther himselfe requested concerning his whole workes) to judge well what he readeth, and to consider well, whence Luther came, and at what time he wrote, namely, out of the dark mistes of Popery, and when the raies of the Gospel began again to shew themselves.

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