THE PROTESTANTS:

BEING A

CONTINUATION OF THE

REFORMATION IN GERMANY;

FROM 1525, TO 1532:

INCLUDING THE

CONFESSION OF AUGSBURG.

The Fourteenth Volume of the Sabbath School Church History.

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1. History of the First Christians,  
   Cent. I.

2. Stories of the Second and Third Centuries, Cent. II. and III.

3. Martyrs of Lyons and Vienna,  
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6. Great Apostacy, (A concise view of Popery,)  
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10. Waldenses,      Cent. XII. to XVII.
11. Lollards,       Cent. XIII. to XV.
12. Dawn of Divine Light, 
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PREFACE.

It is now seven years since the series of volumes was commenced, of which this is the fourteenth. The author would acknowledge the good hand of God upon him, in enabling him thus far to prosecute so arduous an undertaking; and he cannot but express the hope that the attention of parents and teachers will be more directly called to the rich and inexhaustible fund of valuable information which is contained in the history of the church. It is especially desirable that the young should, at this time, be acquainted with ecclesiastical history, to guard them
against the numerous forms in which old exploded errors are revived and palmed upon the inquiring mind as new discoveries. To bring this valuable information into a popular form, accompanied with practical observations, suited to the young and to the common reader in distinction from the student, is the object of these volumes. That they may be, in some humble degree, useful in advancing the cause of evangelical doctrine and piety, is the sincere desire and prayer of the author.

Boston, May, 1839.
PERSONS INTRODUCED IN THE FOLLOWING CONVERSATIONS.

The Mother;
Samuel; an intelligent and pious youth of sixteen.
Elizabeth; an intelligent and pious girl of fourteen.
Peter; a boy of twelve, of an ardent, impetuous disposition.
Caroline; a sprightly and inquisitive girl of eight.
THE PROTESTANTS.

CHAPTER I.

Character of John Elector of Saxony—He openly espouses the Reformation—His proceedings excite the jealousy of the Catholic princes, who begin to unite for opposing the Reformation by force—Alliance of the Elector of Saxony and the Landgrave of Hesse—Diet of Spires, favorable termination of—Visitation of the churches.

Elizabeth. Mother, the evenings are long, again; I think we might resume our conversations on the History of the churches?

Mother. Yes, my daughter. I am glad you have reminded me of them; for I was at a loss to determine how to spend this evening in a pleasant and profitable manner, with my dear children. Do you remember the incident, which closed our last conversation?
Elizabeth. Yes, mother. It was the death of the good Frederic, Elector of Saxony.* I shall always remember him with great interest, as one of the best of princes.

Mother. Samuel, do you remember the time when Frederic died?

Samuel. He died the fifth of May, 1525.

Mother. Well, that shall fix the date of our present conversation. We will begin there. Can you tell me, Elizabeth, who succeeded him?

Elizabeth. Yes, mother; it was his brother John.

Mother. Samuel, can you tell me anything about the character of John, the new Elector of Saxony?

Samuel. Yes mother, he was a very different man from his brother Frederic. As Frederic seems to have been raised up to protect the Reformation in its infancy, so John appears to have been raised up to establish it and give it a form and character. Frederic was cautious and prudent;

*See "Anabaptist," p. 221.
and as he always entertained the hope of effecting a reformation in the Catholic church, he endeavored to prevent any formal separation from it. On the other hand, John was fully satisfied of the truth of Luther's doctrines; and foreseeing that they must be sacrificed, unless the papal yoke was thrown off entirely, he renounced at once the authority of the Pope, and organized and established a church in his dominions, distinct from the church of Rome, and independent of it.

*Elizabeth.* Mother, was he not wrong in taking this on himself. You have often told us that the state has nothing to do with the church.

*Mother.* I suppose he acted according to the light he had. People had been so long accustomed to seeing religion supported by the state, that the idea seems not to have occurred to the early reformers that it could be supported in any other way. And, perhaps it was necessary, under the peculiar circumstances of the times, that it
should be supported in this manner, for a while. Yet, the subsequent history of the church in Germany shows the fearful consequences of attempting to join together what God has separated. Christ says, "My kingdom is not of this world;" and every attempt to make it a worldly kingdom, and to support it with "carnal weapons," has proved like the embrace of a scorpion. However, John caused regulations to be drawn up by Luther and Melanchthon, for the constitution and government of the church, and the form and mode of public worship; which were published in the year 1527. He also placed pious and competent pastors over all the churches, and removed such as were unfit for the sacred office. This was the foundation of the Lutheran Church.

Elizabeth. I think that was a great advance in the cause of the Reformation; for it was in vain for them any longer to hope for any reform in the church of Rome.
Mother. Yes, that system had become so corrupt in all its parts that reformation was hopeless. The example of John was soon followed by the other German princes and states, which favored the reformation.

Peter. How did the Catholics like that, Mother?

Mother. The prudence of the Elector Frederic had kept the German princes in a good degree united. But, when it was seen that John was determined to separate the churches of his territory entirely from the church of Rome, it created a great division among them; and those who were before wavering, now became settled and determined, some on one side and some on the other. And those princes who adhered strongly to Popery, began to consult together about attacking the Lutheran party by force.

Peter. That is just like Popery, mother. The Catholics are always for carrying things by force.
Mother. Yes, my son. But it is very foolish to think of convincing men of the truth by force of arms.

Samuel. If they were really zealous for religion, I think they were very much mistaken; for no service which is not from the heart, can be acceptable to God; and if men are forced to profess what they do not believe, it will not make them any better, even if it is the truth.

Mother. That is the point, my son. The church of Rome knows nothing of heart religion; hence the reason why they are so zealous for outward forms.

Peter. Did they make war upon the Lutherans at this time, mother?

Mother. No; they were prevented from doing so, by the troubled state of Europe; which was involved in continual wars, in consequence of the ambition of Charles V. King of Spain and Emperor of Germany, Francis I. King of France, and Henry VIII. King of England; all of whom professed to be very zealous for the Catholic
religion. But a thirst for power was the leading motive with them, while they made use of religion as a cloak for their ambitious projects. Solyman, the Grand Turk, was also invading the empire; and at this time, the emperor was employed in a violent contest with the Pope. For, although he acknowledged him as the head of the church, and the Vicegerent of Christ on earth; yet, when the Pope opposed his schemes of aggrandizement, he did not scruple to make war upon him, and even to take him prisoner, and give up the holy city to plunder. All these things were, however, exceedingly favorable to the reformation; for while the emperor was thus employed, he had no time to attend to his own dominions; and all that was necessary for the spread of the new opinions was, that they should be let alone. Thus we see how God overrules the bad passions and evil designs of men to accomplish his own purposes. But, when the leading men among the Lutherans saw the designs
of the Papists, they began to consult among themselves for their own safety: and on the fourth of May, 1526, the Elector of Saxony and the Landgrave of Hesse met at Torgou, and formed an alliance for mutual defence. And, on the twenty-fifth of June, in the same year, the Diet of the Empire was held at Spire.

Caroline. I don't understand these words, mother—Elector and Landgrave.

Mother. There were certain princes, in the German Empire, who elected or chose the Emperors. These princes were called Electors. Landgrave was a title given to the princes of Hesse Hamburg.

Caroline. What was a Diet, mother?

Elizabeth. O, I remember about the Diet of Worms, that condemned Luther. It was an assembly of the princes and great men of the nation, for making laws, like our Congress.

Samuel. It was not much like our Congress, neither; for it was composed of men entitled to sit in it by their birth, and by
the offices they held. But Congress is composed of men chosen by the people on purpose for making laws. Besides, the Diet was not so independent as Congress, being very much under the influence of the Emperor; and their power was much greater than that of Congress, which is limited by the constitution.

Mother. That is true, my son; and yet, the Diet was a great check on the power of the Emperor. Caroline, can you find Spire on your map?

Caroline. O yes, mother, I have found it already. Here it is, on the river Rhine, not far from Heidelberg.

Mother. Well; the Diet assembled at that place; and Ferdinand, the Emperor's brother, presided.

Peter. Now, I suppose we shall hear of war, mother. I remember how the Reformers were treated at the Diet of Worms.*

Mother. The Emperor sent word to the Diet—that all contentions on religious sub-

jects must cease, and the Edict of Worms be put in force against Luther and his followers. But the princes declared that it was not in their power to carry this edict into effect, nor to pass any definite decisions on the subject, till a general council, properly assembled, should have examined and judged the case. This decision was made after long discussions; and it was unanimously resolved to present a petition to the Emperor, urging him to call a free council without delay; and that, till the council was called, every prince should be at liberty to manage the religious concerns of his own territory as he saw fit, under a sense of his accountability to the Emperor and to God.

Samuel. That was a great victory for the Reformers, mother.

Mother. Yes; nothing could have been more favorable to the Reformation. The Emperor was now so much occupied with other affairs, and especially with his dispute with the Pope, that he suffered things
to remain in this condition for several years; and within the dominions of the princes who favored the Reformation, this edict amounted to complete toleration. The Emperor's own conduct, also, contributed not a little to bring the authority of the Pope into disrepute. During the quarrel between the Emperor and the pontiff, Clement published an angry brief against Charles, to which the latter, made a long reply, in which he charged him with ingratitude, deceit, and ambition, and appealed from him to a general council. He also wrote to the college of cardinals,* requiring them, in case the Pope refused, to call a general council.† All this was done in a style of severity little inferior to that of Luther. The professors of the reformed religion therefore improved this opportunity, to great advantage, for strengthening their cause. All those who had before rejected the authority of the Pope,

* See Great Apostacy ; pp. 102—104.
† Ib. pp. 44, 45, 69.
employed this interval in regulating their religious affairs, and establishing the reformed churches more fully; and many who had been before restrained by fear, now banished the old superstitions from their territories; while those who were still attached to the Papal interests made no attempts to molest those who had embraced the new principles.

*Elizabeth.* I suppose Luther did not remain inactive at such a time.

*Mother.* No; he and his associates, especially those who resided with him at Wittemberg, by their writings, preaching, and admonitions, gave courage to the irresolute, and imparted light and animation to all. And, during this time, the Elector of Saxony caused a visitation of the churches, throughout his dominions. His territories were divided into four districts, and different sets of visiters appointed for each, consisting of one or two clergymen and three or more lawyers. These visiters had written instructions, which were drawn
up by Melancthon and two or three lawyers. Luther was the visiter for Saxony proper and Mélancthon for Misnia.

Peter. What was this done for, mother?

Mother. When any improvement or reformation is attempted, it is necessary first to know the condition of the thing to be improved, or the society to be reformed. These visiters were directed to take account of the state of all the parishes, monasteries, schools, and cathedrals; and to examine into the character and conduct of all the clergy, monks, and school teachers; with power to remove improper men, supply vacancies, and regulate the salaries of all. They were also to appoint superintendents, to examine all young ministers, and to watch over the clergy within certain limits; and if they found any unfaithful, to admonish them, and if they did not reform, to report them to the civil authorities.

Elizabeth. I am sure, mother, that was a very good measure, which could not fail to improve the condition of the churches.
Mother. If we admit the right of the state to regulate the affairs of the church, perhaps no better measure could have been devised; and so long as a pious prince was at the head of the state, the influence would no doubt be salutary. Perhaps this was so ordered of Providence as the best thing that the circumstances of the times would allow. Yet, there are principles involved in this proceeding which must not for a moment be admitted by us.

Samuel. Yes, mother, I see several mischievous principles here, which I think can never be admitted by congregationalists of New-England. The first is, the imposing of preachers upon the people without their consent. Whether this right is claimed by the state, or by ecclesiastical bodies, it seems to me to be entirely at variance with the spirit of Christian liberty.

Mother. Yes; and it opens a wide door for the introduction of bad men, by a system of favoritism and corruption. Human nature, in its best state, is not fit to
be tristed with power which is capable of being so easily perverted to selfish ends.

Samuel. But there is another principle involved in this proceeding, which I think will not be admitted among us. These superintendents were nothing less than bishops, under another name. It was admitting the principle that there are different grades in the office of the Christian ministry; for which, I can find no authority in the Bible.

Mother. Yes; but after all, it was a great improvement upon the old system. In addition to what has already been mentioned, the visitors were also to see that schools were set up, in all the parishes, and provided with competent teachers; to fix the salaries of the teachers, and make rules and regulations for the schools.

Elizabeth. That was certainly a good thing, mother. You will allow that the government ought to support schools.

Mother. Yes; it is the duty of every government to provide for the education of
the people; for that is essential to the welfare of the state.

_Elizabeth._ But is not religion likewise essential to the welfare of the state? Why then should it not be supported by the government?

_Mother._ Religion is indeed essential to the welfare of the state; and it is no doubt the duty of the government to be guided in all its acts by religious principle; and to suppress all practices which tend to corrupt the public morals, and destroy the foundations of society. But religion is a matter between a man and his God, which cannot be controlled by human authority; nor can it be interfered with, consistently with that freedom of conscience which is the birthright of every man. Besides this, it does not need the support of the civil authority. It is spiritual. Its moving principle is the operation of Divine power on the human heart; and this is sufficient of itself to ensure its support. All it asks of the state is simple protection. But, with regard to
education, the principle is different. The state may support schools for the education of the young, without interfering with any man's conscience; and they may even compel the attendance of children, on the principle of protecting the state from the dangers of ignorance.

Elizabeth. Well, mother, what did the visitors find the condition of the people to be?

Mother. They found both the clergy and the people very ignorant. Luther was so impressed with the subject, that, on his return, he sat down to write his catechisms for their use. Similar visitations were also instituted by other Lutheran princes. We have now held a long conversation, and we will leave the subject till to-morrow evening. In the meantime, I shall expect Samuel and Elizabeth to study the portion of history next in order, so that they will be able to answer any questions that I shall ask them.

3*
QUESTIONS.

What was the last event mentioned in the previous volume? At what time did the Elector Frederic die? What was his successor? What was the character of John? What course did he pursue, in regard to the Reformation? What effect had his proceedings on the Catholic princes? What did the disposition of the Catholics to resort to force lead to, on the part of the Reformers? What was the result of the Diet of Spire, in 1526? What effect had this on the Reformation? Why were the Reformers permitted to enjoy this tranquility? How did they improve it? What measure was set on foot by the Elector John, for the improvement of the churches and schools?
CHAPTER II.

Motives of the Emperor for wishing to suppress the Reformation—Second Diet of Spire—Origin of the term Protestants.

Samuel. From the quarrel between the Emperor and the Pope, mentioned last evening, I was expecting the Emperor would favor the Reformation; but I am very much disappointed to find him foremost among its opposers. How can you account for this, mother?

Mother. I have already remarked that Charles V. cared very little about religion. His motives were supremely selfish; and his grand object was to exalt himself.

Samuel. Still, I should think even such motives would lead him to oppose the Pope, who exalted himself above all kings and Emperors.

Mother. But Charles would rather receive his authority nominally from the
Pope than not to have any; and this he could well afford to do, since he had the Pope in his own power, having taken him prisoner, and made him dependent on himself. But the German princes were becoming so independent that his authority over them was in danger of being little more than nominal, and he saw that the success of the Reformation, by uniting those princes more closely together, would greatly weaken his own authority. During the three year's tranquility, enjoyed by the Reformers, under the resolutions of the last Diet at Spire, their cause had gained much ground. Most of the princes who had embraced Luther's opinions, had not only established that form of worship which he approved, but entirely suppressed the rites of the Romish church. Many of the free cities had imitated their example. Almost one half of Germany had openly revolted from the Pope; and his authority was greatly weakened in the other states, by the secret progress of the
doctrines of the Reformation. The Emperor was ambitious of obtaining absolute authority in Germany; and he now saw a favorable opportunity to employ a zeal for the established religion as a cloak for his designs. Such is the opinion of Dr. Robertson, who wrote his history; though perhaps, we shall find some things which appear more favorable in his conduct hereafter. It is certain, however, that he could have taken no more effectual method to weaken the power of the German princes, than by embroiling them in a war with one another, on account of religion.

Elizabeth. I think he must have been a base, unprincipled man. I thought it was the duty of rulers to seek the good of the people.

Mother. But we are not to look for moral principle among hereditary princes and great warriors. It may sometimes be found among them; but it is not common. Such men are generally ready to sacrifice every thing to their own ambition; and the
good of the people over whom they are placed is rarely taken into the account. Instead of regarding themselves as appointed to fill a higher office for the benefit of the people, they seem to take it for granted that the people are their inheritance, and that they have a right to dispose of them as they please, for their own gratification. If you will read the histories of the reigning monarchs of those times, you will be thoroughly disgusted with royalty; and I think, too, you will be sick of all ambition for political greatness. To be elevated to a high station is no evidence of true greatness; for may of the vilest characters have been raised to the highest dignities in the church and state.

Peter. Well, mother, what did the Emperor do?

Mother. As soon as a prospect opened for coming to an accommodation with the Pope, he appointed another Diet to be held at Spire, on the fifteenth of March, 1529, to take into consideration the state of reli-
gion. Samuel, can you tell what was the decision of this Diet?

Samuel. Yes, mother, the resolution of the Diet held at the same place in 1526, by which each prince was permitted to regulate the affairs of religion in his own dominions, was passed unanimously. But at this Diet, a decree passed by a majority of votes, by which the decrees of the former Diet were revoked, and all changes in the public religion were forbidden until the decision of a general council could be obtained.

Elizabeth. I think this decision must have been very oppressive to the Reformers, after they had abolished the rites of the church of Rome, and made new regulations in their churches.

Mother. Yes, and it appeared grievous and insupportable to the Elector of Saxony, the Landgrave of Hesse, and the other supporters of the Reformation; for they knew there was little hope of ever obtaining a free council from the Pope; and to be forbidden
to make any changes till that time, was, in effect, to be forbidden to make any at all.

Peter. Well; I think I should not have obeyed such a decree, mother.

Mother. They endeavored to convince Ferdinand, the Emperor's brother, who presided at the Diet, and the Catholic princes, of the injustice of this proceeding. But, as these were guided by the Pope's legate, they found all their remonstrances in vain. So they drew up a formal Protest against the decree, which they presented to the Diet, appealing to the Emperor, to a future council, and to every impartial judge; on the ground that a majority of votes in the Diet could not decide a religious question. They appealed to the Emperor, not as recognizing him as their judge in matters of religion, but only that he might allow their appeal to a council. They appealed to a council, because, according to the laws of Germany, religious controversies are not to be decided by the decrees of a Diet, but by a national coun-
cil. This *Protest* was signed by John, Elector of Saxony; George, Marquis of Brandenburgh; Philip, Landgrave of Hesse; Ernest and Francis, Dukes of Luneburg; Wolfgang, Prince of Anhalt; and the Deputies or representatives of Strasburg, Ulm, Nuremburg, Constance, Reutlingen, Windsheim, Memmingen, Lindau, Kempten, Heilbron, Isny, Weissenburg, Nordlingen, and St. Gall.

Caroline. O, these are long hard names. I can never remember half of them.

*Mother.* I know they appear formidable; but I have mentioned them that you might know what places had embraced the Reformed religion. You may get your map, at your leisure, and find all these places; and then you will be able to judge of the extent of the Reformation at this time.

*Samuel.* We shall now have a name for the Reformers; for after this, they are called *Protestants,* on account of their *Protest* against the decree of the Diet.
Mother. Yes; and this name was soon extended so as to embrace all, in every place, who refuse to acknowledge the Supremacy of the Pope.*

Peter. But what did the Emperor do, mother, when they appealed to him?

Mother. The Emperor was then in Italy, where he had just been renewing his friendship with the Pope. Of course, he was in no very favorable mood for receiving their appeal. However, the Protestant princes sent persons to him, to inform him of the stand they had taken. But the Emperor was very angry, and put the envoys of the Protestants in prison, where he kept them several days.

Samuel. I think it was very mean to put men in prison, who only came with a message to him. I should think, too, it was contrary to the laws of nations.

Mother. These men were the representatives of the Protestant states; and his treatment of them was intended to show

* See, Great Apostacy, pp. 51—54.
his displeasure against those who sent them. But it was a very arbitrary and unjustifiable proceeding. However, it had this good effect, that it showed the Protestants at once, what they had reason to expect; and led them to consult together for their own protection. For this purpose, they held several conventions at Rothach, Schwabach, Nuremberg, Smalkald, and other places; but nothing definite was agreed upon at this time, owing to the diversity of views that prevailed among them.

Elizabeth. Under such circumstances, I should think they would have been all united, mother.

Mother. They were all united in opposing the errors and corruptions of the church of Rome, in general. But they did not all see alike in regard to every thing; and they were very zealous and conscientious in maintaining what they supposed to be the truth; so that it was difficult for them cordially to unite, while they differed in matters of small moment. But the prin-
principal difficulty arose from the disagreement between the German and Swiss reformers, respecting the Lord's Supper. You know the Papists hold that the bread and wine is changed into the real body and blood of Christ.* Luther rejected this absurd notion; but adopted a sentiment no less contrary to common sense: that the body and blood of Christ are literally present with the bread and wine. Zuinglius and Oecolampadius, the leaders of the Swiss reformation, rejected this notion, also, and held that the bread and wine were only significations or emblems of the body and blood of Christ, which is the true doctrine. A spirited contest arose on this question, into which Luther very unreasonably carried all the severity with which he had prosecuted his controversy with the Papists. Philip, Landgrave of Hesse, being anxious to effect a union of the two parties, appointed a conference between Luther and Zuinglius, and some other principal divines on

*See Great Apostacy, p. 138.
both sides. They met at Marpurg, in 1529. Luther and Melancthon on one side, and Zuinglius and Öcolampadius, on the other, were the principal speakers. They disputed four days; but on the subject of the Lord's supper, they could not convince each other; though they were found to agree on most other points.

Samuel. I should think they might have exercised a little forbearance, on a point which did not effect fundamental truth, and still treated each other as brethren; especially at a time when union was so important to the Protestant cause.

Mother. Here we discover the spirit of the age. Though men began to claim toleration for themselves, yet they had not learned that others have an equal claim to judge for themselves. They erred also, in making every difference of sentiment a bar to Christian fellowship. So long as men hold to the great truths which lie at the foundation of the Christian faith, we ought to meet them as Christian brethren.
Another error, not peculiar to those times, was the bitterness with which these religious disputes were carried on. Discussion, if managed in a proper spirit, is profitable. It tends to the increase of knowledge, and the discovery of truth. But, if it degenerates into angry disputes and personal quarrels, it is both unprofitable, and disgraceful to religion. But, it is possible to maintain discussion in a kind, Christian spirit.

**QUESTIONS.**

Why did the Emperor wish to suppress the Reformation? What progress had the Reformation made, during the three year's tranquility after the first Diet of Spire? What did the Emperor do, as soon as an opportunity offered for an accommodation with the Pope? What was the decision of the second Diet of Spire? How was this decision received, by those who had embraced the Reformation? What did they do? How many princes and deputies signed this protest? What were the Reformers called, after this? How were their envoys treated by the Emperor? What did this lead to, on the part of the Protestant princes? What hindered their union, at this time? In what spirit was the controversy between the German and Swiss Reformers carried on?
CHAPTER III.

Sentiments respecting the convocation of a General Council.—Preliminaries of the Diet of Augsburg.

Elizabeth. At the close of our last conversation, mother, we left affairs in a very lowering state, as though a dreadful storm was ready to burst upon Europe, carrying civil war wherever the Reformation had made any progress.

Mother. Yes; and the eyes of all, except the Pope, were turned to a general council, as the only means of reconciling the conflicting views on the subject of religion. Samuel, can you tell the various motives which led the different parties to desire a council?

Samuel. The Reformers had exposed so many of the errors and corruptions of the church of Rome, that a very general desire for the reformation of abuses existed
even among the moderate portion of those who wished to maintain the old order of things; and probably nearly all but the Pope himself and the monastic orders* desired this; for the secular clergy† and princes all groaned under the oppressions of the church of Rome. The Reformers acted prudently in appealing to a general council; although they had very little to expect from such an assembly. But, the truth always gains ground by discussion. The princes and the people generally felt the necessity of something being done, which a general council only seemed properly authorized to do. But the Pope and those directly under his influence, were decidedly opposed to calling a council. The Emperor and the Pope spent several months at Bologna, during which they were very intimate, and held many consultations as to the best means of extirpating, or rooting out, the heresies which had sprung up in Germany. Clement, used every argument

* See Great Apostacy, pp. 97—100. † Ib. p. 97.
he could to persuade the Emperor not to consent to the measure. He said general councils were factions, ungovernable, presumptuous, and formidable to civil authority; and too slow in their operation to remedy disorders which required immediate cure. He said, experience had taught them that forbearance only made the heretics more enterprising and presumptuous; and he thought the best way would be for the Emperor immediately to carry into effect Leo's excommunication of Luther, and the Edict of Worms.* But Charles thought very differently from the Pope. He hoped to bring back the Protestants by means less violent; and considered a general council as a very proper measure to be adopted. However, he promised, if milder means should fail, to employ his power to force them to yield obedience to the Pope. But the Pope would not consent to call a council, except on terms which he knew would be rejected by the Protestants.

Mother. Very well. In this state of things, the ministers and churches which embraced the doctrines of Luther were preparing a new embassy to the Emperor, when they learned that he was coming into Germany, and that he intended to examine and decide the controversies respecting religion, at the Diet to be held at Augsburg. Caroline, you may find Augsburg, on the map.

Caroline. Yes, I have found it. It is in Bavaria, where two rivers meet.

Elizabeth. The place where two rivers meet, is called the junction. Augsburg is at the junction of the rivers Lech and Wertach, which form a branch of the Danube.

Mother. After treating the Protestant's envoys so roughly, Charles had learned the opinions of wise men respecting the state of things in Germany; and on his way, he discovered that the minds of the people were highly excited in regard to the subjects of controversy. His feelings, there-
fore, were somewhat softened towards the Protestants, and he became satisfied that severe measures ought not to be taken against them till other means had failed. Samuel, what account can you give of the principal men, on both sides, who took part in the Diet of Augsburg?

Samuel. On the side of the Papists were the Emperor, Charles V; his brother Ferdinand, Archduke of Austria and king of Hungary and Bohemia; Campeggio, the Pope's legate; Joachim, Elector of Brandenburg; George, Duke of Saxony; Henry, Duke of Brunswick; the Cardinal Archbishop and Elector of Mentz; the Cardinal Archbishop of Salzburgh; the Bishop of Augsburg; and Cheregate and Pimpinello, two Papal nuncios. Henry, Duke of Brunswick was rather moderate, and the Bishop of Augsburg was more favorable to the Protestants than any of the rest.

Elizabeth. I will tell the Protestants. Here was John, elector of Saxony, who was surnamed the Constant; and he de-
served this name, for his constant zeal in supporting the Protestant cause. He was on the ground the first of May; though it was doubted whether the Protestant princes would be safe at Augsburg—besides him, there were Philip, Landgrave of Hesse; George, Marquis of Brandenburg Anspach; Ernest and Francis, Dukes of Luneburgh; Wolfgang, Prince of Anhalt; Albert, Count Mansfield; and Count Philip, of Hanover; with the deputies of several imperial cities.

Caroline. O, I am sick of these hard names. If I could remember them, I could not speak them.

Mother. On an ordinary subject, I would not think it worth while to repeat them. But we are now upon a very important period in the Reformation; and though it may be somewhat tedious, it is necessary to know who were the actors; especially as they will figure in the remainder of the history. Each party also brought with them some learned divines, whose assist-
ance they might need, in the discussion of religious matters. Among the Papists were Faber, Eckius, Cochlaeus, and de Wimpina; and among the Protestants, the chief were Melancthon, Justus Jonas, Spalatinus, Snepfius, and Agricola. Bucer, Hedio, and Capito, also attended from Strasburg; but they were rather favorable to the views of the Swiss reformers.

Peter. Where was Luther, mother? I should think he would have been there.

Mother. The Elector of Saxony took Luther as far as Coburg; but, I suppose he was afraid to trust him at Augsburg, or else he was unwilling to offend the Emperor by bringing into his presence a man who had been excommunicated by the Pope and condemned by the Edict of Worms.*—Peter, look on your map, and see if you can find Inspruck, and tell what distance it is from Augsburg.

Peter. Yes, mother. It is on the River

*See "The Dawn," &c.—p. 169; and "Great Apostacy," p. 245.
Inn, in Tyrol. It is, I should think, about one hundred miles from Augsburg, a little East of South.

Mother. Several of the Electors and princes met the Emperor there, on his way to Augsburg; and some of them tried very hard to fill his mind with prejudices and suspicions against the Elector of Saxony.

Peter. That was very mean, I think.

Samuel. I think it shows that they were afraid of the truth.

Mother. To endeavor to injure any one by such means, is an evidence of a little and mean spirit. A noble and generous soul, would scorn to employ such artifices to accomplish any object. But in those times, almost any thing was considered justifiable if done for the good of the church. Accompanied by these persons, his brother Ferdinand, Campeggio, the Pope's legate, and the Ambassadors of France, England, and Portugal, the Emperor proceeded to Augsburg, and was met by all the other princes and nobles a short distance from
the city. He entered Augsburg, on the fifteenth of June, with a pompous procession, amid the firing of cannon, the ringing of bells, the sounding of trumpets, and the beating of drums; and proceeded to the cathedral, where the pomp was closed with the singing of hymns, and the legate's benediction.

Peter. O, it's a glorious thing to be an Emperor!

Mother. Not so glorious as you suppose, my son. There is much, indeed, in the pomp of royalty to please the human heart, which is naturally full of pride and vanity; but there is nothing to give quietness and peace. Men in such stations are a constant prey to a variety of restless passions. The more ambition is gratified, the more it craves; and the higher a man is raised, the more he is exposed to the envy and hatred of others; so that, if his heart is un-renewed, he is perpetually harassed with suspicion, fear, anger, and ungratified desire. And, if his heart is under the
influence of christian principles, he feels
the weight of his responsibility to be in-
supportable.

*Samuel.* I am sure I should not look
for happiness to such places. Cheerfulness
and contentment will make us happy any
where; but without them, we should be
miserable, even in palaces, where we might
have every wish gratified.

*Mother!* Yes; that is the secret of true
happiness. Paul says, “I have learned in
whatever situation I am, therewith to be
content.” With such a state of mind, we
may be happy any where. Without it,
we can be happy no where. If you would
be happy, Peter, you must suppress the
first risings of ambition, and make it your
first business to serve God; and then, ac-
cording to his promise, he will give you
every thing else you need.

*Caroline.* Come, mother, if you please,
I want to hear the story.

*Mother.* Ah, my daughter, you must
listen patiently to instruction. I wish you
to learn to *think*. When the princes met the Emperor, a circumstance occurred which shows the haughty spirit of the Popish clergy, and likewise the spirit of the Protestants. The Emperor and his brother dismounted, and received the princes in the most gracious manner; but the legate and cardinals, to show their superiority over princes, sat still on their mules.

*Samuel.* That was very haughty indeed. Do you think that the most likely way to maintain authority, mother?

*Mother.* Not generally, my son. But it has ever been the policy of the church of Rome, to force an acknowledgment of her authority wherever she could; and where that could not be obtained, to secure at least the appearance of it; and this served her purpose well, for the habit of always seeing homage rendered to the Holy See, greatly increased the superstitious veneration of the people, for her authority.* In

*See "Great Apostacy," p. 70.

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pursuance of this policy, the pope’s legate took this opportunity of pronouncing his benediction, in order to have the authority of the Pope acknowledged. The Emperor and the Catholic princes humbly knelt down to receive it; but the Protestants, not caring for the Pope’s blessing, remained standing.

Peter. I like that, mother. I would not kneel to the Pope.

Mother. In the cathedral, also, the pride of power was again displayed by the legate. The cardinal of Salzburg came forward to pronounce the benediction; but the legate was angry, and thrust him back indignantly, choosing to perform that office himself.

Samuel. I do not understand how men in their senses could submit to such tyranny.

Mother. It is a curious fact, that men will submit to the most degrading servility, for the sake of exercising tyranny over others. There is no class of men, who are
more servile in their spirit and condition, than the Romish clergy; and yet, they are strongly attached to the church that enslaves them, for it gives them an opportunity to lord it over others. However, a superstitious veneration for Popish authority has no small share in producing this state of feeling.

Elizabeth. But I admire the spirit of the Protestant princes, mother.

Mother. Yes; but their firmness was soon put to a severer test. The day after the entrance of the Emperor into the city, was the festival of Corpus Christi, or the Holy Sacrament,* when a grand procession of the Host was to take place. The time appears to have been arranged with reference to this festival, by the influence of the legate, probably for the purpose of entrapping the Protestants.

Elizabeth. How could they entrap them by this means, mother?

* See "Great Apostacy," p. 139.
Mother. It was a crafty design, to place them in a situation in which they must either disobey the Emperor, or surrender their principles. Late in the evening, after all the rest had retired, the Emperor sent for the Protestant princes, and desired them to attend him in the procession the following day. At the same time, the Catholic princes were left at liberty either to attend or not, as they pleased.

Samuel. That was a singular proceeding, indeed. I think they had not much to expect from an assembly convened under such circumstances to consider their affairs. I hope they did not consent to such a proposal.

Mother. They were prepared for it, having expected something of the kind. In behalf of the Protestant princes, George, Marquis of Brandenburg, promptly replied that it was contrary to their consciences to comply with the Emperor’s wishes. Having received a sharp answer from Ferdinand, he placed his hand on his neck, and
said, "Rather would I instantly kneel down, and in the Emperor's presence, submit my neck to the executioner, than prove unfaithful to God, and receive or sanction anti-christian error."

Peter. That was noble, just like the martyrs. I wonder how the Emperor received it.

Mother. Charles mildly observed, "That there was no intention to take any man's life." The matter was then deferred till morning. But the Emperor was so bent upon his purpose, that he sent again to the Elector that night. But he excused himself, as requiring rest. In the morning the Emperor's demands and entreaties were renewed with increased earnestness; but the Protestants remained firm and true to their principles. This discussion was carried on so long that the procession was delayed some hours beyond the time appointed. The Marquis of Brandenburg, after recounting his own services and those of his family, implored the Emperor not to listen
to the calumnies raised against him. "In the present case," said he, "which pertains to God, I am compelled by an immutable divine command, to resist all impositions of this kind, whatever may be the consequence; since it is written, We ought to obey God rather than man. For the confession, therefore, of the doctrines which I know to be the word of Christ, and eternal truth, I decline no danger, not even that of life itself, which, I hear, is threatened by some."

Elizabeth. That reminds me of the apostles before the Jewish council. How much superior was such a spirit, to the mean jealousies, and unprincipled intrigues of most of the princes of that day.

Mother. Yes; and it verifies the saying of Solomon, "The righteous are as bold as a lion." All the efforts to prevail on the Protestant princes to attend, having proved fruitless, the procession proceeded without them, and as usual with the Papists, it was celebrated with great pomp. But the le-
gate, who was greatly offended with the "contumacy" of the Protestants, as he called it, contrived another plan, from which he thought they could not escape. The Emperor was to attend mass before he opened the Diet. So Campeggio prevailed on the Emperor to require the Elector of Saxony, by virtue of his office as marshal of the kingdom, to carry the sword before him, and attend at the mass. Thus he supposed the Elector would be compelled to assist at Popish ceremonies.

Elizabeth. How did the Elector escape this trap, mother?

Mother. The case was submitted to the Protestant divines; and they concluded that it was very different from that of the procession. There, the princes had no official duty to perform; and if they had attended, they would have engaged in an idolatrous ceremony. But, now, the Elector was called upon to discharge a civil

* See "Great Apostacy," p. 142.
office, and not a religious duty. Besides, the mass, being the celebration of the Lord’s Supper, was a good thing in itself, and evil only as it was abused by the Papists for idolatrous purposes. They therefore concluded that the Elector might lawfully attend, which he did, accompanied by the Marquis of Brandenburg.

Samuel. I find one fact here, that shows how completely the most solemn services of the Romish church had lost their spirituality. Pimpinello, one of the Pope’s nuncios, made a Latin oration at this mass, which contained not a single word of any thing spiritual or religious; but was made up of abuse of the German princes, and exhortations to war against the Turks.

Mother. But, it was very different with the Protestants. Their ministers preached frequently in the churches, both on their way and after they arrived at Augsburg, for the edification and instruction of the people.
Elizabeth. From the prevailing spirit of the Catholics at Augsburg, I should not think they would have allowed this.

Mother. The Emperor was not pleased with it; and before he left Inspruck, he forbade it.

Peter. Did they obey, mother? Was not this like the case of the apostles, who were forbidden to preach at Jerusalem, when they said it was better to obey God than man?

Mother. It appears very much like it, my son; but the matter was considered beforehand, and decided in favor of submission. Melancthon thought the Emperor ought to be obeyed, especially as the Elector had no jurisdiction in Augsburg; and Luther was decidedly in favor of yielding this point, if they could not prevail by entreaties. "We ought," said he, "patiently to bear unjust treatment: we have done our duty, and have no more to answer for." The question does not appear so clear to me. However, it must turn on this point,
whether the command to preach, in this case, was as positive as in the case of the apostles. The princes, however, were more tenacious than the divines; and notwithstanding the Emperor's commands, the preaching was not discontinued till several days after his arrival; and then only by compromise, the Emperor engaging to impose silence on the Catholics, and appoint such preachers as all might hear without offence to their consciences.

Samuel. After all, I do not feel quite satisfied, that ministers of Jesus Christ should shut their mouths in obedience to the rulers of this world.

Mother. Perhaps we are not qualified to judge of the propriety of their conduct. The question was anxiously and earnestly considered, by the wisest and best men of the age; and at the least, we must award them honesty of intention, and a willingness to walk in the path of duty, whenever it was made known to them. What other remarkable facts can you mention, previous to the sitting of the Diet?
Elizabeth. The Emperor appears to have been remarkably devotional for a man of his character. It is said that he was in the habit of spending an hour every morning in private devotion; and that, the day before the opening of the Diet, being the Sabbath, he employed two hours in this manner.

Mother. His general character, however, forbids the idea that these devotions were truly spiritual. And all who have any knowledge of the manner in which the devotions of the Papists are conducted, will know how to appreciate it. They have long and tedious forms of prayer, which, for the most part consist of vain repetitions, and senseless appeals to the Virgin Mary and patron saints. A person might very easily employ two hours in repeating such mummery, without offering up one sincere prayer to God. However, few of the Catholics exhibited the same appearance of piety as the Emperor. Some of the principal Catholic clergy were shame-
fully indecent in their behavior, openly walking with lewd women, and spending their time at dice and other plays. But here and there one made prayers for the success of the important business for which they were assembled.

_Samuel._ It was very different, mother, with the Protestants, if we may judge by the conduct of the Elector of Saxony. After hearing the opening speech in the Diet, he called together his associates, the friends of the Reformation, and exhorted them to be faithful to the cause of God and religion; and the next morning, having ordered all his attendants to retire, poured forth most fervent supplications to God for the success of the great business in hand; and then wrote some pious reflections for his own edification.

**QUESTIONS.**

What were the prevailing sentiments respecting the calling of a general council, at the time embraced in this chapter? How was it viewed by the moderate Catholics?
QUESTIONS.

How by the Protestants? What were the wishes of the Emperor respecting it? How was the proposition treated by the Pope? What advice did he give the Emperor? What were the Emperor's views as to resorting immediately to force for suppressing the Reformation? What unfair means were employed by the Catholics with the Emperor at Inspruck? What measures did the Pope's legate employ to entrap the Protestants at Augsburg? How were these artifices met by the Protestants? What regulations were made respecting preaching? With what views did the Protestants submit to them? What were the devotional habits of the Emperor? What was the conduct of the Catholic clergy? What is related of the Elector of Saxony?
CHAPTER IV.

Opening of the Diet. Reading of the Confession of the Protestants.

Peter. Mother, I want to hear about the Diet of Augsburg. You told us about the calling of the Diet, and who was there, and how they entered the city. But I want to hear about the Diet.

Mother. Well, the Diet was opened on the 20th of June, 1630, with a long speech from the Emperor, urging vigorous measures against the Turks, who had invaded the Empire, and inviting the attention of the princes and states, to the unhappy religious differences in Germany; and it was agreed that the subject of religion should be taken up first. Accordingly, on the twenty-second of June, the Emperor gave notice to the Elector of Saxony and his friends, that, at the next session, they should pre-
sent a summary of their faith, and an account of the reformation of abuses which they demanded.

Samuel. I think that was not fair; for, if I remember right, according to the letters of the Emperor, by which the Diet was called, there was to have been "A friendly discussion, and charitable settlement of the points in dispute." Both parties, then should have been treated alike.

Mother. Yes; but we are not to look for fairness from the party in power, towards the weaker party. Besides, it would have been troublesome and perilous for the Catholics, to have made a public statement of their faith. The Protestants, being the innovators, were therefore only called upon.

Elizabeth. The Protestants, I suppose, had nothing to fear from a public examination of their faith.

Mother. No, they were prepared for it. They had a confession of their faith already drawn up. Luther had written seventeen articles, at the command of the
Elector, which were presented to him at a meeting of some of the friends of the Reformation, held at Torgou in March. These were afterwards written over by Melanchthon, who was a more polished writer than Luther.

Peter. This would give them a good chance, I should think, to preach to the Catholics.

Mother. They were aware of this, and made their arrangements to prevent the reading of the confession. The business of the Diet did not commence till four o'clock in the afternoon; and then much time was taken up by the Pope's legate, in presenting his credentials, which he accompanied with a long Latin oration, to which the Elector of Mentz replied, in behalf of the Emperor; assuring him that both the Emperor and the states would discharge their duty in a manner that should be approved of God, the Pope, and all men. After this, the Austrian ambassadors were heard representing the danger to which
their part of the empire was exposed from the Turks, and entreating that proper measures might be adopted for its safety.

*Samuel.* I should think, when a day was appointed to hear the confession, they ought to have made that the first business.

*Mother.* But, you will perceive, in all the proceedings of this Diet, that the disposition of the Catholics was not to treat the Protestants as men having rights, but as offenders. It is always an evidence of a weak cause, to shun investigation. This, however, was not the case with the Protestants; they were anxious for investigation; but the Catholics wished to have the confession passed over with as little notice as possible. But, at length, the Protestants were called upon; the Elector of Saxony, by his exchancellor Pontanus, a man of great piety, eloquence, and experience in public affairs presented the confession, and asked for the reading of it, that their real doctrine and observances might be known.
Elizabeth. I am sure the Diet could not refuse so reasonable a request.

Mother. They were capable of doing any thing that was ungenerous and unfair. It seems the Emperor had already determined to condemn them unheard; and the calling for a statement of their doctrines was a mere matter of form. He accordingly refused to have it read, and ordered the papers to be delivered to him, promising to hear them the next day in private.

Peter. I hope the German princes did not submit to that.

Mother. No; they earnestly objected to it, and demanded a hearing in full Diet. They said it was a matter which concerned their reputation, their fortunes, their lives, and even the salvation of their souls. As the Emperor condescended to hear inferior persons, in regard to matters much less important, they thought such an indulgence might reasonably be expected by them.

Samuel. I should think so too. The Emperor ought to have been ashamed of
himself to treat the princes of the empire in such a manner.

Mother. Yes; especially as he was indebted to the Elector of Saxony for his throne. But there are some persons so selfish that they cannot bear to be under obligation to any one; and you cannot take any surer course to make them your enemies, than to do them a kindness.

Elizabeth. I hope they did not give up their papers to the Emperor. I do not think he deserved to be trusted.

Mother. No; they begged to be allowed to keep them in their own hands till they could be heard; and the Emperor at length agreed to allow them to retain the papers till the next day, and then to give them a public hearing in the hall of the palace, which would hold about two hundred persons.

Samuel. Still, that was very unfair; because the common people could not hear it.

Mother. That was the very thing they
wished to prevent. Error is afraid of the light; and when men have obtained power over others, by the influence of a wicked and erroneous system, there is nothing they dread as much as to have the truth come before the minds of the common people. The next day, the princes and dignitaries of the empire assembled in the hall of the palace; but none but official persons were admitted. The Protestant princes and deputies came forward with their confession, in both the Latin and German languages. The Emperor wished to have the Latin copy read; but the Elector of Saxony replied, "As we are in Germany, I trust your majesty will allow us to speak German."

Samuel. That was a spirited reply, mother. How did the Emperor receive it?

Mother. It would have been unpopular for him to refuse such a request, and he consented. Bayer then read the confession, in a voice so loud as to be heard in the court below.
Elizabeth. So the Catholics were defeated in their plans after all.

Mother. Partially so; and Luther considered it a triumph; and on receiving the information, he wrote exultingly, "The word of God is not bound. No; if it is prohibited in pulpits, it shall be heard in the palaces of kings." And it was, indeed, a great triumph to have a paper read in public, which maintained the great principles of the Gospel, and openly condemned the errors of Popery. And, although the printing of it was forbidden, it was soon translated into most of the languages spoken in Europe, and manuscript copies of it sent to the different courts.

Samuel. How were the members of the Diet affected by it? I suppose they never heard such a sermon before.

Mother. They listened to it with great attention. It confirmed some of them in the principles they had already embraced; it surprised others; many who, before, had little idea of Luther's sentiments, were
now convinced of their innocence and delighted with their purity; and some declared they would not have missed hearing it for a great sum.

Elizabeth. That was encouraging, indeed, mother.

Mother. Cardinal Langi, Archbishop of Salzburg, after hearing the confession, said, "that the reformation of the mass was becoming, the liberty of meats proper, and the demand to be disburdened of so many commands of men, just: but that a poor monk should reform all, was not to be endured."

Samuel. Was that a Christian spirit, mother. I should think that a strange speech to be made by a minister of the gospel.

Mother. It shows how much the clergy of the church of Rome were influenced by a selfish desire for preeminence; and that while they professed to be wholly devoted to God, they were found giving way to the vile passions of envy and jealousy, being
supremely devoted to their own personal aggrandizement. There is great danger of the same thing among us. When we enter the service of Christ, self should be left behind, and all personal ambition should be given up. Our only ambition should be to do all the good we can; and we ought to rejoice as much when good is done by others, as if we did it ourselves. It is this vile ambition for preeminence that creates most of the difficulties and divisions in the church of Christ. The archbishop of Salzburg would not have the world reformed by a poor monk. Let us be careful that we do not oppose a good object, because it is set on foot and supported by one who is poor or despised; for the Lord often employs the weakest instruments to accomplish his purposes, that the glory may be his own. God did reform the world by the "poor monk," notwithstanding the remonstrance of the bishop of Salzburg. The bishop of Augsburg, however, was differently affected. After hearing the
confession, he said, "What has been recited is true; pure truth, we cannot deny it."

*Elizabeth.* That sounds like a Christian, mother.

*Mother.* But, to show how exceedingly mercenary and corrupt the Catholic clergy had become, I will mention a remark made by another person: Cornelius Scoper, the Emperor's secretary said, that if the Protestants had money, they might easily buy of the Italians what religion pleased them best; but that, without gold, it was impossible to make their's shine in the world.

*Peter.* Buy religion! Who ever heard of such a thing as buying religion!

*Mother.* He meant that they might obtain of the Pope, for money, the liberty to hold and profess what religious sentiments they pleased.

*Samuel.* Can it be that men who professed such a regard for the truth, and such an abhorrence of error, that they would destroy men's lives by wholesale, to pre-
vent heresy, would allow men to be heretics for money!

*Mother.* Yes, my son, they would allow men to commit any crime for money.

*Peter.* Why did not the Protestants buy the privilege of professing their religion, mother? I should think that would have been the easiest way for them to enjoy peace and quiet.

*Mother.* They could not do it conscientiously. In the first place, it would have been acknowledging the right of the Pope to rule over their consciences; and then it would have been justifying the abominable system of selling indulgences; which was one of the abuses against which Luther had most earnestly remonstrated. But, another circumstance occurred which shows how deep the impression was upon the mind of the bishop of Augsburg in favor of evangelical truth. Some time afterwards, at a conference held for the purpose of bringing the two parties to a reconciliation, after much dispute, this
A SERIOUS ADDRESS.

bishop rose, and in a pious and solemn address, entreated the princes and prelates "to guard against determining any thing contrary to justice and the word of God; for the Lutherans had opposed no one article of the Christian faith; and it became all who feared God and loved peace, to consider by what means the ancient tranquility might be restored and preserved."

Samuel. I should think they would have suspected him of heresy, mother.

Mother. The Archbishop of Salzburg replied to him, in a strain of ridicule, and said, "Whence comes this sudden change, and this unexpected sanctity of yours—for I distinctly remember to have heard other sentiments and other feelings than these expressed by you concerning religion."

Samuel. That is the way I have heard young people answer their companions who had become religious, when they were entreating them to attend to the concerns of their souls.

Mother. Well, the answer of the bishop
of Augsburg will furnish a very good example for young people who have become pious to follow, when reproached with their former sinful course: "I do not deny," said he, "that in the course of my life hitherto, I have done many things worthy of censure, and contrary to piety: but present circumstances imperatively demand of me to renounce ungodliness and the allurements of sin, and to commence a new life."

QUESTIONS.

When and how was the Diet of Augsburg opened? What subjects were brought forward by the Emperor in his speech? Which was taken up first? What notice did the Emperor give to the Protestants? What unfairness was there in this proceeding? How were the Protestants prepared for it? What measures were taken to prevent the public reading of the confession. How was the refusal of the Emperor to hear it, met by the Protestants? What was the result? What effects were produced by the reading of the confession? What remark was made by the Archbishop of Salzburg? What, by the Emperor's Secretary? What does this show, in regard to the character of the Romish clergy? What remarks were made by the bishop of Augsburg? What does that show in regard to the power of evangelical truths? What was the reply of the Archbishop of Salzburg to the bishop of Augsburg? What does that show in regard to the state of his heart?
CHAPTER V.

The Confession of Augsburg.

Peter. Mother, you have not told us what was in the confession of Augsburg. I should like to hear more about it; for I think it must be very interesting, or else the princes and nobles of Germany would not have listened to it with such attention.

Mother. It contained such truth, my son, as is very familiar even to the children of our day; but it sounded strangely in the ears of these men, for many of them had never heard such doctrines preached before. The confession, as submitted to the Diet, was composed of twenty-eight articles, comprising the principal points of Christian Doctrine, with remonstrances against the abuses of the church of Rome. The first article treats of God and the Trinity, as generally held by orthodox Christians.
Caroline. I do not know what Trinity means, mother. Will you please to tell me?

Mother. It means, when applied to God, that He has revealed himself, as the Father, Son, and Holy Ghost; and yet these three are but one God, "the same in substance, equal in power and glory."

Peter. I don't understand it, mother.

Mother. You cannot comprehend it, I know; neither can any body; but you may know the fact that it is so; because we find it clearly revealed in the Bible. The names and attributes of God are applied indiscriminately to the Father, Son, and Holy Ghost; and yet, it is repeatedly and distinctly declared in Scripture that there is but one God. Besides, the same thing may be one in some respects, and several, or many, in certain other respects; as an army is one army, but is composed of many individuals; or, which is a better illustration, a man has a soul and a body, or is twofold, in the mode of his being,
and yet he is one, and but one. However, it is enough for us to know that God has revealed himself as existing in three distinct persons, and yet as being but one God, without inquiring how this can be.

Peter. Well, mother, what was the second article of the Confession?

Mother. The second article relates to Original Sin; and that you may understand what was the doctrine of the Reformers, on this subject, I will read it in full, in their own language. "By Original Sin, we understand the guilt by which all men, on account of the fall of Adam, are, from their very birth, obnoxious to the wrath of God and eternal death; and the corruption itself of human nature propagated from Adam, which corruption comprehends the want of original righteousness and concupiscence. And this defect and this concupiscence, are things condemned, and of their own nature deserving death. And this original corruption is truly sin; still bringing with it condemnation and eternal
death, to those who are not born again through baptism and the Holy Ghost." *

_Samuel._ What did they mean by _guilt_, mother. Did they mean that the crime of Adam's sin is charged on us, or that we are to blame for what he did?

_Mother._ From what follows, it was evidently intended, I suppose, to include the idea of personal ill-desert.

_Elizabeth._ Well, mother; but do explain the doctrine as now understood.

_Mother._ The doctrine generally held by orthodox Christians is, that Adam was put upon trial, as the head of his race; and that all his posterity are involved in the consequences of his transgression.

_Samuel._ I have heard it said that such an arrangement would not be just; but it seems to me that Adam was placed in as favorable circumstances as possible for the trial of his obedience. He was holy and happy. He had need of nothing. And he had set before him life and death, the strongest possible motives for obedience.

If each individual of the race had been placed in similar circumstances, I see no probability that they would have stood the trial any better than he did.

Mother. No; we should have gained nothing by such an arrangement. But that is not all. I cannot see how it would be possible to establish the social relations of life, without having the different members of society in some measure involved in the consequences of one another's conduct. But the second probation given us under the gospel is more favorable than that under which Adam was placed. The condition of his probation was perfect obedience; and one act of transgression ruined him for ever. But, the condition of our probation is faith in Christ, by which we receive forgiveness for "many offences."

At any rate, God appears to have dealt with Adam not for himself only, but for his whole race; so that Adam's disobedience not only brought his posterity into circumstances unfavorable to their obedi-
ence and happiness; but actually placed them out of favor with God, in a state of sin and condemnation. This, the reformers considered as evident from various passages of Scripture. The apostle Paul says, “In Adam all die;” “by one man sin entered into the world, and death by sin; and so death passed upon all men;” “by the offence of one, judgment came upon all men to condemnation;” “by one man’s disobedience, many were made sinners.” In the explanation of this subject, given by the Reformers, they say, that all men are from their very birth, not only exposed to the wrath of God, on account of the fall of Adam, but subject to corruption of nature, which is of itself to be condemned as deserving of death.* And this agrees with the Scriptures. After the fall of Adam, he was unholy. He had lost the righteousness in which he was created, and became a sinner. When Seth was born, from

whom the whole world was afterwards peopled, it is said that Adam begat a son in his own likeness, after his image. Now, what was this likeness and this image? Adam had lost the image of God, in which he was created, which consisted in righteousness and true holiness; but he had become unholy, sinful, and corrupt; and the son who was born in his image was the same. And accordingly we find just what we should expect from this fact, that very soon all mankind had become so corrupt that, "God saw that every imagination of the thought of his heart was only evil continually;" and after the flood, he said, "the imagination of man's heart is evil from his youth." Job, speaking of the natural state of man, inquires, "Who can bring a clean thing out of an unclean?" David says, "Beheld I was shapen in inquity, and in sin did my mother conceive me;" and, the wicked go "astray as soon as they be born, speaking lies." Jeremiah says, "The heart is deceitful above all things,
DIFFICULTIES.

and desperately wicked.” This is spoken in general terms, and includes the whole human race; and so does our Savior’s declaration that out of the heart proceeds all manner of wickedness. And so, in his conversation with Nicodemus, he says, “That which is born of the flesh is flesh:” meaning by flesh, as it is elsewhere used, the corrupt dispositions of the natural heart; showing plainly, that we receive from our parents not only their bodily but their moral likeness. Paul also says, we are “by nature children of wrath.”

Samuel. I have no doubt, mother, that all mankind begin to sin as soon as they are capable of moral action; but the question in my mind is, whether it can be properly said that they are sinners before they have committed any sin.

Mother. By taking this ground, Samuel, you relieve yourself of none of the difficulties connected with the common view of the doctrine, while you involve yourself in many others, the chief of
which is, that you have to explain away the most obvious meaning of numerous passages of Scripture; besides which, you have to account for the fact that men universally act just as we should expect them to, if their natures were corrupt from the very commencement of their existence. You gain nothing by your theory, because it is just as difficult to account satisfactorily for the fact that God should place us under such an arrangement as to make it certain that we shall sin as soon as we begin to act, as for the fact that he made our connection with Adam such that, in consequence of his sin, we derive a corrupt nature from him. The only satisfactory answer that can be given to all the difficulties and objections which arise in our minds in relation to any truth taught in the Bible is, "even so, Father, for so it seemed good in thy sight." We must be willing to trust ourselves in the hands of the Author of our being, with the confidence that he will do us no injustice; and
to believe what he has revealed concerning his dispensations towards us, however mysterious it may appear to us, with our limited views of his moral government.

Samuel. How did the Papists and Protestants agree on this subject, mother?

Mother. The Papists denied that concupiscence, or evil propensity or disposition is sin; which was, in effect, to deny the doctrine of native depravity.

Peter. Well, mother, I think we have talked long enough about this; I want to hear what the next article was.

Mother. Do not be impatient, my son; there is one thought more, which I wish to impress upon your mind. The contemplation of this subject should lead us to see the great evil of sin. Look upon the awful consequences of that one act of disobedience, committed by the father of our race. All his posterity are thereby involved in guilt and ruin. This shows how exceedingly hateful sin is, in the sight of a holy God; and the fact that he withdraws his
favor and communion from those that are born after the likeness of their fallen head or progenitor, shows that he regards "sin itself, wherever found, and in whatever form, and however occasioned, as an evil and bitter thing, altogether blameworthy and hateful."

A consciousness of possessing this evil nature, is calculated to lead us to the exercise of the deepest humiliation and self-abasement. Under a deep conviction of our own exceeding sinfulness, instead of being disposed to cavil with the truth, we shall confess the justice of the sentence of condemnation, which has gone out against our whole race, "accept the punishment of our sins," and seriously and earnestly inquire how we may obtain deliverance both from the wrath and curse of God, and from the power and dominion of sin.

Samuel. Well, mother, I think there is one view of this subject, which is full of consolation. From the latter part of the fifth chapter of Romans, it appears to me
that, although many will reject the gospel and be lost, yet the blessings of Redemption will far exceed the injuries of the fall.

*Mother.* Yes; I think this idea is evidently contained in the comparison which Paul draws, in the fifth chapter of Romans, between the fall and recovery of man. If God had, by the exertion of his Almighty power prevented the entrance of sin into the world, we know not how it would have been possible for us ever to have become acquainted with the glories of the Divine character which are manifested to us in the gospel of his dear Son.

*Peter.* Well, then, if our sin turns out for the glory of God, why are we to blame?

*Mother.* This is the same rebellious language, my son, which the apostle Paul answers, "Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, 'Why hast thou made me thus?'" Sin is, in its own nature, hateful and odious; and the fact that the Lord is able to bring good out
of evil, does not make evil good. After all, however, it becomes us to speak on this subject with the greatest humility and diffidence, as one, in all its bearing and relations, immeasurably beyond the reach of our minds; humbly to receive what God has been pleased to reveal concerning it; and wait for the clearer light of eternity to reveal the rest. Then, I have no doubt it will appear that the dealings of God towards mankind have all been upon the highest principles of benevolence. Certain I am that, in the day of judgment, "every mouth will be stopped, and all the world become guilty before God;" and that the saints in glory will sing in rapture, "Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou king of saints." But, we will now attend to Peter's request, and pass to another subject: The third article of the confession relates to the person and mediation of Christ, and agrees with what is taught in the creed and catechism. To
this the Papists made no objection. But the fourth article contains the great doctrine of the Reformation.

Peter. What is that, mother.

Mother. It is the great doctrine of Justification by faith, which I have often explained to you before.*

Caroline. I would like to hear it explained again, mother. Please tell me in easy words that I can understand.

Mother. The Lord Jesus Christ, while he was in the world, obeyed the law of God perfectly; and in his death, he suffered for our sins. Now, for the sake of his obedience, sufferings, and death, God pardons the sins of all who believe on him, and receives them into his favor, as though they had never sinned. This is called justification; and the difference between the Papists and Protestants, on this point, was, that the former held that we were justified partly by the merits of Christ, and partly by our own merits and the merits of the

* See "Great Apostacy," p. 127.
saints; while the latter held that we were justified alone by faith in Christ, without any reference to good works, but that good works are a necessary fruit of faith, and will always exist in connection with it. The Papists, also, confounded justification with sanctification, making them one and the same thing.*

Peter. But I thought we must repent of our sins before we can be pardoned.

Mother. It is true, my son, we must; yet we are not pardoned on account of our repentance, but solely on account of the obedience and death of Christ, which takes away our sins. But, in the very nature of things, we cannot receive the benefits of Christ’s death without faith; and faith cannot be separated from repentance, which includes the idea of a change of heart.

Peter. But why cannot we receive the benefits of Christ’s death without faith?

Mother. It is a sufficient answer to this question, to say that it has pleased God to

* See “Great Apostacy,” p. 128.
make faith the instrument through which we receive the benefit of Christ’s death. Besides, a believing state of mind, or the reliance of the heart on Christ, is essential to the enjoyment of the blessings of salvation.

Peter. But, after all, mother, it seems to me according to the doctrine of the Reformers, a man may be saved by faith, and do just as he pleases; for if we are to be justified by faith without works it is no matter what we do.

Mother. This same objection, my son, was brought against the doctrine as Paul preached it; and he has answered it in his epistle to the Romans. In the first part of his epistle, he shows that no one can be justified by keeping the law, because all have sinned, and he concludes “that a man is justified by faith, without the deeds of the law.” Some one is then represented as saying, “Shall we continue in sin, that grace may abound?” And he answers, “God forbid. How shall we that are dead
to sin, live any longer therein." He then goes on at length to show that the doctrine of justification by faith, instead of promoting looseness of conduct, tends directly to promote holiness. It subdues the power of sin, and bring us under the influence of the law of love. The faith of the gospel works by love, purifying the heart, and producing the strongest possible motives to holiness of life. And, in the whole history of the church, it has been found that vital piety and purity of morals have prevailed just in proportion to the estimation in which this doctrine has been held, and the clearness with which it has been presented; while formality and ungodliness have prevailed in proportion as it has been disbelieved or undervalued. This is the only true foundation; and it is a "tried stone, a precious corner stone, a sure foundation." No other foundation has been tried like this. The patriarchs and prophets and holy men of old tried it, and found it a "sure foundation."
Peter. How could they try it, mother, before Christ came?

Mother. They tried it by faith, as we do, except that their faith looked forward, while ours looks backward. All the sacrifices pointed to Christ; and all the holy men of old believed in him that was to come. The apostles and martyrs tried it; and it bore them up when suffering all manner of torture, and even death itself.

Samuel. It was well, then, I think, for the reformers to fix themselves on it.

Mother. Yes; and this was the principal theme of their preaching. It was the great doctrine which they revived. Luther wrote a commentary on Galatians, with special reference to this doctrine. But this foundation has been tried in our day. Every anxious burdened soul that tries it, finds a sure resting place; and no one that has ever tried it in the hour of death, has been disappointed. You have often heard of persons who have abandoned other foundations, in that awful hour, and tried
this; but you never heard of one who abandoned this and tried another.

Elizabeth. What was the fifth article of the confession, mother?

Mother. It asserts that the word preaching, and sacraments are the medium through which God gives his Holy Spirit to whom he will, in consequence of which they believe unto righteousness. It rejects the doctrine held by the Anabaptists, the Friends, and some others, that the Holy Spirit is given independently of truth communicated to the mind.

Peter. How can we know that, mother?

Mother. The apostle Paul says, "Faith cometh by hearing and hearing by the word of God;" by which I understand that a knowledge of the facts of the gospel, communicated to the mind either by preaching or reading, or by the direct teaching of the Holy Spirit, is necessary to the exercise of faith. Generally the renewing and sanctifying influences of the Holy Spirit are spoken of in the New
Testament, in connection with the truth. But those sects, who believe that the Spirit of Inspiration still continues in the Church, make no distinction between the ordinary and extraordinary influences of the Spirit.

Elizabeth. How did the Papists like this article, mother?

Mother. They wholly rejected it.

Samuel. I do not see how they could do otherwise, mother; for, if this is true, they could not justify themselves in forbidding the word of God to the people. In doing so, they forbid them to become partakers of the Holy Ghost.

Mother. Yes, my son, you are right. The sixth article of the confession asserts that true faith always produces good works, which every man is bound to perform; yet we must not rely upon them for salvation. But, as we have fully considered this, under the fourth article, we will pass on to the seventh, which affirms the existence of a holy Catholic Church, consisting of all the faithful; and which is known not
by a uniformity in ceremonies, but by the efficacious preaching of the word, and the administration of the sacraments in their purity.

_Samuel._ Did the Papists agree with this, mother?

_Mother._ No; they held, and so the Papists hold now, that the true Church of God on earth consists of a body of people, good or bad, united in the profession of the same Christian faith, in the communion of the same sacraments, under the government of lawful pastors, and particularly the Pope, whom they call the vicar or representative of Christ.

_Samuel._ So, according to them, a true Church of Christ may not have one true Christian in it.

_Mother._ The eighth article of the confession asserts that the Christian Church, though composed of saints, yet has hypocrites in it; and that the efficacy of the sacraments is not destroyed by hypocrisy in the administrators.*

* See "Great Apostacy," p. 11.
Samuel. If that is true, mother, I think some people give themselves a great deal of needless trouble. I have heard Mr. Wilkes say that he could not go to the communion because Mr. Clary was there, and he thought he was not a Christian.

Mother. If any one thinks he cannot belong to a church that has any unworthy members in it, he must never think of becoming a member of any Church; and the probability is that he would himself make a very uncomfortable member. There were false professors in the primitive church; and even in the little band that followed our Savior, there was a Judas. But, the humble Christian will be found looking into his own heart, rather than worrying himself about the unworthiness of his brethren.—The ninth article of the confession asserts that baptism is necessary, and is a means of grace; and that infants are to be baptised. Article tenth asserts that the real body and blood of Christ are truly present in the eucharist, under the
elements of the bread and wine, and are distributed and received.

*Peter.* Why, that is Popery, mother, I think.

*Mother.* It is a little different. The Papists hold not only that the body and blood of Christ are really present, but that the bread and wine, by the act of consecration, are really changed into the body and blood of Christ. The mind of Luther seems not to have been delivered entirely from the prejudice of early education, in regard to this subject; and he retained the substance of the papal doctrine so modified as to remove its grossness, under the title of *consubstantiation* instead of *transubstantiation*. This gave rise to a spirited and rather unhappy controversy between him and his associates and the Swiss Reformers, and prevented the latter from uniting in this confession. Article eleventh, approves of private confession* to the pastors, and absolution by them; but

* See "Great Apostacy," pp. 145, 146, 147.
denies the necessity of a particular enumeration of all sins.

*Samuel.* Do they find any thing in the Bible in favor of confessing to ministers?

*Mother.* Not particularly to ministers. The only passages which enjoin confession, are those which require us in general to confess our sins; which I suppose mean confessing them to God. The passage in James, which says, "Confess your faults one to another, and pray one for another, that ye may be healed," means, I suppose, no more than this, that we are to confess our faults to those whom we have injured, and seek reconciliation and pardon by mutual prayer; or perhaps it may also extend to the confession of sins which burden our consciences, to our Christian brethren, for the purpose of Christian sympathy and the aid of their prayers; which is very proper. But it has no reference to confession to the Christian minister for the purpose of obtaining absolution or pardon from him.
Elizabeth. How can ministers pardon sin, mother?

Mother. Those who hold to this doctrine derive their opinion from the language of Christ to the apostles, "Whosoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." But this was spoken especially to the apostles; and no other persons can claim the power conferred by it. They were clothed with the gift of discerning spirits, and with miraculous power to punish incorrigible sinness, as in the cases of Annanias and Sapphira, and Elymas the sorcerer.

Samuel. Well, then, I think the Lutherans retained the Popish doctrine in this article, too.

Mother. To some extent, they did; but they denied the necessity of the particular enumeration of every sin, at confession; while the Papists hold that it is necessary, in order to obtain absolution, that every mortal sin, whether in thought, word, or
REPENTANCE.

deed, with every aggravating circumstance, should be confessed to the priest; and to withhold any thing is sin. This, you will readily see, gives the priests a most intimate acquaintance with the secrets of the whole community, and thus clothes them with immense power. So that, the taking away of the necessity of a particular enumeration of sins, makes the Lutheran doctrine comparatively harmless.

Peter. What is the twelfth article of the confession, mother?

Mother. It maintains that those who sin after baptism, if they repent, should always be restored to the church; and that repentance consists in sorrow and regret for sin and reliance on Christ for pardon, and produces good works. It denies sinless perfection, and condemns the Novatian error* of refusing to the penitent transgressor forgiveness and restoration to church privileges, and all dependence on our own

* See Stories of 2d and 3d Centuries.
satisfactions for sin.—Samuel can you tell wherein this differs from the Popish doctrine?

Samuel. It differs altogether; for the Popish doctrine destroys all idea of true repentance. In the first place, they hold that baptism washes away sin. If a person sins after baptism, they say the merits of Christ are applied by means of penance;* which is a sort of satisfaction required by the priest, as a condition of absolution. So that, without even being truly sorry for sin, or forsaking it, we may receive pardon.

Mother. The thirteenth article relates to the Sacraments; and maintains that they are not merely significant signs, but tokens and evidence of God’s gracious disposition towards us, calculated to awaken and strengthen our faith; and that faith is necessary to the worthy receiving of them. You will perceive that this strips off all the

* See "Great Apostacy," p. 146.
Popish notions, which make the sacraments grounds of dependence for salvation.—The fourteenth article relates to the ministry, and maintains that no one should preach publicly and administer the sacraments, unless duly called.—Article fifteenth declares that rites of human institution, so far as they are not sinful, and tend to peace and good order in the church, such as certain feasts, fasts, &c. are to be observed; but that all human institutions designed to appease God, are contrary to the gospel.

_Samuel._ Mother, do you think it is right to observe so many feasts and fasts as some denominations of Christians do? It seems to me that they are relics of Popery.

_Mother._ Undoubtedly most of those that are fixed at particular seasons of the year, are of Popish origin. But the Reformers I suppose took the right ground when they allowed all such as were not sinful, and especially condemned such as were designed to take the place of the atonement of Christ. There is no harm in setting apart
stated seasons of fasting and thanksgiving, provided they are not made the grounds of dependence for salvation. It is not right however, to force them upon others as a matter of conscience. Paul allowed the early Gentile converts to keep the Jewish feasts, as things innocent in themselves. But he would not allow those that kept them to condemn those that did not. He says, in relation to this subject, "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. But why dost thou judge thy brother? And why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." It appears that the converted Jews were inclined to find fault with the converted Gentiles for not keeping their feasts; while the Gentiles despised the Jews for their scrupulous attention to them.
Both were wrong. The Jews might innocently gratify the prejudices of their education in keeping feasts to the Lord; but they must not require any thing of others, which God had not required. The Reformers followed Paul's example. They did not at once abolish all the sacred feasts and fasts that had been introduced by man; but allowed the prejudices of the people to be gratified so far as they were innocent; while they strenuously set their faces against every thing tending to obscure the great doctrines of the gospel.

Peter. What is the sixteenth article, mother?

Mother. It maintains that civil government is ordained of God; and that Christians may lawfully hold offices, civil and military, and pursue the various occupations of citizens.

Samuel. I have heard some people say that, as the kingdom of Christ is not of this world, therefore those who belong to it are not at liberty in any way to connect thm-
selves with the kingdoms of this world; and that a Christian cannot consistently hold an office, or have any thing to do with maintaining civil government. They say, though laws may be necessary for others, yet for Christians, who are under the law of Christ,—the law of love—they are not necessary. Though I am not convinced that they are right, yet, I do not know as I understand the subject very well.

_Mother._ You will perceive a striking affinity between these notions and those entertained by the Anabaptists of Germany; though they may in some things differ widely from them. They agree, for instance, in the idea of a pure, spiritual church on earth; and that, "among Christians, who have the precepts of the gospel to direct, and the Spirit of God to guide them, the office of magistracy is not only unnecessary, but an unlawful encroachment on their spiritual liberty."* But,

* See "The Anabaptists." Also article Anabaptists, in any Theological Dictionary.
there is a great misapprehension of the nature of Christ's kingdom, with those who think, that because it is not of this world, those who belong to it must have nothing to do with this world. If it had been so, we should have had no directions about our conduct in regard to the things of this world. The kingdom of Christ is, indeed, a spiritual kingdom. It is a kingdom "within us" in "righteousness and peace and joy in the Holy Ghost." But, it does not follow, because we belong to this spiritual kingdom, that we are angels, having nothing to do with the affairs of human life. So long as we are in the world, we have obligations and responsibilities growing out of our relations to others; nor are these relations abolished, by our union with Christ. On the contrary, the principles of Christianity enforce every relative duty; and their influence upon those who embrace them, is, to make them more faithful in every relation of life. Paul says that "the powers that be are ordained of God;"
and if so, it cannot be wrong for the children of God to hold offices in the civil government; for the Lord would not ordain an institution which it would be wrong for his children to maintain. Christ does not pray that his disciples may be taken out of the world; but that they may be kept from the evil.

Peter. Well, mother, I want to hear about the rest of the confession.

Mother. Article seventeenth relates to the coming of Christ to judge the world, the final salvation of the righteous, and the eternal punishment of the wicked. Article eighteenth asserts that men have some free will to live reputably, to choose among objects which their natural reason can comprehend; but that, without the gracious aids of the Holy Spirit, they cannot please God, nor truly fear him, exercise faith, or overcome their sinful propensities.

Peter. I don't understand that, mother.

Mother. I do not suppose I can make it very intelligible to you. It relates to
what is called *metaphysics*, or the science of the mind, which is a very difficult sub-
ject. But I mention this that you may re-
member what the Reformers taught on this subject.

*Samuel.* I have read some on this sub-
ject; but I think I have seen nothing so plain as the Bible. Christ says in one place. "No man can come to me except the Father draw him;" and in another place, he says, "Ye *will not* come unto me that ye might have life;" showing that the reason why they *cannot* come, is that they *will* not. If that is so, I do not see but we are perfectly free to choose or refuse good or evil.

*Mother.* That I suppose is true, my son; and yet, it is also true, that all man-
kind are by nature so depraved and per-
verse that they will not choose the good, until they are renewed by the Holy Spirit. Speaking of the children of God, the apos-
tle John says, "Which were born not of blood, nor of the will of the flesh, nor of
the will of man, but of God." Although we are perfectly free in our choice, yet, until we are "born of God," we choose only evil. I should rather find fault with this article for speaking of the "gracious aids of the Holy Spirit." We find no such thing in the Bible. There, the disposition of man is represented as wholly perverse, and the Holy Spirit as "working in us, to will and to do." The idea of gracious aid, would seem to imply that we have by nature some good disposition, which only needs aid; whereas, the truth is, we have the natural ability—that is, we have all the faculties of the soul necessary to perform what is right, but not the disposition to do it. The work of the Holy Spirit, is, in the "renewing of our wills," and not in aiding us to do the good we desire to do, but cannot.—The twentieth article of the confession declares that the Reformers do not discourage good works; but only useless works, such as the Rosary, worshiping saints, pilgrimages, monastic vows,
stated fasts, &c. It maintains, at considerable length, both from Scripture and the fathers, that a man cannot be justified by works.

*Caroline.* What is a Rosary, mother?

*Mother.* It is a bunch or string of beads, which the Papists count, in order to know when they have finished the prayers necessary to obtain a certain number of indulgences.

*Caroline.* What good does that do, mother? Is it praying, to count beads?

*Mother.* It is a foolish superstition, my dear. They do not think it necessary to pray in their hearts; so they have set forms of prayer, which are represented by their beads. This saves them the trouble even of saying their prayers. They have only to count their beads. The rest of the the confession relates to the abuses which had crept into the church, condemning the various abominations of Popery. The last article relates to the distinction between civil and ecclesiastical power; and is im-
portant, and as showing the great advances made by the Reformers, in respect to the true principles of liberty. It declares that the spiritual or episcopal power is limited to preaching, administering the sacraments, and loosing and binding sins. If bishops teach contrary to the Scriptures, they say they are to be treated as false prophets. They have no authority to make laws for the church; and they can bind the conscience only by showing that the gospel enjoins what they teach.

Samuel. How is it, mother, that these articles say nothing about election and predestination?

Mother. I do not know how to account for the omission; for it is certain that Luther held the doctrine of predestination. He asserts it, in very strong language, in one of his letters to Erasmus.—But we have now gone through the whole confession. Our conversation has been very long; and we will dismiss the subject, till another opportunity.
QUESTIONS.

How many articles were contained in the Augsburg confession? What did they comprise? Of what does the first article treat? What is the meaning of Trinity? Are we required to believe any thing which we cannot understand? What should be our first inquiry, when in search after truth? If we adopt the principle that we will believe nothing which we cannot understand, where will it lead us? To what does the second article of the confession relate? What was the doctrine of the confession in regard to Original Sin? What did they mean by guilt? Is it proper to find fault with, or start difficulties against a doctrine, in order to prove that it is not true? What would be the consequence, if we were to admit this method of reasoning? What is the doctrine of Original Sin, or native depravity, as generally held by orthodox Christians? For whom was Adam put upon trial? How did his disobedience affect his posterity? Is a person to blame for having a bad disposition? What is the only satisfactory answer which we can give to the difficulties that arise in our minds, in relation to any truth taught in the Bible? What effect should the contemplation of this subject produce on our minds? What was the great doctrine of the Reformation? What was the difference between the views of the Papists and Protestants, in regard to justification? What was contained in the fifth article of the confession? How did this article agree with the views of the Papists? What difference was there between the views of the Catholics and Protestants, in regard to the church? What were the views of the Protestants in regard to baptism? What did they believe respecting the Lord’s Supper? What were
their views in regard to private confession? What was the difference between this and the doctrine of the church of Rome? What was the difference between the views of the Papists and Protestants in regard to repentance? What in regard to the sacraments? What was contained in the fifteenth article of the confession? What were the sentiments of the Protestants in regard to civil government? To what does article seventeenth relate? What were the sentiments of the Reformers in relation to free will? What, in regard to good works? To what does the rest of the confession relate? Did Luther believe in Predestination?
CHAPTER VI.

Reception of the confession, by the Papists—the Refutation. How Luther was employed—his remarkable faith.

Peter. We have had a long talk, mother, about the Augsburg confession; and now I want to hear what the Papists did about it.

Mother. The Pope's legate, Campeggio, and others employed by the Pope, had been anxious that the Protestants should not be heard at all; but that a decision should be pronounced against their doctrines, on the ground that they had already been condemned by Pope Leo X; and that force should be employed to put them down.

Samuel. But how could they tell, before they had heard them, whether their sentiments were the same that had been condemned by Leo X?

Mother. We must not expect to find
the Papists very scrupulous about the justice or fairness of their proceedings. If we do, we shall be disappointed. They were for having the Edict of Worms strictly enforced; but as this could not be carried, the legate would not be present when the confession was read, lest he should surrender the rights of the church, by allowing a hearing to what the Pope had condemned.

Samuel. I wish we could find the Popish priests as scrupulous about some other things.

Mother. There is nothing for which they are as zealous as for the authority of the Pope. They can witness and practice the most abominable vices, without any scruple, while they shudder with affected horror at the least encroachment upon the rights of the Holy See. The Emperor, however, desired Campeggio’s advice respecting the confession, and so he read it in private, with the divines that were of his company.

Elizabeth. He heard some truth, then, for once. I wonder what he thought of it.
Mother. He said the difference for the most part seemed verbal; and it was not much matter whether men spoke after one manner or another.

Samuel. Is that so, mother? I thought there was a great deal of difference between the sentiments of the confession and those of the church of Rome; and if it was not of much consequence how men spoke, why did they trouble the Protestants at all?

Mother. We discover, by this, the hollow-heartedness of their zeal for the truth. It was not the truth, nor even the doctrines of the church of Rome, for which they were contending; but the authority of the Pope. It was no matter to them what a man believed, or how he lived, provided he would acknowledge the Pope to be all that he pretended, and submit to him in all things. The conclusion of Campeggio was, that a Refutation of the Confession should be read, to remove the effect of the reading of the Confession; but that it should not be
published, lest it might open the way to disputes.

_Elizabeth._ What makes the Papists so much afraid of disputes, mother?

_Mother._ Because they know their doctrines and practices will not bear being examined. Christ explains it, when he says, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." This is the reason why the Catholic priests will not allow the people to read the Bible. They are afraid of the light. Whenever you see a disposition to put down temperate, fair discussion, by forcible or unfair means, you may know there is hatred against the truth. Campeggio also advised that means should be used, by offers of favor, and threats of severity, to prevent the Protestants from going further. So the Confession was put into the hands of Faber and Eckius, and
other Popish divines, that they might prepare a Refutation or answer. On this work they employed between five and six weeks.

Samuel. What did the Diet do all this time, mother?

Mother. Little was done except to vex the Protestants. Campeggio's plan of promises and threats was put in operation, to prepare their minds for the reception of the Refutation. But they were neither allured by the one, nor frightened by the other. At length, the Refutation was presented. It was severe and harsh, and recommended that the ban of the empire should be threatened against those that disobeyed it.

Peter. What was the ban of the empire, mother?

Mother. It was a public censure, by which the privileges of the German princes were suspended.

Peter. Did they do that, mother?

Mother. The Emperor was said not to have approved the harsh language of the
Refutation; and the princes were of opinion that the biting expressions should be left out: which was accordingly done, and the instrument was read in full assembly of the states, on the third of August; the Emperor declaring that it had his approbation, and should receive his support.

Peter. What was in the Refutation, mother?

Mother. It was said to be a very weak production; of which we may judge by such arguments as this: In regard to the marriage of the priests, they wondered how the Protestants could demand it, since it was never in use since the very age of the apostles. After the reading of the Refutation, the Emperor acknowledged that some abuses existed in the church, which he would endeavor to have reformed; and with this prospect, he trusted the Protestants would return into the bosom of the church and submit themselves.

Samuel. A wonderful prospect, indeed! How much reformation could they expect from such hands?
Mother. Any reformation proposed by the Papists was like removing a noxious tree, by cutting off a few of its slenderest branches. The church of Rome was corrupt, root and branch; and no reformation could be effected without overturning the whole system. But the Emperor promised every favor to the Protestants, if they would submit; but if not, he must act as became the guardian and defender of the church.

Elizabeth. That was rather severe. What did the Protestants say to it?

Mother. The Elector of Saxony answered for himself and friends, and said that they would do any thing for peace, which they could do with a safe conscience; and if convicted of error, by the authority of the Bible, they would renounce it; and concluded with asking for a copy of the Refutation, that they might consider it at leisure, and show on what points it was not satisfactory to them. This he said would be agreeable to the fair and candid discussion to which they had been invited.

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Peter. I am sure that was fair, mother. How could they object to it?

Mother. Their object was not to ascertain the truth, nor to convince the Protestants; but to force them to submit to the authority of the church. A copy of the Refutation was refused them.

Samuel. That shows its weakness, I should think. They were afraid to have it examined.

Mother. Yes; two days afterwards a copy was offered them, merely for their private reading, on the condition that no copy should be taken, and that no other persons should see it, as the Emperor would have no more debate, but required them to submit.

Samuel. I hope they did not receive it on such conditions.

Mother. No, they did not. The night following, the landgrave of Hesse, being convinced that no good was to be effected by remaining at Augsburg, went home without taking leave. This displeased
both the Emperor and his own party. There seemed now no prospect of any peaceful settlement of affairs; but the Elector of Mentz and some other princes, wishing to make another effort to effect a reconciliation, undertook to act as mediators between the two parties.

*Samuel.* I always like people that have a disposition to bring together parties that are at variance; for Christ says, "Blessed are the peacemakers."

*Mother.* Yes; but these men did not act much the part of peacemakers. The first conference that was held for this purpose, one of them said, "if the Elector of Saxony did not renounce and anathematize the new-fangled doctrine which he had embraced, the Emperor would, by force of arms, deprive him of his dignities, his possessions, and his life."

*Samuel.* Such language from the mouth of a professed peacemaker! How was the good Elector affected with such a threat?

*Mother.* As this language evidently be-
trayed views that were secretly cherished on the other side, he was at first considerably agitated and disturbed; but after a while he recovered his composure, and did not suffer himself to be moved from his purpose. At this time, the Protestant cause received considerable accession. Four of the imperial cities, Kempten, Winsheim, Hailbrun, and Weissenberg, came out boldly and joined the Protestants.

*Elizabeth.* That was noble, at such a time, I think.

*Mother.* It was; especially as they were cities of moderate strength and resources. They were exposing themselves to difficulty, with little prospect but that of persecution and violence. It was a gratifying evidence of the power of truth and the strength of religious principle.

*Samuel.* But, it is a wonderful thing, mother, for people to gain new friends in times of adversity.

*Mother.* It is very common, however, for the church to increase in times of per-
secution. As the Lord has all hearts in his hand, he is able to bring to her aid whom he pleases; and it often happens that the most bitter persecutors are converted into the warmest friends.—After the mediation of the princes had failed, seven persons were appointed on each side, (three princes, two lawyers, and two divines;) and the whole month of August was spent in fruitless attempts to effect a reconciliation.

Samuel. I should think they might have known before they tried it, that no agreement could be effected between parties so directly opposed to each other in principle and practice. Paul inquires, "What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?" It seems to me that these things might as well unite, as for any agreement
to take place between the Papists and Protestants.

*Mother.* That is true. The differences did not admit of compromise. Toleration could not be exercised by the church of Rome, without abandoning her pretensions; and the Protestants could not submit, without yielding up principles dearer than life. Luther is said to have remarked, that "concord might as well be established between Christ and Belial, as between Luther and the Pope." The Protestant divines, however, were willing to concede every thing they could conscientiously. Luther said, "We assure them, that, if they will in future tolerate our doctrine, and abstain from persecuting and seeking to exterminate us, they shall suffer no loss of their jurisdiction and their dignity from us. We aspire at no episcopal or any other dignity: we only desire to be Christians, whose condition ought to be a despised and afflicted one." Liberty to preach the gospel was all they wanted. But the imperial
cities were not satisfied with this. They wished to shake off the yoke of the bishops. At the end of the month, the whole business was referred back to the Emperor, in the same state as when these conferences commenced.

*Elizabeth.* What was Luther doing all this time, mother?

*Mother.* You recollect he came with the Elector of Saxony as far as Coburg, where he remained during the session of the Diet. His letters are dated sometimes from "The Wilderness;" and sometimes from the "Region of birds;" from the great number of rooks that frequented the place. While there, he employed himself in translating the Prophets, writing a commentary on the Psalms, writing letters of advice and consolation to his friends, with some other works.

*Peter.* He was in such a pleasant place, I think he might have taken some time to rest.

*Mother.* He was one of those men who
could not be idle when there was any good to be done. Though he suffered from sickness, he published during the year, fourteen works besides those I have mentioned. One of these was an address to the clergy who were members of the Diet, which he composed and published a little before the Emperor left Inspruck, copies of which were distributed in the imperial court. In this address, he shows how fruitless had been all the harsh measures heretofore adopted against the Protestants. He then goes on to vindicate himself from the charges that had been made against him, and enumerates the errors of Popery, showing that the church of Rome instead of himself, are the innovaters. He charges the clergy with having neglected the preaching of the gospel, and declares their sermons to be worthless. "Nothing was heard in them of Christ—nothing of faith. The very best of them resounded only with the invocation of saints and the worship of the virgin. I myself," said he, "as much
as any others, paid to Mary what was due only to Christ. Him I regarded as an angry judge: Mary as the fountain of grace, to whom all our hopes were to be directed, if we would not be left utterly to sink in despair."

_Samuel._ How could any body believe such abominable doctrine as that mother, with the Bible before them?

_Mother._ You will recollect that, with the Papists, the Bible is not the rule of faith or practice. A Papist must believe what the church believes, right or wrong. And, when men depart from the Bible, and adopt some other standard, there is nothing too gross for them to believe. The heart is by nature blinded by sin, and averse to the truth. And, when men resist the truth, God sometimes leaves them to embrace the most absurd fables. In the language of Scripture, when they receive not the love of the truth, that they might be saved, God sends them strong delusion, that they should believe a lie, that they all might be
damned. Of the Popish clergy, Luther says, "They taught us to fly from Christ, as a minister of vengeance, and to transfer to another all the confidence which we ought to have placed in him. From such deceivers, therefore, we learned nothing but idolatry." After enumerating the various abuses which existed in the church, he earnestly exhorts them to repentance and amendment; and begs, if no hope was to be entertained from them, they would not delay to take him off. "While living," says he, "I have been your plague, and dying, I will be the death of you." In conclusion, he urges reformation and pacific measures. "But," says he, "if you determine to go on obstinately, and employ force, I in conjunction with all who think with me, do by this writing, testify before God and the whole world, that we are not the authors of your perdition, which you draw upon yourselves by your pride and wilfulness. Your blood is on your own heads. But may God, the author of peace
and consolation, guide you into all truth, through Jesus Christ our Lord.’”

Samuel. That was just like Luther, mother. What effect did it have on the minds of those to whom it was addressed?

Mother. It is said to have produced a strong impression. It must have carried with it the conviction of its truth; but, to corrupt and wicked men, truth, above all things, is to be dreaded. The tract containing this address was publicly sold near the hotel of the Elector of Saxony. It was also read before the Catholic princes, by the bishop of Augsburg.

Elizabeth. I should suppose this would make the Catholics so angry that they would have persuaded the Emperor to put Luther to death.

Mother. No doubt they were angry enough to do it; for one of them, who wrote a hundred and fifty years afterwards, blames the Emperor for not compelling the Elector of Saxony to deliver him up, to be punished. But, Luther's friends were too
powerful, and his influence too great, for the Emperor to hazard such a course. Besides, Luther's work was not done, and therefore, the Lord restrained the wrath of his enemies. But, as an evidence of the effect produced by this address, many of those who heard it read, became, within a few years, the friends and patrons of the Reformation; some of whom were persons of great influence and power.

Samuel. It is wonderful how much influence one man can exert, by the power of his own mind alone.

Mother. The circumstances in which a man is placed, often give him the means of exerting an influence which he could not in any other situation. This was the case, in the Providence of God, with Luther. He, however, was a man to whom God had given, not only extraordinary powers of mind, but wisdom to employ those powers to the best advantage. He was no doubt raised up for the special purpose of reforming the church. Besides the letter
just mentioned, Luther wrote to the Archbishop of Mentz, advising him to be on his guard against the Italians; showing him from Scripture the danger of being found among persecutors; and urging him to stand, like Gamaliel, between the Protestants and their persecutors. He also tells the Archbishop, that while associated with the Pope, he stood involved with Satan himself. But the private correspondence of Luther, at this time, is deeply interesting. Here we have the warm gushings of a heart deeply devoted to his master's service. In one of these letters, written to the Elector of Saxony, while he was waiting for the arrival of the Emperor, Luther states some facts, which are deeply interesting, as showing the progress of the Reformation in the Elector's dominions. "Truly," he says, "there are more numerous and more excellent pastors and teachers in your highness' dominions, than in any other country in the world. Our youth, of both sexes, grow up so well instructed in
the Holy Scriptures and the catechism, that it affords me the most sensible pleasure to see the children learn more, and enabled to believe and avow more, concerning God and Christ, than all the Papal colleges, monasteries, and schools, heretofore knew, or even yet know. These tender plants form a lovely paradise, planted by God himself, in your highness' territories, which has not its like in all the world besides."

_Elizabeth._ O how true this is, mother, of our land of Sabbath Schools. But I did not think the truth had, at that time, made such progress in Germany.

_Mother._ Not in all Germany; but in the Electorate of Saxony. It is a remarkable fact, however, that similar results always follow the preaching of the pure gospel. One of the precepts of the Bible requires parents to train up their children in the nurture and admonition of the Lord; and where pure religion prevails, you will always find the young instructed in the Bible. But the most remarkable thing in
Luther's letters at this time, is, his strong faith in God. Speaking, in one of them, of Melancthon's distress about the dark aspect things were assuming at Augsburg, he says, "Philip is harrassed by his philosophy, and nothing else; for the cause rests with him who says, *None shall pluck it out of my hand.* I should not wish it to be in our hands. Whatever hitherto I have been enabled to cast from myself upon him, has prospered; so true is it, that *God is our refuge and strength.* Who ever *trusted in him and was forsaken?*

Samuel. That sounds very much like the writings of the Bible saints, mother.

Mother. Yes; and every one that will venture upon the Lord, will find the same true of himself. Who ever trusted in the Lord, and was confounded? The promises of the Lord, in respect to them that trust in him are too numerous to be repeated here; and they are so full that it must be the height of unbelief and ingratitude for us to distrust the Providence of God, and
indulge painful anxiety and concern about the future. "Commit thy way unto him, and he shall direct thy steps." Here is the promise that those who trust in the Lord, and submit their wills to his direction, shall be directed aright. "Trust in the Lord, and do good, and verily thou shalt be fed." If, therefore, we trust in the Lord, and employ ourselves in his service, we have no need to fear that we shall not be provided for. "All things work together for good to them that love God." Why then should we be cast down in adversity and affliction? If we are the children of God, every thing that seems to be against us shall be for us in the end. It is a blessed consideration, that the Lord reigns. When we know that all things are under the control of a Being of infinite power and infinite benevolence, what have we to fear? What need of anxiety? He will do right. What he does, will certainly be for the best; and therefore we ought to rejoice in it. This is the reason that we are
told to "rejoice in the Lord alway." During the session of the Diet of Augsburg, Melancthon was full of fears, and often overcome with despondency. Hearing of his great anxiety, Luther wrote him a long letter, full of faith and confidence in God. Towards the close of this letter, is this remarkable passage: "Be of good cheer, I have overcome the world. Christ is the conqueror of the world. What, then, do we fear a vanquished enemy as though he were victor? Such a sentence would be worth fetching from Rome to Jerusalem, though we had to creep all the way on our hands and knees for it."

Samuel. I think, mother, if we realized the full meaning of that promise, we should think so too.

Mother. Yes; Christ has overcome the world. What, then, need we fear? It is sinful unbelief that makes us "careful and troubled about many things." But Luther goes on with much more, in the same strain in his letter to Melancthon.
"You," says he, "let reason lead you into folly, and vex yourself to death; never considering that the business is placed quite beyond your hand and your counsel, and will be conducted independently of your care. And Christ forbid that it should ever come into your hands! We should then come to a sudden, but forsooth a glorious end! But do not you meddle with things too high for you. If what we desire does not come to pass, what is better will." In another letter to Melancthon, in reply to the inquiry whether any more might be conceded to the Papists, he said he thought enough and more than enough had already been conceded in the confession. "Day and night," says he, "my mind is exercised on this subject, considering, reconsidering, arguing and examining every part of Scripture; and my assured confidence in our doctrine continually grows stronger. By the help of God, I will suffer no more to be extorted from me, in the way of concession, be the consequence what it may."
Samuel. That was a noble resolution, indeed, mother. But do you not think, that Luther was a little ambitious of directing every thing in the cause of the Reformation himself?

Mother. I have no evidence of it. In one of his letters, at this time, he objects to their speaking of following his authority. "I would not be," said he, "or allow myself to be called, your guide. If it is not equally your cause, let it not be called mine, or be thought to be imposed on you by me."

Elizabeth. What was it, mother, which made Melancthon and his friends so much cast down, at Augsburg? It does seem to me that their faith was very weak.

Mother. We cannot judge of the conduct and feelings of others, unless we know something of their circumstances. It is true, when we consider the promises, that no real child of God, under the darkest dispensations of his providence, has any ground of despondency. But, surrounded
as we are with weakness and imperfection, it is not strange that the best of men sometimes give way to such feelings. The situation of the Protestants at Augsburg was peculiarly trying. They had to deal with the craftiest men, who would not scruple to descend to any thing to accomplish their end. They were artfully beset every day, with insincere professions, and by other means, in order to prevail on them to make some concessions that would be injurious to their cause. Some of them would talk kindly to the Protestant ministers, in order to obtain from them the secrets of their princes; and endeavor in every possible way to entrap them; so that it became necessary to forbid the ministers engaging in these conversations.

Melancthon was of a gentle spirit, anxious to refuse nothing that could be lawfully yielded, to promote peace; yet, he was exceeding fearful of betraying the truth. The idea of involving his country in a civil war, by refusing to yield to the demands
of the Papists, must have been, to a man of his tender conscience exceedingly distressing.

Samuel. I do not wonder that he was full of trouble. He must have had strong confidence in God, to bear up under such a load of responsibility.

Mother. Yes; his situation was truly distressing. He was harrassed with anxiety, for fear of wounding his conscience, hurting his character, or injuring the church of Christ. One of his friends says, "I have seen him not only sighing and groaning, but profusely shedding tears."

Elizabeth. But was not this all wrong, mother? The prophet Isaiah says in his prayer, "Thou will keep him in perfect peace, whose mind is stayed on thee."

Mother. So far as it arose from want of confidence in God, it was wrong; but it is right to exercise a holy jealousy over our own hearts, and to be afraid of doing wrong; nor is it safe to be very confident that we are directed of God. I am not
sure but much of Melancthon’s anxiety arose from this; for he says, “I am not at all disturbed about my own private danger.” But, I think it probable that he did indulge undue anxiety about the result of what depended not upon his own actions, but the Providence of God. But, Luther’s faith was firm and unshaken, not only in regard to himself, but the affairs of the church and the empire. He says, “He that created me, will be the father of my child, and the husband of my widow, the ruler of the commonwealth, and the preacher in my parish.” I have no doubt, this is the true feeling of Christian resignation and confidence in God, which we ought to exercise at all times.

Samuel. Can you tell me, mother, how it was that he was able to maintain such strong faith and unwavering confidence in God?

Mother. It was doubtless by the grace of God which was given to him. But, when you learn what means of grace he used, you will not be surprised at his
One of his friends, who was with him at Coburg, says, "I cannot enough admire the extraordinary cheerfulness, steadfastness, faith and hope, of this man, in these trying times. He constantly feeds these good affections, by a very diligent study of the word of God. Then, not a day passes in which he does not employ in prayer at least three of his very best hours.'"

Elizabeth. Mother, do you not think that any person might be as full of faith as Luther was, if he would use the same means?

Mother. I have no doubt of it, if these means were used with suitable dependence upon God. Some people trust in prayers, and other means of grace. They cannot expect to be blessed, for God will not give his glory to others. But, we have the most abundant encouragement to seek the grace of God. Christ says our Heavenly Father is more willing to give his Holy Spirit to them that ask him, than earthly
parents are to give good things to their children. And, the Holy Spirit is what we need, to enable us to grow in grace, and live a holy life. To show how strong the ground of our faith is, Luther gives this beautiful illustration, which I suppose came to his mind while at his devotions, for he used to pray, standing at his window: "I looked out of my window, and saw two prodigies: I beheld the glittering stars, and all the glorious vault of heaven. I looked around for the pillars by which it was upheld, but I could discover none. Yet it remained firm and secure. The same unseen hand which had formed, sustained it still. Yet numbers anxiously search on all sides for its supports: could they feel with their hands, they might then be at ease, but as this is impossible, they live in constant disquiet, lest the heavens should fall down upon their heads! I beheld again, and lo, thick clouds of water, like a mighty ocean, which I saw nothing to contain, nothing to hold up, rolled above
our heads. Yet, they descended not upon us; but, after presenting a threatening aspect for a little time, they passed away, and a brilliant rainbow succeeded them. This was our protection. Yet it appeared frail and evanescent, and, though it has ever hitherto proved availing, still numbers think more of the thick and dark mass of waters, than of the slender fleeting arch of light. They want to have sensible proof of its sufficiency, and, because they cannot obtain that, they live in dread of a second deluge.

Peter. Why, mother, would any body be so foolish as to be afraid the heavens would fall on their heads?

Mother. I do not know whether any person in his senses ever did indulge such fears; but we have more reason to be afraid that the heavens will fall, than to distrust the promises of God; for the time will come, when the "heavens shall be rolled together as a scroll;" "but the word of God abideth forever and ever."

13*
QUESTIONS.

For what had the Pope's legate been anxious? When he could not accomplish this, what course did he pursue? For what are the Romish priests chiefly scrupulous? What did Campeggio say after reading the Confession? What did this show? What was the legate's conclusion? Why are the Papists so much afraid of discussion? Why is it that they will not allow the people to read the Bible? When a disposition is manifested to suppress fair discussion by forcible or unfair means, what does it show? What did Campeggio advise, as means of preventing the Protestants going any farther? What was done with the Confession? What was done while the Papists were preparing their Refutation? What was the character of the Refutation? What was the ban of the empire? What was done with the Refutation? What was the Emperor's conclusion, in regard to Protestants? How did they answer him? What farther means were employed to reconcile the contending parties? What happened, at this time, favorable to the Protestant cause? How was Luther employed during the session of the Diet?
CHAPTER VII.

Conclusion of the Diet—The Decision—Answer of the Protestants—The Decree.

Elizabeth. Mother, the last thing you told us about the Diet was, that the efforts made to reconcile the two parties had failed. What was done after that?

Mother. After consulting with the Catholics, the Emperor sent for the Protestant princes, and in the presence of his brother and some confidential friends, told them that he was surprised and disappointed at their conduct. He thought it very strange that they, who were few in number, should presume to embrace a singular kind of religion, different from what was professed by the Catholics, by himself and his brother, and by all the kings of the earth; and even by their own ancestors.

Samuel. Why, mother, a school boy would laugh at such a speech as that.
Because they were few in number, they must not believe according to their own consciences! especially, they must not presume to have a different religion from the Emperor and his brother!

*Mother.* This not only shows the dark and intolerant spirit of the age; but it *lets us into the mind of a Papist*, so that we can discover how it is that the Catholics form their opinions. They *believe*, not from a conviction of the truth, produced by evidence presented to their minds; but *because the church believes*. We see also, how the minds of the worldly great are enslaved. The Emperor could not think of forming his own opinions; but he must believe what was professed by the Catholics and by the rest of the princes of the empire, and by all the kings of the earth.

*Samuel.* But, did the Emperor propose no concession at all? Why was so much time spent in conference, if he did not mean to give up any thing?

*Mother.* He pretended to be very con-
descending, when he proposed to use his interest with the Pope, to persuade him to call a general council, provided the Protestants would follow the same religion as that professed by the other princes, till the council should be called.

*Elizabeth.* How strangely it sounds, mother, to hear about laying aside one religion and taking up another, according to convenience, as one would change a garment.

*Mother.* Yes; that shows the hollowness of these men's professions. To their minds, it was all a matter of outward ceremony. It is evident, they had no conception of an inward, spiritual religion, which affects the vital principles of our moral being. All this is foolishness to men of the world.

*Peter.* How did the Protestants answer him, mother?

*Mother.* They denied that they had formed any new sect; thanked him for the proposed council; but declared that they
could not receive the doctrines and rites of the church of Rome, which had been abolished. They could not do it with a good conscience.

Samuel. This brings the two parties into an unpleasant situation, mother. What did the Emperor do next?

Mother. He first offered them farther conference; but they declined it. The Emperor, they said, had already expressed surprise that so much should have been conceded by his deputies, in the former conferences; and as they had already determined to concede no more, it would only occasion useless delay. He then ordered a committee to be chosen, to draft a decree, as the result of the Diet; and required the Elector of Saxony to remain four days longer, in order to hear it read. This committee was made up of all the most violent enemies of the Protestants.

Peter. I should like to know, mother, what sort of a decree they would make.

Mother. It required the Protestants to
continue all the rites of the Romish church, and to restore them where they had been abolished. It condemned the doctrine of the Reformers in relation to free will and justification. It ordained that married priests should be turned out of office; but that such as would forsake their wives might be restored, while those who would not, should be banished, or otherwise punished.

Elizabeth. O, that is horrible, mother, to force men to leave their wives and children!

Mother. You recollect, that one of the characteristics which Paul gives of those that should depart from the faith, is, "forbidding to marry." The Papists forbid their priests to marry; and as the Protestant ministers had married, contrary to this rule of "Holy Mother Church," they must undo what they had done. But besides this, the decree required that all the monasteries, which had been destroyed, should be rebuilt; application to the Pope for a
general council was promised, to be summoned in six months, and to meet in twelve; and it was declared that no appeal or protest against this decree should have force, but that all men should be obliged to employ their fortunes and lives, to enforce it; and that none of the princes or nobles of the empire, who refused to sanction this decree, should be allowed to sit in the supreme court of the empire.

*Samuel.* It seems to me, mother, that they were very unwise, if they desired to bring about a reconciliation. They might have left every thing that was past, without injuring their cause, and only required submission to the church in time to come.

*Mother.* But we see the hand of God in it. Nothing could have been more unfavorable to the truth, nor to the infant cause of the reformation, than any compromise that could have been made, on the most favorable terms, with the church of Rome; and Luther rejoiced when he heard that the attempts at reconciliation had failed.
Peter. But what did the Protestants do, when they heard this decree?

Mother. They said they could never admit that the Confession had been refuted. They were more than ever convinced that it was agreeable to the word of God, which they would have shown, if a copy of the refutation had not been refused them. They had, however, drawn up an answer to so much of it as they could recollect, which they begged leave to present to the Emperor. They said they had never forced any one to embrace their sentiments; but they claimed the right of doing, within their respective states, what was agreeable to their own conscience in regard to religion. And, finally, they asked for a copy of the proposed decree, that they might have time to make up their minds before it passed.

Samuel. Who wrote the answer of the Protestants to the Refutation of their confession?

Mother. It was written by Melancthon.
It may be found at length in the books of the Lutheran church.

Samuel. But I suppose it did them no good, as the Papists had already determined that they would not listen to arguments.

Mother. No; they would not even hear the answer or apology, as it was called; and the Elector of Brandenburg, replied for the Emperor, and said he was astonished that they should still continue to affirm the truth and piety of their religion, thus implying that not only the Emperor and the other princes, but their own ancestors, were heretics. He said he had granted more than he ought to have done in the proposed decree; and they would have to answer for the consequences, if they refused to submit. As to their answer to the Refutation, he said he had declared before that he would have no farther debate. Nothing should be altered in their favor, in the decree; and if they did not submit, it would give him occasion to join
with the other princes in making a new decree, and in taking measures to root up entirely the new sects, and preserve in force the ancient faith. He, too, regarded conscience and the salvation of his soul; and would far less forsake the ancient religion that had been handed down through successive generations, than they would their new one.

Elizabeth. That was very severe, indeed, mother.

Mother. Yes; but the Elector of Brandenburg took it upon himself, at the close, to say, in the name of the Emperor, other and severer things than these. He said, unless the Protestants submitted, the rest of the states had pledged their lives and fortunes for putting an end to these dissensions; and the Emperor had promised to lend all his force and power to that object, and not to leave Germany till it was accomplished.

Samuel. I hope the Protestants were not frightened with these threats.
Mother. No; they had a higher power than the Emperor to lean upon. The Elector of Saxony replied by Pontanus, that they were not deficient in their duty to the Emperor; nor was it from private interest or idle caprice that they had embraced the doctrine set forth in their confession; but they had been convinced of its truth by long consideration and careful examination of the Scriptures; and they dared not reject it, lest they should incur the awful sentence of those who sin against the Holy Ghost. They would, therefore, by the help of God, for his glory and the good of souls, still confess this doctrine and cause it to be taught in their churches. All pious persons throughout Europe, they said, with sighs and tears, demanded a reformation of the church; and they did the same; and they thought the Emperor, who knew that reformation was necessary, would not take up arms against his own subjects, to gratify the impiety and cruelty of other people, for the sake of establish-
ing the errors and corruptions of the Papacy, and suppressing the truth which sets forth the glory of the Son of God, and promotes the salvation of souls. The truth, he said, could never be crushed, whoever might fall in its defence.

Elizabeth. That was a noble address, mother. I wonder what effect it had on the Catholics.

Mother. It produced a strong impression. Pontanus was a man of great eloquence; and we may suppose these sentiments were uttered in a very forcible manner. Imagine the situation of the three parties: There sat the Popish divines, with murder in their hearts, and anger and rage in their countenances, no doubt wishing that the Lutherans had but one head, that they might cut it off at a single blow. These were like the men who gnashed upon Stephen with their teeth, and ran upon him and stoned him to death. Then look at the Catholic princes, whose consciences were in bondage to Popery, who on the one hand
feared the dreadful guilt as well as personal danger, they supposed they might bring upon themselves, by disobeying the Pope; and on the other hand, dreaded the horrors of a civil war. On the other side, were the Protestants, whose countenances, though chastened with anxiety and care, yet beamed with serenity, indicating that peace which is promised to those whose minds are stayed on God. Imagine also one of their number, speaking in their behalf, conscious that he might be speaking against his own life, and pouring forth a strain of fervid and burning eloquence, which "the man, the subject, and the occasion," combined, can alone produce; and then you can form some idea of the impression produced upon these three classes of persons. After this, several of the princes apologized for the severity of the address of the Elector of Brandenburg declaring that it was unauthorized; and the Emperor is said to have pronounced it unwarranted, and more than was called for. The Protestants con-
cluded by saying that it was of no use for them to urge any thing farther, since they could neither obtain a copy of the decree, nor be allowed sufficient time to consider it; they therefore committed themselves to God, in whom was their hope of salvation. The Elector of Saxony with great cheerfulness, took leave of the Emperor, expressing his confidence that the doctrine of the confession was firmly founded on Scripture, and that the gates of hell could not prevail against it. He left Augsburg the same evening, and passed the night in a neighboring castle, where he listened to a sermon from one of his divines.

Elizabeth. I like the character of the Elector of Saxony, mother.

Mother. Yes; he appears to have been a good and pious prince. Three days after he left Augsburg, the Senate of Nuremberg asked his opinion as to what should be done in the difficult and trying circumstances in which the Protestants were placed. He replied, he had no doubt God
would uphold his holy word, and the confessors of it. His intention was, to take the advice of all his counsellors and divines; and he recommended to them to do the same; after which, they would consult together. On the eleventh of October, he arrived at Torgau, and heard Luther preach there the following Sabbath. Some days before, he had received a letter from Luther, who congratulated him on his release from Augsburg. In this letter, the Reformer says, "Though the malice of men and devils against us is fierce, yet I have great hope that the grace of God, already manifested, shall increase and wax stronger in us. I have committed the whole business to my Lord God, and I doubt not that he who hath wrought in us to will, will grant us also to perform. Certainly, it proceeds not from men, to devise and proclaim doctrines like ours. Since then the work is God's, we shall see who they are that dare to fight against him."

Samuel. You have frequently spoken
of the Lutherans; and I have read of the Lutherans in this country, and also of the Dutch Reformed and German Reformed churches. Will you explain to me the difference between them?

Mother. The only difference between the Dutch Reformed and the German Reformed churches, is, that the former, as it exists in this country, came originally from Holland, and the latter from Germany. The difference between the Lutheran and what is called the Reformed church, in Germany and Holland, is, that the former are the followers of Luther, and the latter of Calvin and the Swiss divines.

Samuel. Well, what was the difference in the sentiments of these Reformers?

Mother. The principal difference between the Reformers themselves was in regard to the sacrament of the Lord's Supper, which I have already explained to you. But, the Lutherans have departed considerably from the sentiments of Luther himself; so that there is now a much greater
difference in the sentiments of the two churches, than there was between Luther and Calvin. This difference, however, produced two other Confessions of faith, which were presented to the Diet of Augsburg. One of these was from the four cities of Strasburg, Constance, Memmingen and Lindaw; and the other, from Zuingleius, the Swiss Reformer. The first of these was written by Bucer, and differed very little from Melancthon's, except in regard to the Lord's Supper.

Elizabeth. What a pity they could not all unite in one confession, mother.

Mother. So Bucer thought; but even the mild and gentle Melancthon would not hold communion with those who differed with him on that subject.

Samuel. That is very strange, that they should suffer so small a difference to separate them, when they were all engaged in a common cause.

Mother. It would seem so, my son; but it was not a small thing to them. They
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had so long been accustomed to view the mysterious transformation of the bread and wine into the body and blood of Christ as held by the church of Rome, that the views of the Swiss Reformers seemed impious.

Peter. What was done with these Confessions, mother?

Mother. The Confession of Zuinglius, coming from an individual, was not much noticed. But a Refutation of the other was prepared by Faber and Eckius, more severe and harsh than that of the general Confession.

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What was done, after the attempts at reconciling the two parties had failed? Of whom was the committee composed, who were appointed to draft the decree of the Diet? What was the character of this decree? What evidence does it furnish that its authors and those who acted with them had departed from the faith? What did the Protestants do, when they heard this decree? How was the apology of the Protestants treated? What was the character of the Emperor's reply to their answer? What, of the speech of Pontanus, in behalf of the Protestants? What effect was produced by it? What is the difference between the Reformed and Lutheran churches? What other Confessions were presented to the Diet? What was done with them?
CHAPTER VIII.

Measures of the Protestants to defend themselves against the Diet of Augsburg. Difference of sentiment among the Reformers—the league of Smalkald—its effects—the Pacification of Nuremberg.

Samuel. Mother, what did the Protestants do, after they went home from the Diet of Augsburg? They could not, it seems to me, sit down quietly under a decree which in effect made them all outlaws.

Mother. They proceeded to form such plans and take such measures as seemed most likely to protect them from the storm that was gathering. Luther, who was never inactive, published a "Warning to his Beloved Countrymen;" in which he complains loudly of the spirit of the Papists, whom he concludes God had given up to hardness of heart. But he thought
their threats would be vain, although they might be in danger of raising popular sedi-
tions against themselves.

*Samuel.* Was that right, mother? Would it not be likely to encourage mobs for him to say so?

*Mother.* He immediately after con-
demns such seditions; so that his object appears to have been to show the Papists the danger they were bringing upon them-
selves. He said, if war should follow, the Protestants would be free from the guilt of it, and might expect protection from God. But, if he lost his own life in the contest, the Pope would find it a fatal blow to his own cause. He said the Papists were compelled to acknowledge that the Confes-
sion contained nothing contrary to Scrip-
ture; and therefore, those who shed the blood of the Protestants were guilty of tyranny and murder. If they went to war in such a cause, they would do it with a bad conscience, and would have no better success than they had against the Huss-
ites.* If war were commenced against the Protestant princes, he should write nothing to excite his friends to self-defence, nor would he say any thing against it. He would leave that question with the lawyers. He said the Papists were ashamed of their Refutation, for they had concealed it. To show the intolerant and murderous spirit of the Papists, he quoted a speech of Eckius, which was openly made in presence of the Protestants. This bigoted Papist had said that, "if the Emperor, on his arrival in Germany, had acted as it had been resolved upon, while he was with the Pope at Bologna, and immediately made war upon the Lutherans, and massacred them wherever met with, all would have been well; but by hearing the Elector of Saxony’s chancellor, and allowing him to plead their cause, all the good plans which had been formed were frustrated, and every thing thrown into confusion."

* See Lollards, p. 172.
Samuel. Can it be true, mother, that any such plan as that was formed? Could the Emperor, in cold blood, enter into a plot for murdering his own subjects?

Mother. I think there is some ground for believing this. You remember that the Emperor was for some time in daily intercourse with the Pope at Bologna, and that a reconciliation took place between them. And, you have seen that, after that time, the Emperor's tone of feeling and course of conduct towards the Protestants, were changed. Besides this, a plot for massacreeing the Protestants, is no uncommon event, in the history of the Reformation. But Luther proceeds to warn the people not to take arms against the Protestant princes, even though required by the Emperor; for it would be what he had no right to command them to do. But he could not think the Emperor would do it; for he had shown great moderation in the Diet, and was reported to have said that he could scarcely allow himself to think
that doctrine bad, which was maintained by so many excellent men.

_Samuel._ Is that sound reasoning, mother? May not excellent men sometimes fall into error?

_Mother._ Yes, my son, they often do; and it would be a very unsafe principle to maintain that any doctrine is true, because it is embraced by good men. Yet, such a fact amounts to a _presumption_ in favor of a doctrine, till the doctrine is proved untrue; and, in order to make the proof _positive_ in favor of any doctrine, it must be shown that the good character of the men who embrace it, is the legitimate fruit of the doctrine; for, although men do not generally _live up to their principles_, yet they are sometimes _better than their principles_. Luther concludes this address, by recounting and exposing the errors and abuses of Popery, and declaring his ardent desire for peace and quiet. Soon after this, he published "Animadversions on the Edict of Augsburg," and a "Defence," in
reply to some one who wrote against him. In the former of these, he expressess, in a very remarkable manner, his confidence in the doctrine of justification by faith alone, which he says "can never be overthrown, neither by the Roman Emperor, nor by the Turk, nor by the Tartar, nor by the Persian, nor by the Pope with all his cardinals, bishops, priests, monks, nuns; nor by kings and princes and potentates; nor by all the powers of the world and all devils."

Elizabeth. What were the Protestant princes doing, all this time, mother?

Mother. They held various meetings, and formed leagues for mutual defence. The landgrave of Hesse entered into an alliance with the Swiss of Zurich, Balse, and Strasburg, about the time the Diet closed; and the next month, the Protestant princes met in Upper Saxony, where, in March following, seven princes and twenty-four cities entered into an agreement for mutual defence, which was called 15*
the League of Smalkald. But they would not allow the Swiss to enter into the league with them, because they differed with them in regard to the Lord’s Supper.

Samuel. Was not that illiberal, mother?

Mother. Yes, my son, it would now be regarded as exceedingly illiberal and bigoted. But, at that time, Christians had not learned that difference in sentiment on any points of religious belief was consistent with true piety on both sides; and this led them, when they differed, to treat each other as heretics.

Samuel. But, it seems to me very strange that there should be any difference of opinion among real Christians. It makes me feel melancholy sometimes to think how the church is divided into sects and parties, who are often contending with each other. How can it be so, if they are “all one in Christ Jesus?”

Mother. It is certainly a melancholy fact, my son; but I do not think it so great an evil as it is by many regarded. I have
no doubt it has been ordered by a wise Providence for a good end. The Protestants themselves did not see the evils of the union of the church and state; and, if they had been perfectly united, they might have established by law a set of opinions and forms, which would have checked inquiry, and led to corruptions as fatal as those of the church of Rome; for corruptions have always grown up to a monstrous height under church establishments. But, the division of sentiment among the Protestants, was in the end, one of the principal means of opening their eyes to the true notion of religious liberty. Thus, to prevent them from building another Babel, God appears to have sent among them a confusion of tongues.

Samuel. But how can this difference of opinion be consistent with true union in Christ?

Mother. There must indeed be union in regard to those great fundamental truths, which are essential to the Christian sys-
tem; because without a belief in them, a person cannot be a Christian. But there are other matters, important in themselves, and useful for the perfecting of Christian character, concerning which true Christians may differ. And, it appears evident that there was a difference of opinion in regard to such things, in the primitive church. No one, I think, can doubt this, who will carefully examine the book of Acts, the fourteenth chapter of Romans, and some portion of 1st Corinthians. But, if all Christians would act, in regard to such matters, on the principle laid down in the fourteenth chapter of Romans, these differences would appear much less than they do now.

Elizabeth. What is that, mother?

Mother. It is, to acknowledge and treat as Christians all who give evidence that Christ has received them. This is the true ground of Christian union. It is a union of fellowship, not a perfect unity of sentiment.
Samuel. But there is still a difficulty in my mind. Truth is immutable, and cannot be changed by the opinions of men. Where there is a difference of sentiment, there must be error on one side or the other.

Mother. I suppose there is more or less; yet it may be of such a nature as not to destroy the Christian character; and it may, in some cases, all arise from short-sightedness on both sides. Two men may believe the same great truth; yet, they may have but partial views of it; or their views may be directed to opposite points, so that they may see differently, in some respects yet both may see aright, so far as their views extend. There is quite a difference between truth itself and the philosophy or theory of truth.

Elizabeth. Will you please to explain, mother, what you mean by the philosophy or theory of truth?

Mother. It relates to the how and the why. There are many truths or facts that are revealed most clearly; but which God
has not seen fit fully to explain to us; yet, men will concern themselves to reason and speculate about the how and the why. They are not content to take God's word for it; but they must know the reason.

_Samuel._ Is that right, mother?

_Mother._ We may, I suppose, so long as we do it with great diffidence and humility, endeavor to look into such things. But we must be careful that we form no confident opinion beyond what is evidently revealed; and it is far safer to stop in our inquiries concerning the truth, just where the Bible stops.

_Samuel._ You do not mean to say, mother, that all differences of opinion among Christians are of no importance?

_Mother._ No, my son, by no means. But a very large proportion of them, and some which have occasioned the most angry controversy, are such as do not effect the great essential points of Christian doctrine.

_Samuel._ But, who is to determine what is truth and what is not truth?
Mother. God has revealed the truth, in the Bible; and every one is under a solemn responsibility to him, to determine for himself what that revelation teaches; for he will surely call us to account, if we reject the truth, or embrace error.

Peter. Mother, I want to hear more about the Reformers. What did they do, after they had formed the League of Smalkald?

Mother. They sent letters to the kings of England, France, and Denmark. The latter, they invited to join the League; and the two former, they requested not to believe the injurious reports that were spread concerning the Protestants, and also, to obtain a free general council.

Peter. What were these reports, mother?

Mother. They were of a most slanderous and wicked character. Even one of the Emperor's envoys represented that the object of the Protestants was to obtain the property of the church, and that they decried the authority of magistrates and set at naught the institution of marriage.
Elizabeth. I cannot think how they could circulate such reports about persons of such pure morals as the Protestants.

Mother. One of the characteristics of persecutors, as given by our Lord, in the sermon on the Mount, is, that they shall "say all manner of evil against his disciples falsely;" and so it has always been. You recollect, in the time of the heathen Emperor, Marcus Aurelius, the Christians were accused of eating human flesh.*

Samuel. How did the kings to whom they wrote feel disposed towards the Protestant cause, mother?

Mother. Friendly answers were received, but no assistance, except a little money from the king of England.

Samuel. If I understand the object of this League, it was to resist the Emperor in the execution of the decree of the Diet of Augsburg. Was that right? The Bible requires us to submit to the authority of magistrates.

* Martyrs of Lyons and Vienna, p. 11.
Mother. This subject was fully examined by the Protestant princes, lawyers, and divines, who came to the unanimous conclusion that they had a right to resist that Edict. The German empire was a confederacy, very similar to that of the United States. The several princes or senates were sovereigns in their respective states; and the general government had no authority except what was delegated to it. When the Emperor was crowned, he entered into a solemn engagement to preserve the rights and privileges of the states inviolate. Neither the Emperor nor the Diet had any authority to interfere with the religious or internal affairs of the states; and the decree of the Diet of Augsburg was evidently as unconstitutional as a similar law would be if passed by the Congress of the United States. It was null and void, because passed by a body who had no authority to pass it. The Protestant princes therefore, being sovereigns in their own states, might resist the execution of
this Edict by the Emperor on the same principle that they might have resisted the invasion of a foreign enemy. There is an evident distinction between subjects resisting the laws of the government under which they live, and confederate princes or states resisting the encroachments of the general government.

_Samuel._ What was the effect of the League of Smalkald, mother. Did they go to war?

_Mother._ No; this combination of the Protestant princes held the Emperor in check. He was not prepared to engage in a civil war. The Turks had invaded Hungary, for the purpose of dethroning his brother; and the Protestants had declared before the Diet departed, that they would furnish no aid against the Turks, unless they themselves were protected, and peace secured within the empire; and that they would not contribute to the expenses of the imperial chamber, unless they were placed on the same footing, in regard to that court,
as the other states. These, and some other circumstances, made him desirous of effecting a reconciliation with the Protestants. In this state of affairs, the Archbishop of Mentz and Lewis, Elector palatine, offered to mediate between them. This led to what is called the *Pacification of Nuremberg*; which was an arrangement highly advantageous to the Protestants. This agreement was settled at Nuremberg, in July 1532, and solemnly ratified the next month in the imperial Diet held at Ratisbon. By this treaty, universal peace was to be established throughout Germany, till the meeting of a general council: which the Emperor agreed to use his influence to procure in six months. In the mean time, no person was to be molested on account of his religion; and all prosecutions which had been commenced against the Protestants were to be stopped. On their part, they engaged to assist the Emperor with all their forces against the Turks.

*Samuel.* Why that was undoing all
that had been done at the Diet of Augsburg.

*Mother.* Yes; it was giving the Protestants all they had asked at the Diet.

*Elizabeth.* How did the Pope like that, mother?

*Mother.* He was greatly displeased, as a matter of course. After the Turks had retreated and left the empire, the Emperor visited Italy, and met the Pope at Bologna, for the purpose of obtaining such a general council as would satisfy the Germans. But the Pope was not in humor for granting his requests. He had expected the Emperor to be a mere executor of his decrees against the heretics; instead of which, he had given them a hearing, and instituted conferences to settle the differences; all of which was derogatory to the Pope's authority. But what displeased him most, was the promise of a council, which of all things was most dreaded by the Popes. However, as there was no remedy, he concluded to consent to it, and make it appear
as if done by him, so as to save the blow aimed at his authority. He therefore issued his letters to all kings and princes, giving an account of what had passed, and inviting them to assist in person or by their ambassadors in a general council. But he appointed neither time nor place for their meeting.

Peter. Why, that was very strange, mother, to appoint a meeting, and yet name no time nor place for it. What did he mean by it?

Mother. It was in keeping with the hollow-hearted insincerity of Popery. His object was to put the matter off, and get rid of calling a council at all. In consequence of these things the Pope became alienated from the Emperor, and courted the alliance of the king of France; who married one of his family, Catharine de Medicis.

Elizabeth. Did he call the council at last, mother?

Mother. He pretended to be very zealous for a council, and sent his nuncio into
Germany, with an ambassador from the Emperor, to arrange the preliminaries with the Protestants; but he never would consent to it, except on such terms as he knew they would not accept.

Samuel. What terms did he propose, mother?

Mother. He burdened it with such conditions as these, which the Protestants could not agree to without surrendering all their rights: that it should be called by the authority of the Pope; that it should be held in Italy, where it would be under his control; that none should vote except those who were entitled to the privilege by Papal usages; and that the Protestants should bind themselves to submit to its decision, before it was determined whether those decisions were governed by the Scriptures, or by some other rule.

Elizabeth. It seems very strange to me, that a man who professed to be the representative of Christ should be so hypocritical and insincere.
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Mother. The cardinals maintained openly that no council was necessary. They said a council could not but approve what the Pope had determined; and if it should do otherwise it would become an unlawful assembly, as all those were which had separated themselves from the doctrine and obedience of the Pope.

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What did Luther do, after the Diet of Augsburg? What measures were taken by the Protestant princes to prepare themselves for defence against the Edict of Augsburg? How did they treat the Swiss, in regard to these measures? Why was this? What good has resulted from the division of sentiment among Protestants? In regard to what must all Christians of necessity be agreed? Concerning what may they differ? What is the true ground of Christian union? What is meant by the philosophy or theory of a truth? On what grounds did the Protestants justify resisting the Edict of Augsburg? What was the effect of the league of Smalkald? What were the stipulations of the Pacification of Nuremberg? How was the Pope affected with this arrangement?
CHAPTER IX.


Mother. Come, my dear children; we will this evening close our conversation on church history for the present. And, in the commencement, I must announce to you some afflicting intelligence.

Caroline. What is that, mother?

Mother. It is the death of three of the Reformers.

Peter. Who, mother?

Mother. Zuinglius and Æcolampadius in Switzerland, and the Elector of Saxony in Germany.

Elizabeth. What, our old acquaintance, the good Elector John?

Mother. Yes, my daughter; and of him I will give some farther account. But the
particulars respecting the death of the others, I must leave till we come to the history of the Reformation in Switzerland.

Samuel. Well, I have formed a very high opinion of the Elector of Saxony, and I would like to hear more about him.

Mother. He died of apoplexy, only thirteen days after the decree was passed by the Diet, confirming the Pacification of Nuremberg.

Samuel. I was hoping to hear how he died, mother.

Mother. Well; though he died so suddenly as to leave no death-bed sayings; yet there are some interesting facts to be gleaned respecting his character. Luther said of him, "with him probity expired, as did wisdom with his brother Frederic." He was affectionately attached to Luther. The year before his death, when Luther was dangerously ill, he visited him, and, among other things, said to him, "I beg you will not be anxious about your wife and children: I will consider them as en-
trusted to me, and will take care of them as my own.” He was so fond of the Scriptures, that he would have them read to him by young men of noble families, six hours a day.

Samuel. That was doing good and getting good at the same time; for I think his example must have been a great benefit to these young men.

Mother. Yes; but besides this, he used to write down the sermons which he heard.

Elizabeth. How could he do that, mother?

Mother. You can do it yourself, Elizabeth, if you will try. Make a little blank book, and with a pencil write down the heads of the sermon, as they fall from the speaker’s lips, and as much more as you can. In doing this, you can abbreviate the words to suit yourself, writing only the principal words in a sentence. After public worship, or early in the week, write out your notes, supplying what you can from memory. You will find this an interesting
and profitable exercise. But, be careful that you do not divide your attention with it, so as to lose the benefit of present impression, which is one of the principal objects of preaching.

_Samuel._ Such devotional habits in such a prince, reminds me of Daniel.

_Mother._ Yes; and it shows that a man of much business, may also be fervent in spirit. He was also remarkable for his deadness to the world. When he was informed of the rebellion of the rustics, connected with the disorders of the Anabaptists, he said, "If it be the will of God that I should continue a prince, as I have hitherto been, his will be done: but if otherwise, I can descend to a lower station: fewer horses and an humble equipage will serve me very well." When we consider how ambitious the princes of those times were, this shows him to have been superior to the motives which usually governed men in his station. Luther preached two sermons on his death, shedding many tears as
he spoke. In one of them, he says, "We give thanks to God, who comprehended our beloved prince in the benefit and influence of the death and resurrection of Christ. You know what risk, even of life itself, he encountered at Augsburg. I will not commend him for his virtues, though they were great: I acknowledge that he was a sinner, and needed the remission of sins. Yet was he an excellent and most kind man, free from all guile, and one in whom I could never trace pride, anger, or envy. He was ready to forgive: nay, mild and gentle, even to excess." But there is one fact more in his history, which exhibits a magnanimity and greatness of soul, seldom equalled, and, which presents a striking contrast to the intriguing and aspiring character of the Catholic princes of that day, who made every thing, even their religion, subservient to their ambitious designs. After the death of the Emperor Maximilian, the Electors assembled and gave their votes unanimously for the Elector...
of Saxony, as Emperor. But he declined the offer, on the ground that the situation of the country required that the office should be held by a more powerful prince; and gave his vote and influence for Charles V, which secured his election.

Samuel. Is it possible that Charles V could treat him as he did at Augsburg, after being indebted to him for his crown? Mother. Favors received carry with them a sense of obligation; and to aspiring and ambitious minds, the remembrance of them is unpleasant. It is not uncommon, therefore, for a person who has risen above his benefactors not only to forget them, but to treat them ill.

Elizabeth. The death of the Elector must have been a great loss to the Protestant cause.

Mother. Yes; but the Lord supplied his place. He was succeeded by his son John Frederic, who defended with the boldness and zeal of a youth, that cause which John had fostered and supported.
with the caution of more advanced age. About this time, also, Luther was seized with a violent illness, which was likely to terminate in apoplexy; and his life was in great jeopardy. While he was in this condition, Melanchthon and others were speaking of the triumph which the Papists would have, if Luther should be taken away at that time. Overhearing them, he said, "But I shall not die now: that I know for certain. God will not confirm the Papal abominations by my death at this time. He will not give them that additional occasion of boasting. Satan, indeed, would willingly kill me, if he could: he hourly besets my steps: but not what he wills, but what the Lord wills, shall be done."

Samuel. What progress was the Reformation making at this time, in other parts?

Mother. It was continually spreading and advancing in Germany, Switzerland, France, England, Scotland, and other parts of the continent; but as I intend to
give a separate history of it in the several countries where its progress was considerable, I shall not enter into many particulars here. It was about this time, (1534) that Tindal's translation of the Bible was published in England. In various parts of the continent, many suffered for the truth. The Duke of Lorraine, in France, had proscribed several thousands of his subjects, on account of their religion, in a time of great scarcity; so that they were compelled to wander about and live on such fruits and herbs as grew wild in the fields.

Elizabeth. O how cruel! How could he do this in the name of the religion of Jesus Christ, which breathes the spirit of love?

Mother. He was acting on the mistaken principle that the civil authority has a right to regulate the affairs of religion, and punish those who will not obey them. But Christ says, "My kingdom is not of this world," intimating that no force is to be employed to establish it.
Caroline. O, mother, what became of these poor wanderers?

Mother. The spirit of true religion opened a fountain of compassion for those who had been cast out by false religious zeal. The divines of Strasburg induced the senate of that city to receive and support them till they could be otherwise provided for. Two thousand one hundred and fifty were received and taken care of, at great expense and labor to the pious people of Strasburg; besides being in great danger from contagious disease.

Samuel. If we may judge by their fruits, I think we can be at no loss to decide which is the best religion, the Catholic or Protestant.

Mother. But this is not all that was done by this city. In one year, one hundred and twenty-thousand, five hundred and twenty-three thousand, five hundred and forty five strangers were received at the hospital for the poor; a large proportion of whom we may conclude, were
those who had fled from persecution. This striking contrast will always be found to exist between true and false systems of religion. True Christianity, like its divine Author, is full of compassion, sympathy, and benevolence; while, everywhere that false religion prevails, whether Paganism, Islamism or corrupt Christianity, it may be truly said, "The dark places of the earth are full of the habitations of cruelty."

QUESTIONS.

What deaths occurred among the Reformers, during this period? What do you know of the character of the Elector of Saxony? Who succeeded him? What is related of Luther, during a dangerous illness? What circumstance occurred at this time, which exhibits in contrast the influence of true and false religion?