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FAITH.

(Continued.)

The term *καρδία*, heart, and the uses for which Scripture employs this term, might seem sufficiently important to merit a separate discussion. For the present, suffice it to say that *καρδία* is, indeed, "more than the center of the living organism of matter." ¹⁾ Scripture predicates of the heart every known activity of the inner life of man. The heart thinks, projects ideas, formulates judgments, weighs and ponders the pro and con of a question; the heart wishes, desires, cherishes a wish, frames resolves, impels to action. Reason, desire, and will, all act through and by means of the heart. We meet with such phrases as *νοεῖν τῇ καρδίᾳ*, to understand with the heart, John 12, 20; *ἐνθυμήσεις καὶ ἐννοιαὶ καρδίας*, the thoughts and intents of the heart, Hebr. 4, 12; *διάνοια κ.*, the inagination of the heart, Luke 1, 51; *ἐπίνοια κ.*, the thought of the heart, Acts 8, 22; *συνιέναι τῇ καρδίᾳ*, to understand with the heart, Matt. 13, 15; *λογίζεσθαι, διαλογίζεσθαι ἐν τ. κ.*, to reason in the heart, Mark 2, 6. 8; *εἰπεῖν ἐν κ.*, to say in one's heart, Rom. 10, 6. Envy and strife, James 3, 14; adulterous desire, Matt. 5, 28; double-mindedness, James 4, 8; sadness and gladness, John 14, 1; Acts 14, 17, have their seat in the heart. The heart conceives a purpose and decides in favor of an action, hence, exercises the will-power, Acts 5, 4; 7, 23; 11, 23. We would summarize the exhaustive research of Cremer in a few

1) Cremer, *Bibl. Woerterb.*, p. 494.

WARTBURG LETTERS OF LUTHER.

(Continued.)

On Exaudi Sunday Luther dispatched two more letters. One of them is addressed to Nicolaus Amsdorf, who with Pezensteiner, the Augustinian friar, had remained with Luther, when Jonas, Schurf, and Swaven parted company with them at Eisenach, May 3. Amsdorf and Pezensteiner were eye-witnesses of Luther's seizure in the Thuringian Forest, near Castle Altenstein, during the early evening hours of Saturday, May 4.¹⁾

51) Brinton, op. cit., p. 71.

1) Koestlin, I, 464 f.

TO AMSDORF.²⁾

To Nicolaus Amsdorf, Esq., Licentiate of Sacred Theology.

Jesus.

Grace! I had recently written a letter to you all, my dear Amsdorf, but after hearing a better counselor I have destroyed all, because it is still unsafe to send letters. Dr. Jerome³⁾ has now been written to in regard to the books and printed sheets,⁴⁾ and in the same letter I have also written the Prior⁵⁾ in regard to these affairs. You will all expedite whatever must needs be done in this matter. The Lord is visiting me, but pray for me, even as I, too, always pray for you, asking the Lord to strengthen your heart.

Be of good cheer, then, and whenever an opportunity is offered you, speak the Word of God with boldness. Also write me in detail how you have fared on your journey, and what you have heard and seen at Erfurt. At Philip's you will find what Spalatin has written me.

On the day when I was carried off from you I arrived at my night's lodging after dark, at about eleven o'clock, and fatigued from the long journey, because I am an untrained horseman. Now I am here idling, a free man among captives. Beware of our Roboam at Dresden and our Ben-hadad at Damascus.⁶⁾ For a cruel edict has been issued against us. But "the Lord shall laugh at them," Ps. 37, 13. Godspeed to you for His sake! My regards to all to whom I may owe them.

Exaudi Sunday, in airy regions, 1521.

Your

MARTIN LUTHER.

2) This letter is found in MS. in Cod. Jen. B. 24. n. f. 182. It is printed in Aurifaber, I, 326; De Wette, II, 3. Erlangen Corresp. III, 150; St. Louis Ed. XV, 2516.

3) Hieronymus Schurf.

4) Luther refers to books which he needed for his studies and which he had requested sent to him. The sheets are those of his exposition of the *Magnificat*, which was just going to press.

5) Helt, Prior of the Augustinian Friars at Wittenberg. Koestlin, I, 501. 505. 507.

6) Wanton contempt of the holy Gospel earned these titles from Luther for Duke George of Saxony and the Elector Joachim of Brandenburg.

The other letter of the same date is addressed

To JOHN AGRICOLA.⁷⁾

To John Agricola, the married theologian and freedman of Christ, at Wittenberg, my friend.

Jesus.

Grace! Although I regard everything that I have written to Philip and others as written to you likewise (unless through my departure, Heaven forbid! also mutual intercourse among my friends has departed), still it has seemed good that I should salute you also by personal letter.⁸⁾ Accept, then, my greeting, and be mindful of this word: "The servant is not greater than his Lord," John 13, 16. Give my regards to your flesh and your rib; the Lord grant her a safe delivery. Amen.

I am a queer captive, being confined here willingly and not willingly; willingly, because the Lord so wills it; not willingly, because I desire to stand forth in public in behalf of the Word; however, I have not been worthy yet to do so. Wittenberg is hated by her neighbors, but the Lord will cause her turn to come, when He shall have them in derision, Ps. 2, 4, provided only we believe in Him. Write me what arrangements have been made for preaching, what function has been assigned to each, in order that either my hope or my solicitude in behalf of the Word may be increased.

However, do you also faithfully discharge your duty of teaching children the Word,⁹⁾ since you have been called to this office, and bear what the Lord sends you to bear. Now, I have written you this only for the sake of writing. Godspeed to you and yours!

In the region of birds, Exaudi Sunday, 1521.

MARTIN LUTHER.

7) Found in MS. in Cod. Jen. B. 24. n, f. 151; Cod. Ratzemberger; Cod. Gothan. A. 1048, f. 58 b. Printed in Aurifaber, I, 325 b; De Wette, II, 4; Erlangen Corresp. III, 151; St. Louis Ed. XV, 2520 f.

8) mit meiner Hand.

9) Agricola had been appointed catechist at the parish church.

P. S. One guilder you will kindly give to your little one at his birth, the other to his mother in confinement, in order that she may drink wine and have plenty of nourishment. For if I were present, I would surely be the child's sponsor.¹⁰⁾

The next letter is dated May 14, and is addressed

TO SPALATIN.¹¹⁾

To my most cherished friend in Christ, George Spalatin, the very faithful servant of Christ at Altenburg.

Jesus.

Grace! I have received your letter, my dear Spalatin, on Exaudi Sunday, also one from Gerbel,¹²⁾ and one from Sapidus,¹³⁾ and it is for good reasons that I have not answered ere this: I hesitated from fear that the report recently gone out of my captivity might prompt somebody to intercept my letters.¹⁴⁾ A great many things are related about me at this place, however, the opinion is gaining prevalence, that I was captured by friends sent for this purpose from Franconia.¹⁵⁾ To-morrow the time of the safe-conduct granted me by the

10) The custom of postponing a child's baptism for weeks and months, now sadly prevalent, would have horrified our forefathers. Children were frequently baptized on the day of their birth, for no other reason than this, because the parents wished to have their child entered into the covenant of grace without delay.

11) Found in MS. in Cod. Jen. a, f. 269, and in Cod. Goth. 187. 4., however, containing variations which, in the opinion of De Wette, must be rejected for the greater part. It was printed in Aurifaber, I, 326 b; De Wette, II, 5; Erlangen Corresp. III, 152; St. Louis Ed. XV, 2510.

12) Nicolaus Gerbel, Dr. juris at Strassburg. This jurist later published an edition of the Greek New Testament.

13) John Sapidus is Johannes Witz, rector of a school at Schlettstadt; he moved to Strassburg in later years.

14) This remark of Luther sufficiently explains why no letters from him are extant at this time earlier than May 12, that is, eight days after he had entered Castle Wartburg.

15) The reference most likely was to those Franconian noblemen who had favored Luther's cause. However, there was a report current at the same time, which was given much credence, viz., that Luther had been captured by Duke William of Henneberg, who had become Luther's enemy, because Luther had attacked the superstitious pilgrimage to Grimmenthal, a place in the Duke's domains.

Emperor expires. I am sorry that, as you write me, there is an intention of applying the very severe edict also for the purpose of exploring men's consciences; not for my sake, but because they are ill advised in this and will bring misfortune down upon their own heads, and because they continue to load themselves with a very great odium. Oh, what hatred will this shameless violence kindle! However, they may have their way; perhaps the time of their visitation is impending.

So far I have received nothing from our people either at Wittenberg or elsewhere. About the time of our arrival at Eisenach ¹⁶⁾ the young men at Erfurt ¹⁷⁾ had, during the night, damaged a few priests' dwellings, from indignation because the dean ¹⁸⁾ of St. Severus Institute, a great papist, had caught Magister Draco, a gentleman who is favorably inclined to us, by his cassock and had publicly dragged him from the choir, pretending that he had been excommunicated for having gone to meet me at my entrance into Erfurt. Meanwhile people are fearing greater disturbances; the magistrates are conniving, for the local priests are in ill repute, and it is being reported that the artisans are allying themselves with the student body. It seems imminent that the prophetic saying will perhaps become true, which runs: Erfurt is another Prague.¹⁹⁾

I was told yesterday that a certain priest at Gotha has met with rough treatment, because his people had bought certain estates (I do not know which), in order to increase the revenues of the church and, under pretext of their ecclesiastical immunity, had refused to pay the incumbrances and taxes on the same. We see that the people, as also Erasmus writes in his *bule*, are unable and unwilling any longer to bear the yoke of the pope and the papists. And still we do not cease coercing

16) April 9. 17) The students of the university at that place.

18) Jacob Doleatoris, really Jacob Schroeder from Eimbeck.

19) Soon after the university of Erfurt had been founded it gained ascendancy especially because German professors and students flocked to this school from Prague in such numbers that Erfurt came to be likened to Prague. Luther's meaning at this place is, that Erfurt may meet with the same fate as the university of Prague, which was ruined by disorders.

and burdening them, although, (now that everything is brought to light,) we have lost our reputation and their good will, and our former halo of sanctity can no longer avail or exert the influence which it formerly exerted. Heretofore we have increased hatred²⁰⁾ by violence and by violence have suppressed it; however, whether we can continue suppressing it experience will show. I am sitting idle all day and oppressed with thoughts;²¹⁾ I am reading the Greek and Hebrew Bible. I shall write a German sermon on liberty from auricular confession.²²⁾ I shall also continue my work on the Psalms²³⁾ and on the Postils,²⁴⁾ as soon as I shall have received from Wittenberg what I need. Among the papers I am looking for I also expect the *Magnificat* which I had begun.

You would hardly believe with what kindness we were received by the abbot of Hersfeld.²⁵⁾ He sent the chancellor and the warden to meet us on the way more than a good mile out of town; he also received us in person at his castle surrounded by many horsemen and conducted us into the city. The city council received us at the gate. We were magnificently feasted at his monastery, and he lodged me in his private sleeping apartment. They constrained me to preach them a sermon early in the morning at 5 o'clock,²⁶⁾ notwithstanding

20) Prof. Hoppe suggests as the proper reading *odia*, instead of *omnia*. *Odia* is found in both MSS.

21) schweren Kopfes.

22) This is the treatise, "On Confession, whether the pope have authority to enjoin same." It is found in St. Louis Ed. XIX, 814.

23) This is the work inscribed, "Explanation of the first twenty-two Psalms," St. Louis Ed. IV, 198. Luther merely completed the work for the printer till Ps. 22 incl., which he had begun; he did not resume his lectures on the Psalms in the university. Accordingly, the remark in the Erlangen Corresp.: "Luther did not continue his *Operationes in Psalmos*, as he had resolved according to this statement," is not quite correct. See St. Louis Ed. IV, 199 f.

24) The reference is to the German Church Postil.

25) Crato Miles von Hungen. He was friendly to the Reformation, but did not publicly go over to the Reformers, because in that case the abbey would most likely have been given to a rigid papist. In a short time he found himself the only Catholic member in the abbey.

26) This occurred on May 1.

my urgent representation that he was likely to lose his commission,²⁷⁾ if the Imperialists should undertake to interpret this procedure as a breach of the safe-conduct granted me, because they had forbidden me to preach on the journey. However, I stated that I had not consented that the Word of God should be bound, as, indeed, I had not.

I also preached at Eisenach,²⁸⁾ however, with the timid pastor entering his protest in the presence of a notary and witnesses, and humbly deprecating to me this act which necessity laid on him on account of his fear of his tyrannical lords. Accordingly, you may have heard it stated at Worms that I had broken my safe-conduct by these acts, but I did not commit a breach. For to yield this condition, that the Word of God should be bound (2 Tim. 2, 9), was not in my power. And so he (the abbot) conducted us the next day as far as the forest, detailed the chancellor to accompany us, and finally had us dine once more at his expense in Berka.²⁹⁾

At length we were received by the Eisenachers who had come on foot to meet us, and at eventide we entered Eisenach. Early in the morning all my companions departed with Jerome.³⁰⁾ I traveled to my relatives beyond the forest (for they occupy nearly all this country),³¹⁾ and a short while after taking leave of them, as we were turning into the road to Waltershausen, I was taken captive near Castle Altenstein. Necessarily I had to inform Amsdorf³²⁾ that I was to be taken captive by somebody, but he does not know the place where I am concealed.

My brother,³³⁾ who espied the horsemen in time, quitted

27) regalia, Hoheitsrechte.

28) May 2.

29) A little town in the duchy of Sachsen-Weimar-Eisenach, situated on the Werra River. There was another Berka on the river Ilm, in the principality of Weimar.

30) Hieronymus Schurf.

31) Luther was his uncle's guest, and preached at Mochra May 4, in the forenoon.

32) "Amsdorf musste es notwendigerweise wissen."

33) Frater Johann Pezensteiner, Luther's fellow-monk among the Augustinians, who frequently accompanied Luther on his journeys.

our vehicle and is reported to have arrived that night on foot at Waltershausen, without being met by anyone.³⁴⁾ After arriving at this place I was divested of my garments and was given knight's garments to put on. I let my hair and beard grow, and you would hardly know me, since for some time already I fail to know myself. I am now living in Christian liberty, released from all the laws of this tyrant, though I could rather wish that yon hog at Dresden ³⁵⁾ might be worthy to kill me while publicly preaching, if so please God that I might suffer for the sake of His Word. The will of the Lord be done! Godspeed to you! Pray for me. My regards to your entire court.

Given on the mountain, Tuesday after Exaudi,³⁶⁾ 1521.

MARTIN LUTHER.

The next piece of news from the Wartburg is contained in a fragment of a letter

TO MELANCHTHON.³⁷⁾

I hear that at Erfurt they are resorting to violence against the dwellings of priests. I am surprised that the city council permits this and connives at it, and that our friend Lang keeps silent. For although it is good that those impious men who will not desist are kept in check, still this procedure will bring the Gospel into disrepute, and will cause men justly to spurn it. I would write to Lang, but as yet I dare not. For such a display of friendliness to our cause on the part of the people is very offensive to me, for it clearly shows that we are not yet worthy servants in God's sight, and that Satan is mocking and laughing at our effort. Oh, how I do fear, that all this is like the fig tree in the parable, of which the Lord, Matt. 21,³⁸⁾ predicts that it will merely sprout before the day of judgment, but

34) "ungegruesset."

35) Duke George.

36) May 14.

37) It is found in Aurifaber, I, 329, with the note appended that it had been found in Spalatin's library; also in Stobel-Ranner, p. 15; De Wette, II, 7, and in the Erlangen Corresp. III, 158. St. Louis Ed. XV, 1906. Prof. Hoppe assigns it to the middle of May.

38) See Luke 13, 6 ff.

will not arrive at fruitage. What we teach is, indeed, the truth; however, it amounts to nothing but leaves and words, since we do not practice what we preach.

TO MELANCHTHON.³⁹⁾

To Philip Melanchthon, theologian, teacher of the church at Wittenberg, my exceedingly dear brother in Christ.

Jesus.

Grace! I have forgotten what I wrote in the letter already sealed,⁴⁰⁾ my dear Philip, still I wished to answer this letter of yours once more. I do not like to answer the treatise of Jacob Latomus,⁴¹⁾ because I have now turned my mind to quiet studies, and yet I see that it is necessary that I write an answer myself. Besides, there is the tedious labor of reading his long-winded and ill-written treatise. I had resolved to translate my exposition of the Epistles and Gospels into German, but you failed to send me the Postils printed in your town.

I send you the Psalm⁴²⁾ which was sung during the recent holidays. You may have it printed, if you like and the presses are idle, and may dedicate it to whomsoever you please; for I wrote while I had nothing else to do and was without books. However, if you think otherwise, you may communicate it to our friends and let Christian Aurifaber⁴³⁾ read it, or give it to Amsdorf.

I am glad that Dr. Lupinus⁴⁴⁾ has had a blessed departure from this life; would to God we all could quit it. So great is God's anger which, having nothing to do, I am contemplating with daily increasing anxiety, that I doubt whether (outside

39) Printed in Aurifaber, I, 3296; De Wette, II, 8; Erlangen Corresp. III, 162. St. Louis Ed. XV, 2542.

40) Perhaps in the preceding fragment of a letter.

41) The faculty of the university of Loewen had condemned Luther's doctrine, and Prof. Latomus, a member of the faculty, defended this action in a treatise. Koestlin, I, 432. 480. 487.

42) Ps. 68, St. Louis Ed. V, 658.

43) Christian Doering, goldsmith and publisher.

44) Peter Wolf of Radheim, Doctor of philosophy and theology, dechant at Wittenberg, died May 1, 1521.

of little children) He is preserving any grown person from this kingdom of Satan. So utterly has our God forsaken us! Still, his departure has affected me not a little, when I reflected on the word of Isaiah (ch. 57, 1): "The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come."

I should like to know who this heroic chap ⁴⁵⁾ Franciscus Faber Silesius ⁴⁶⁾ is. For the satire on Emser the goat ⁴⁷⁾ sufficiently reveals its original author. I am extraordinarily well pleased with the *Passionale* ⁴⁸⁾ in type and antitype. I see that John Schwertfeger has assisted you at this work. Our friend Oecolampad has come out ahead of my sermon on confession ⁴⁹⁾ by publishing his very frank dissertation on making confession easy, ⁵⁰⁾ which will prove a new plague to Antichrist and his defenders. If I had not expected that the treatise either had been or would be sent you by Spalatin, I should have forwarded it to you myself, together with the writing of Hutten which he has addressed to the magpies in miter and biretta at Worms. ⁵¹⁾ However, I shall also write something in German on the same (on confession).

Our new benedict at Kemberg ⁵²⁾ is a strange man to me, because he fears nothing, and has been in such hurry in these turbulent times. The Lord direct him and mingle his delights with His bitter herbs (Ex. 12, 8), which He will do even

45) "Der heldenmuetige Kopf."

46) A party by this name was in 1520 enrolled as poeta insignis upon the students' roster at Leipzig. Later he was city clerk at Breslau. He wrote: "Silva de incendio Lutheranorum librorum."

47) "Ludus in Caprum Emserianum," an academic buffoonery, was published at Wittenberg 1521. It contained a dialogue between Caper and Empusa and various satires on Emser.

48) St. Louis Ed. XIV, 186 ff.

49) St. Louis Ed. XIX, 814.

50) Quod non sit onerosa christianis confessio, paradoxon Joannis Oecolampadii. Basil. 1521.

51) No. 566 in St. Louis Ed. XV.

52) Bartholomew Bernhardi of Feldkirch, provost at Kemberg.

without my prayer. I am displeased because your *Methodus* ⁵³⁾ did not arrive complete, as far as printed. I would like to know who is the preacher for my pulpit. Also whether Amsdorf is still snoring in idleness.⁵⁴⁾ May the Lord speed and increase the good progress of your studies whereof you write me. Amen.

I peremptorily order you not to be in the least concerned about me. Physically all is well with me, only my heaviness of mind is not yet gone, and my former weakness of spirit and faith still continues; my life in retirement,⁵⁵⁾ however, is worthless; and since I have never been willingly occupied with the Word, I am now, to the great satisfaction of my heart, estopped from it. So, that is the state of affairs as far as I am concerned.

By the way, for the honor of the Word and for the mutual strengthening of myself and others I would rather be roasted on live coals than rot in retirement, almost dead and yet, good God! not altogether dead. But who knows whether Christ does not intend to accomplish greater things by this counsel, not only in this, but also in all other matters?

We have talked quite often about faith and the hope of things not seen (Hebr. 11, 1). Well, then, let us for once put this teaching to a little test, inasmuch as this present occurrence has happened to us by God's dispensation and not by our own attempt. Even if I perish, the Gospel will suffer no loss, because therein you far excel me and like another Elisha are following Elijah with a double portion of his spirit, which the Lord Jesus may graciously grant you. Amen.

Accordingly, see that you do not grieve, but sing the hymn which the Lord has commanded us to sing at night (Ps. 42, 8), and I will also sing; let us be careful for the Word only. If any are ignorant, let them be ignorant; if any are lost, let them be lost, provided only they cannot make complaint that they had to go without our ministry. Let the Lipsians glory,

53) The *Loci communes*, Melancthon's *Dogmatik*.

54) noch schnarcht und muessig ist.

55) ἀναχώρησις.

for this is their hour (Luke 22, 53). We must get out of our country, and from our kindred, and from our father's house; we must separate for a while, and go into a land which we know not (Gen. 12, 1). Meanwhile let others worship and glory in their N. N.⁵⁶⁾ Jacob the Fleming⁵⁷⁾ is satisfied if he can see you, and would you not⁵⁸⁾ have him more than happy by seeing all that he would gladly see?

I have not yet given up the hope of returning to you, provided, however, that God shall do what is good in His eyes. If the Pope will attack all who are with me, Germany will not be spared disquietude, and the sooner he will do this, the sooner he and his party will perish, and I shall return. God is rousing the spirit of many, and even the hearts of the common people, so that I do not regard it as probable that this movement can be quelled by force, or if they begin to quell it, it will become ten times greater. Germany has many yeomen.⁵⁹⁾

Murner⁶⁰⁾ is silent; what our Goat⁶¹⁾ will do I do not know; perhaps he will turn out another Ortwin.⁶²⁾ One thing which you have written me I shall refuse to believe, viz., that you are in the wilderness like sheep without a shepherd. That would be the most sorrowful and bitter news that could be told. For while you, Amsdorf, and others are still there, you are not without shepherds. So do not talk thus, lest God be angered,

56) Duke George.

57) Jacob Probst *Flemmichen*, i. e., from Flanders.

58) Here the MSS. present a difficulty. All editions have *vis ne*, which De Wette proposes to read *vide ne*. Prof. Hoppe's conjecture, which we have followed, is *visne*.

59) Karsthansen, i. e., farmers. In 1520 a satire, entitled "Karsthans," had made its appearance in Germany, directed against Murner's book to the German nobility. In this satire "Karsthans" represents a priest-hater. Hutten was supposed to be its author.

60) The burlesque Roman monk and theologian who opposed the Reformation. When his pasquil addressed to the German nobility made its appearance, Murner threatened to publish more, but failed to make good his threat.

61) Dr. Emser, Luther's Roman opponent at the university of Leipzig.

62) Ortwin (Ortuinus Gratius, i. e., de Graes, Reuchlin's opponent) is the principal character in the *Epistolae obscurorum virorum*.

and we be found ungrateful. Would to God that all churches, at least all chapter-churches,⁶³⁾ might have the fourth part of the Word and the ministration of the Word that you have. Give thanks to the Lord who has given you light! There now, I have made many words (about it).

The gentleman in the biretta at Mayence⁶⁴⁾ is said to have 1800 sworn enemies opposed to him, and Dr. Schifer⁶⁵⁾ is reported to be suffering with a grievous fever; some say he is dead. A certain bishop⁶⁶⁾ who was excessively hostile to Luther, is fallen, that is, he perished at Worms. I know no more to write you, for I am a recluse, an eremite, and a monk⁶⁷⁾ in good earnest, however, without cowl and hood. You would find me a chevalier and hardly recognize me.

Tell Amsdorf that the pastor of Hersfeld,⁶⁸⁾ a very good man, as report has it, has also married; hence you are not the only people having a wedded minister in your newly married provost. Tell him also not to care because the above-named gentleman has been preferred to him for Peter Lupinus' position. Oh, these children of Adam! However, it is well that his upright and liberal mind has been the cause of such a loss to him, while a different sort of spirit has been the cause of a great gain to the former. Our merits are concealed, but they are nevertheless charged to our credit. Reward at length makes manifest the intents of men's hearts. I fear for the provost at Kemberg, for he may be expelled and may then have to suffer want with twofold body and with as many more bodies as shall yet spring from their union. However, if he abides

63) Stiftskirchen, *i. e.*, churches with which a chapter or college of canons (Stiftsherren, Domherren) was connected.

64) Archbishop Albrecht of Mayence had obtained the Cardinalship at the Diet of Augsburg in 1518.

65) Guillermo de Croy, Duke of Sora, Lord of Chevres, imperial minister, died May 27.

66) Aloisius Marlianus, bishop of Tuy in Spain, died at Worms in the early part of May.

67) monk from *monachus*, a person leading a secluded, solitary life.

68) Heinrich Fuchs; so Hassenkamp claims in his *Hessische Reformationsgeschichte*.

faithful, the Lord liveth, who is the Shepherd of all and suffers not even a bird to go hungry.

You will kindly convey my greetings to him and encourage him. I desire, too, that you and all your colleagues should be of good cheer and praise God. I cannot express how great a favor you should thereby do me, and how greatly God would be pleased with such conduct, while you would cause mortal grief to Satan and Satan's minions. Your sorrow is the greatest evil I have to bear, and your joy is mine also. Godspeed to you, then, in the Lord's name, to whom, as I confidently trust, you are commending me; neither am I (as far as I am able) unmindful of you. Guard the Church of the Lord, over which the Holy Ghost has made you bishops (Acts 20, 28), not episcopal humbugs (Bischofslarven).

Give my personal regards to all — there are so many of you! You need not take greetings to Magister Eisleben nor to our "fat Fleming;" for I shall write to them. Remember me to Johann Schwertfeger, Peter Suaven,⁶⁹⁾ and the entire congregation at your house; to Heinrich van Zuetphen⁷⁰⁾ and to all the brethren (I have written to the Prior!); also to Master Lukas and Christian, to Dr. Eschhausen,⁷¹⁾ and whomsoever else you may meet. Observe the abominable paper which I

69) This person had been a pupil of Mosellanus and had accompanied Luther to the Leipzig Disputation and to Worms. In 1522 he went to Stolpe in Pomerania to engage in reformatory work, and was imprisoned in 1523 by Duke Boguslaf; but soon after he was released and made professor at Greifswald, and finally, secretary and adviser to Frederick I of Denmark, who frequently employed him on secret missions to France.

70) Heinrich van Zuetphen had held the office of prior at Dordrecht, but in a riot that had broken out in the town against the Dominican friars he had lost his office through the machinations of the Dordrecht magistrates, and had been sent to an Augustinian cloister at Antwerp. However, he left this city in November, 1520, and came to Cologne, thence to Wittenberg, to complete his studies.

71) Dr. Theo. Eschhaus, or Eschhausen, was a professor of medicine, On November 18, 1524, as records still extant show, Luther recommended him for the position of Prof. Stagnmann, retired. Eschhausen was Luther's family physician as late as 1527. In 1528, Agricola, in a casual remark (*Spruechw.*, Bl. 6), mentions that he was a nonagenarian.

have been compelled to use for this letter. Once more, God-speed to you!

Among the birds which are sweetly singing in their bowers and, night and day, are praising God with all their might, Exaudi Sunday,⁷²⁾ 1521.

Your

MARTIN.

(To be continued.)

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