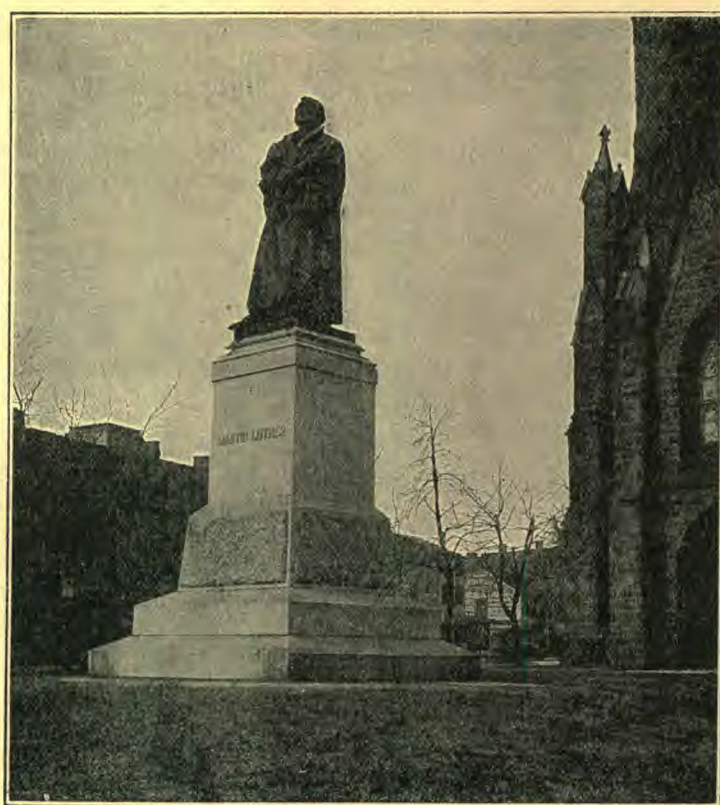


# The YOUTH'S INSTRUCTOR

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No. 42



MONUMENT OF MARTIN LUTHER, WASHINGTON, D. C.



# From Here and There

In Connecticut, Wednesdays and Thursdays are to be "white-breadless" days.

German periscopes are said now to be silver plated to make them invisible on the sea.

We now have in China 10,000 believers, and 1,500 workers, 600 of these being evangelists and 250 of them teachers.

On September 15, with not a dissenting vote, the Senate passed the largest war credits bill in the world's history, a measure carrying \$11,538,000,000.

The United States government is to build 30,000 aeroplanes for use abroad, and it is proposed that ultimately \$600,000,000 be expended on this weapon.

Last year the freight passing through the Soo locks alone represented a movement equivalent to that of hauling an eight-hundred-ton load of freight from the earth to the sun.

The port of Calais and certain territory adjacent to it has been leased to England by France for a period of ninety-nine years, in consideration of military and financial aid rendered the latter by the former in the war.

October 31 marks the four hundredth anniversary of the nailing of Luther's ninety-five theses on the door of the church at Wittenberg. The anniversary will be celebrated by Protestant churches throughout the world.

Municipal vesper services are held weekly on the White House ellipse for Uncle Sam's men in uniform stationed in and near Washington. More than 2,000 soldiers and sailors attend the services there on Sunday afternoon.

More than 850 neutral vessels have been destroyed in the submarine warfare. They include 436 Norwegian ships, 114 Danish, 101 Swedish, 76 Dutch, 60 Greek, 35 Spanish, 20 American, 2 Brazilian, and 1 each of Argentina, Peru, and Uruguay.

Europeans are buying war bread more cheaply than Americans. With flour milled from American wheat, bakers of Great Britain, France, Italy, and Belgium are selling bread at from 60 to 100 per cent less than this country's white loaf commands.

Twenty-eight thousand ironworkers and shipbuilders went on a strike on September 17. These represent twenty-five unions, which demanded for their members higher wages. Riots were common, and considerable injury was done to persons and property.

According to statistics received from the allied governments the percentage of lives lost in the medical corps during the war stands higher than in any other division. The infantry stands in second place and the artillery in third. The percentage of losses in the air service ranks fourth.

For the second time in our history an embargo has been placed on shipping. In 1807 when England and France were at war, Congress gave President Jefferson the power to forbid all vessels to sail from America to foreign ports. Again our President has forbidden anything to be shipped to any foreign country unless a license is first obtained. This measure has been taken to prevent the food of this nation going to an enemy country.

When Italy declared war in May, 1915, she had only 80 aeroplanes, most of which were of French make. Now she has 3,000, all made in Italy. One of her new cars will carry a useful load of three tons, while another, which is now under construction, will make a speed of 157 miles an hour and ascend to a height of 10,000 feet within six minutes. Still another one will accommodate an eleven-ton load. A development of especial interest in the Italian program is the mounting of a machine gun which fires 500 shots a minute through a propeller making 1,200 turns per minute. Some of the aircraft are armored like ships, carrying as high as nine guns, all of which are rapid firers.

There were 2,000,000 Armenians before the war; now only 600,000 are known to be alive; and out of 20,000,000 Poles only 11,000,000 remain alive. These are helpless women, sad-eyed boys and girls, and peasant workmen "bowed with age, homeless, driven into the open, wandering dazed through the woods, creeping into hollows for rest under the stars, hungry, sick, weary, worn, racked with the struggle, subsisting on the bark of trees, on roots torn from the earth, and on the slight help of the palsied hand of charity which others of their own people can give them, and the comparatively slight help from other nations. This is Poland today."

Leaves of the giant pieplant of South America may be fifteen or twenty feet in circumference. Specimens of the anthurium, found in the islands of the tropics, are four or five feet in length. These have attractive colors and markings. A peculiar species of the elephant's ear (*streptocarpus wendlandii*) found in South Africa produces but one leaf, but it makes up in size what it lacks in number, as the leaf is very large. Here in Takoma Park is growing a handsome specimen of our common calladium, or elephant's ear, with leaves measuring forty-one and forty-two inches in length.

There are approximately 90,000 physicians of military age in the United States, and according to an announcement of the War Department 24,000 of these will be required for the United States Army. The medical profession will furnish more recruits proportionately than any other profession in the United States. It is stated that about 200 physicians a day are going into camps.

Steamers are loaded at the great steel and concrete piers of Duluth, Minnesota, with iron ore at the rate of hundreds of tons a minute. It is not unusual for a big ore boat to take aboard 10,000 tons an hour. The world's record was made when one boat took on 378 tons in one minute. The ore is pumped from the cars into pockets in the docks, from which it is poured into the vessel.

An automobile tire has been invented whose inner tube is a series of heart-shaped springs which take the place of compressed air and are not subject to blowouts.

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# The Youth's Instructor

VOL. LXV

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No. 42

## Luther and the Reformation

Quadricentennial Celebration 1517-1917

THE year 1917 is destined to have a prominent place in missionary history, due to the celebration by the entire Protestant world of the four hundredth anniversary of the beginning of the great Reformation. Protestantism is, in a sense, under fire this year, from those who do not wish to tolerate reforms of so liberal a character; and it is a good time for Protestants to learn anew the reasons for the faith that is in them, and to study the life and character of the great man who has perhaps wielded a deeper and more lasting influence upon the religious, the political, and the social life and thinking of the world than any other since the apostle Paul fought his great and good fight. It is well to stop and consider that the great blessing of freedom of thought and speech and action which we today enjoy to so great an extent, is the fruit of the tree planted by Martin Luther. As one writer states: "The priceless blessings of liberty and the rights of conscience recognized, enjoyed, and guaranteed in our own great Republic, and working like a leaven among all people who do not enjoy them, are, directly and indirectly, the result of the truths and principles so clearly and so forcibly proclaimed by Martin Luther four hundred years ago."

### A Great Event

At high noon, Oct. 31, 1517, in the village of Wittenberg, Saxony, occurred an event which culminated in the Reformation. Martin Luther, an Augustinian monk and professor of theology at the university at Wittenberg, quietly proceeded down the streets of the village to the castle church, and posted upon the door of the church a list of ninety-five theses,<sup>1</sup> or statements, boldly protesting against the sale of indulgences by the Catholic Church, and declaring that forgiveness of sin can be gained only by true repentance and following Christ. The hour had come for deliverance from the darkness of superstition and error and for the Word of God to be placed in the hands of the

people, and Martin Luther was the instrument used of God for the accomplishment of his purpose.

### The Need of Reformation

The Christian church had lost her original purity. She had left the moorings of the gospel. The Bible was no longer the sole authority in matters of faith and conduct. By gradual compromise with heathen rites and customs, the church had become so deformed as to be almost beyond recognition. The period of formation gave place to a period of de-formation, and there was great need of a re-formation. So the movement in the sixteenth century, headed by Luther, bears properly the name "Reformation." It was a re-formation, a restoration, a reestablishment of the church, a ridding of deformities, a return to the Bible as the ground of faith and the only guiding light to heaven; illuminating the foundation principle of Paul's teaching, "The just shall live by faith," and, "By the deeds of the law there shall no flesh be justified."

### Martin Luther's Surprise

It must not be thought that Martin Luther posed as a leader, or assumed the rôle of a reformer. Probably no one was more surprised than he when his ninety-five theses received such immediate publicity, not only in Germany, but throughout Europe. They were written in Latin, the language of the educated at that



LUTHER NAILING HIS THESES ON THE CHURCH DOOR

time, and displayed where public announcements were customarily made. There were many people at Wittenberg on Oct. 31, 1517; for it was the eve of All Saints' Day, and special indulgences were granted on that day by the false shepherds of the church, to all who came to venerate the "five thousand and five" relics collected there, and to contribute freely to the treasury. Some copied the theses; others held the chief points in memory; and still others translated them into German, hastened them to the printer, and thousands of copies were made. "In fourteen days," says Luther, "they flew all over Germany." "In four weeks," states Mycenius, "they were diffused through Christendom, as though angels were the postmen."

<sup>1</sup> For reference to "the Theses" see "Protest and Progress," by C. P. Harry, published by the Lutheran Publication Society, Philadelphia, Pennsylvania.



### The Childhood of Luther

On Nov. 10, 1483, in the village of Eisleben, Germany, Martin Luther was born. As to his early life we read in "The Great Controversy," by Mrs. E. G. White:

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

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

"Luther's parents bestowed great care upon the education and training of their children. They endeavored to instruct them in the knowledge of God and the practice of Christian virtues. The father's prayer often ascended in the hearing of his son, that the child might remember the name of the Lord, and one day aid in the advancement of his truth. Every advantage for moral or intellectual culture which their life of toil permitted them to enjoy, was eagerly improved by these parents. . . .

"At school, where he was sent at an early age, Luther was treated with harshness and even violence." This was in the village of Mansfeld, to which Luther's parents moved when he was six months old. When he was fourteen years old he was sent to the Franciscan school at Magdeburg, and a year later was placed in a famous school at Eisenach. At both these places he endured many hardships, and because of his poverty he was compelled to beg for his daily bread. No scholarship plan was open to Martin Luther, and many a young man of this day might consider himself justified in failing to pursue an education under such conditions. But the guiding hand of Providence kept Luther in the path of duty and helped him in his dire extremity. It is said that one day, after having been repulsed from three houses, while begging in the customary manner of that time,—singing on the street,—he paused in melancholy reflection before the house of a worthy citizen. The mistress of this home, Madame Ursula Cotta, wife of a leading merchant of the place, attracted by Luther's open countenance and sweet voice, invited him into her house, and later gave him a home during the rest of his stay in Eisenach.

### Luther Finds a Wonderful Treasure

At the age of eighteen Luther entered the University of Erfurt, with the intention of becoming a lawyer, in obedience to his father's wishes. He is said to have been a brilliant student, and his progress was very rapid. He received the degree of Master of Arts in 1505. He began the work of each day with prayer, and his motto was, "To pray well is to study well."

"While one day examining the books in the library of the university, Luther discovered a Latin Bible. Such a book he had never before seen. He was ignorant even of its existence. He had heard portions of the Gospels and the Epistles which were read to the people at public worship, and he supposed that these were the entire Bible. Now, for the first time, he looked upon the whole of God's Word. With mingled awe and wonder he turned the sacred pages;



THE TABLE IN LUTHER'S GARDEN AT WITTENBERG, GERMANY, AROUND WHICH LUTHER AND MELANCHTHON DISCUSSED QUESTIONS RELATING TO THE REFORMATION

with quickened pulse and throbbing heart he read for himself the words of life, pausing now and then to exclaim, 'O that God would give me such a book for myself!'" Every spare moment was devoted to earnest study of the Bible, and a deep conviction of his condition as a sinner took hold of him, and he almost reached the stage of despair, when God sent him a friend and helper, the pious Staupitz, who opened up the beauty and comfort of the Scripture and enabled him to find peace for his troubled soul. It was this experience of his early manhood that produced the germ of the Reformation, which lay dormant until the time came for it to break forth in power.

### The Turning Point in Luther's Life

As previously stated, Luther's intention was to practice law. But about this time several providential happenings caused him to decide to devote his life to religion. The circumstances were as follows: First, he had a severe illness, owing to hard study, which brought him to the very gates of death. Second, while he was on his way to visit his parents at the time of the Easter holidays, 1503, he accidentally severed an artery with a sword which he carried, after the manner of students of that time, and came near bleeding to death. Third, a student friend, named Alexis, with whom he lived in closest intimacy, met a violent death. Alexis and he had been to see Luther's people at Mansfeld, and returning were caught in a thunder-



storm. A bolt of lightning struck Alexis, and he fell dead at Luther's feet. Encompassed with the anguish and terror of death, Luther then and there made a vow that if the Lord would deliver him from the storm, he would abandon the world and devote himself entirely to God. In spite of all dissuasions from his father and others, he became a monk in the Erfurt Convent of the Augustinian Eremites.

Luther made steady and rapid advancement in his career, being ordained to the priesthood in 1507, and receiving the degree of Doctor of Divinity in 1512. He had wonderful power as a preacher, and great crowds attended his lectures at the university.

#### A True and Tried Friend

Philipp Melancthon, a man of great piety and profound learning, also a professor at Wittenberg, was Luther's most confidential friend and his chief assistant in the work of the Reformation. This friendship extended over a period of twenty-eight years, broken only by the death of Luther. They spent much time together in the garden adjoining Luther's home, discussing the grave situations confronting them. The illustration on the preceding page shows this favorite spot, and the table around which Luther and his friend often met. In the garden one evening at sunset, Luther observed a little bird perched for the night, and the beauty and repose of the scene led to the following utterance, revealing his trust in God: "That little bird—above it are the stars and deep heaven of worlds, yet it has folded its little wings, gone trustfully to rest there as in its home; the Maker of it has given it, too, a home."

#### An Interesting Journey

During all these years, Martin Luther was a staunch supporter of the Catholic Church, which he had been taught in childhood to revere; but the many inconsistencies and false theories that were so apparent to his candid mind were a cause of much distress and perplexity to him. While professor in Wittenberg University, he was commissioned to go to Rome, and consult the Pope on official business. This was his first visit to the Holy City, and to be intrusted with such an important matter as an interview with the Pope, caused this trip to be of very great interest to Luther. While in Rome, he observed many things which tended to strengthen his growing conviction that the entire system of penances and indulgences was unbiblical and wrong. It was on this visit to Rome, while religiously following out the requirements of the church in ascending Pilate's staircase on his knees, that he heard a voice,—inaudible, and yet to his conscience, of thunder tone,—“The just shall live by faith.” Luther returned to Wittenberg with a burdened heart—the burden of an honest conviction of an unpopular truth and the responsibility of making it known.

#### The Storm of Censure Gathers

Shortly after this came the publicity of Luther's conviction in the theses, to which reference has already been made, quickly followed by orders from the Pope that he be called to answer for heresy. He was entreated, threatened, and offered high distinctions if he would recant, but nothing in the power of the Romish Church could make him deny what he believed to be truth, unless shown that it was at variance with the Word of God.

Luther's three successive books—"Address to the German Nobility," "The Babylonian Captivity of the Church," and "The Freedom of a Christian Man"—are known as his chief reformatory writings, and so powerful were their effect that in 1520 the Pope issued a bull, or decree, against him, condemning his writings as heretical, and excommunicating him from the church. So confident was Luther of the right and justice of his position, and so fearless was he of wrong, that he denounced the Pope as the Antichrist of Revelation, and publicly burned the papal bull.

The Pope now solicited the aid of the emperor Charles V, in crushing Luther, and a summons was issued that Luther appear before the Diet of Worms, an assembly of princes, nobles, and clergy convened at the city of Worms to deliberate upon the affairs of the German nation. Luther's friends were much alarmed, as they had reason to be, for they knew of cases where men had never returned from this august assembly, but had sealed their testimony with their blood. Nothing could detain Luther, however. His characteristic reply to entreaties was: "Even should there be as many devils in Worms as tiles on the roofs of the houses, still I would enter it." His



FREDERICK THE WISE

reply to the emperor when asked to recant, was: "I cannot and will not retract; for it is unsafe for a Christian to speak against his conscience." This reply should sink deeply into the hearts of all young people today, and serve to inspire courage when in time of crisis.

#### Luther Kidnapped by His Friends

Luther was permitted to depart in safety from Worms, but under pronouncement of a heretic and an outlaw. God provided for him powerful friends among the princes of Germany. One of these princes was Frederick the Wise. But for him, Protestantism would in all human probability have perished in its infancy. To this prince belonged a spacious old mansion known as Wartburg Castle. It towered high above the city of Eisenach, its windows commanding a view of miles of Thuringian forest. Knowing that Luther's life was in danger, he arranged that a band of masked horsemen should waylay Luther on his way from the diet, seize him, and carry him to the



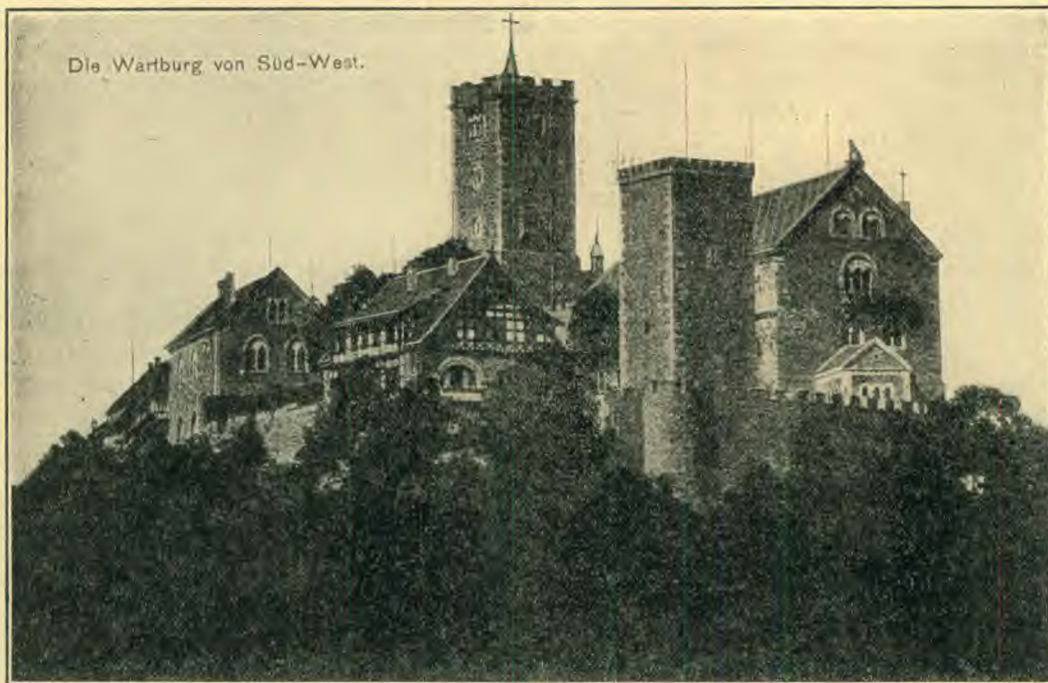
deserted castle. The plan worked to perfection, and Luther found himself a prisoner in the castle, where he was retained for ten months, in 1521 and 1522, his hiding place known only to a few of his friends, who amply provided for his comfort. In writing to

number of the cities of the empire, issued a formal protest against the action of the diet, denying its power and authority to bind men's judgment and conscience. Because of this protest, the Reformers from this time began to be known as Protestants," a name

ever since borne by all who have opposed Rome.

#### Later Events of the Reformation

In 1546, while in Eisleben, his birth-place, Luther was suddenly stricken with apoplexy and died. From this time on the cause of the Reformation suffered many reverses. Repeated attempts were made to stamp out the work of Luther and the Reformers. The churches bearing his name were confiscated, and attempts were made to break up the Protestant movement. Between 1618 and 1648 was



WARTBURG CASTLE, "BEAUTIFUL FOR SITUATION"

his friends from the castle, Luther headed his letters, "The Land of the Birds," "The Region of the Air," "My Wilderness," but most often "My Patmos."

Luther was by no means idle during this period of forced confinement. During these ten months he translated the New Testament from Greek into German, a work of such magnitude as has seldom been done in so short a time; and yet Luther at times complained that he had not enough to do. The room he occupied in the castle was a combination sleeping-room and study; severely simple to the modern eye, but comfortable as comfort went in 1521.

#### His Crowning Work

Luther later translated the entire Bible into the language of the common people, and this is considered the crowning work of his life. "His translation of the Bible is a classic, the idol of scholars to this day." The open Bible in the hands of the people was one of the main reasons for the success of the Reformation. Luther wrote thirty-six hymns, to some of which he fitted his own music, for he was a musician and singer as well as an eloquent preacher. It has been said that "he did as much for the Reformation by his hymns as he did by his translation of the Bible."

#### Origin of the Term "Protestant"

"Notwithstanding all the efforts that were made to suppress the doctrines of Luther, they gained ground rapidly, and in the year 1529 another assembly, known as the second Diet of Spire, was called to consider the matter. This body issued an edict forbidding all persons from doing anything to promote the spread of the new doctrines until a general council of the church should have investigated them and pronounced authoritatively upon them. Seven of the princes of Germany, and a large

fought the terrible Thirty Years' War, in which the German Protestants fought bravely. Gustavus Adolphus, king of Sweden, in the darkest hour of the struggle led an army of Swedes to the assistance of the Protestants in Germany. After numerous marches and battles, the Lutheran forces under his command met the Catholic army, under Wallenstein, on the famous field of Lützen, in Saxony, Nov. 6, 1632. The Swedes won a glorious victory, the turning point of the war, and the cause of civil and religious liberty was saved; but the brave Gustavus was killed. The Treaty of Westphalia, in 1648, ended the Thirty Years' War, and it was declared that Protestants should forever enjoy the same rights of religious liberty as the Catholics.

The result of this victory for Protestantism was



LUTHER'S ROOM IN THE WARTBURG CASTLE

that the power of the Pope as supreme representative of God was forever broken; decrees of popes, diets, and councils were cast aside as works of men and not of divine worth. The Word of God was restored to



the world, and the Bible put into the hands of every believer.

The work of the Reformation made clear that the Word of God *alone* is the only infallible rule for faith and life. It restored the two original sacraments, baptism and the Lord's Supper, free from human ad-



LUTHER TRANSLATING THE BIBLE

ditions. It gave to the world the great doctrine of Scripture that man is justified by faith alone, and that good works are the fruit and evidences of faith. It liberated the conscience of man from the tyranny of popes and councils. It gave every enlightened Christian the power to read and interpret the Scriptures. Many errors were cast out, and many precious Scriptural doctrines were restored. The dignity and worth of the individual were reestablished. By reason of the Reformation we have the Scriptures as our supreme authority, and the right of private judgment. And from these American democracy has derived its chief corner-stone—religious and civil liberty and popular education.

#### Why We Are Protestants

Rev. Randolph McKim, rector of the Church of the Epiphany, Washington, D. C., in a public address gave the following logical reason: "We are Protestants because we build our faith on the impregnable rock of Holy Scripture, and not on the shifting sand of ecclesiastical tradition. The Bible, and the Bible alone, is the basis of the religion of Protestants; but tradition, interpreting the Bible, and often superseding or contradicting it, is the basis of the religion of Romanists."

It is fitting that all Protestant churches unite in this quadricentennial celebration with zeal and satisfaction, but it should be remembered that consistency is a jewel of great worth in the diadem of Christian character, and that to be consistent with Protestant principles there is need today for wider separation from traditional errors. It was the inconsistency of the Protestant practice with the Protestant profession, which gave to the Catholic Church her long-sought and anxiously desired ground upon which to condemn Protestantism and the whole Reformation movement as only a selfishly ambitious rebellion against church authority. The chiefest and culminative expression of Protestant inconsistency is the rejection of the Sabbath of the Lord, the seventh day, as enjoined in the Scriptures, and the adoption and observance of the Sunday as enjoined by the Catholic Church. The following argument by a prominent official of the Cath-

olic Church, Archbishop of Reggio, is unanswerable by the majority of Protestants today:

"The Protestants claim to stand upon the written Word only. They profess to hold the Scripture alone as the standard of faith. They justify their revolt by the plea that the church has apostatized from the written Word and follows tradition. Now the Protestants' claim, that they stand upon the written Word only, is not true. Their profession of holding the Scripture alone as the standard of faith, is false. *Proof:* The written Word explicitly enjoins the observance of the seventh day as the Sabbath. They do not observe the seventh day, but reject it. If they do truly hold the Scripture alone as their standard, they would be observing the seventh day as is enjoined in the Scripture throughout. Yet they not only reject the observance of the Sabbath enjoined in the written Word, but they have adopted and do practice the observance of Sunday, for which they have only the tradition of the church. Consequently the claim of 'Scripture alone as the standard,' fails; and the doctrine of 'Scripture and tradition' as essential, is fully established, the Protestants themselves being judges."

In Luther's day "present truth" was the proclamation of justification by faith and the freedom and power of God's Word. That truth has lost none of its power in the four hundred years which have passed, but around this nucleus have clustered many additional gems of truth, and the re-formation of the twentieth century consists in repairing the breach which has been made in God's law, the restoring of paths to dwell in, the turning away of feet trampling upon the sacred Sabbath (Isa. 58:12-14), and the proclamation of the glorious third angel's message (Rev. 14:9-13) among all Christian and non-Christian people. We rejoice in the results of the Reformation of the sixteenth century, but let us with renewed courage do our part in the reformation of the twentieth century. A host of Luthers are needed today.

M. V. D.

#### Luther at Home

MARTIN LUTHER was never so happy as when associating with children. He was of a kind, genial disposition, an affectionate husband and father. In his home he was a true house-priest, reading and explaining the Scriptures, and singing and praying with the members of his family. "When I rise in the morning," he says, "I repeat with the children the ten commandments, the creed, and the Lord's Prayer, and some psalm."

He was the father of three sons and three daughters, and he brought up no fewer than eleven of his orphaned nephews and nieces. Hans, the oldest son, became an able lawyer and counselor. The second son, Martin, studied theology, but never entered the active ministry, being sickly. He died at the age of thirty-three. The third son, Paul, became a successful physician.

Elizabeth, a beloved daughter, died when eight months old. Informing a friend of her death, the father wrote: "My little daughter Elizabeth is dead. She has left me wonderfully sick at heart and almost womanish. I could never have believed how a father's heart could soften for his child." Another daughter, Magdalene, died in the fourteenth year of her age.



She was a child of peculiarly sweet temper, and her father could say of her that she had never provoked him to anger. Her death was a severe blow to Luther. As she lay very ill, he exclaimed, raising his eyes to heaven: "I love her very much, but, dear God, if it be thy will to take her, I submit to thee." One day when she suffered violent pain, he approached her bed, and taking hold of her small, thin hands, pressed them again, and again to his lips, saying, "My dearest child, my own sweet and good Magdalene, would you like to stay here with your father, or would you willingly go to your Father yonder?"

The dying child answered, "Darling father, as God wills."

Then he said, "Dearest child, the spirit is willing, but the flesh is weak."

Turning away, and walking to and fro in great agitation, he said, "I love her very much; if my flesh is so strong, what can the spirit do?"

She fell asleep in her father's arms while he was



LUTHER AT HOME

kneeling before her bed weeping and praying. When they had laid her in the coffin he said, "Darling Lena, you will rise again and shine like a star — yea, like the sun. I am joyful in spirit, but oh, how sad in the flesh!"

Luther's youngest child was a girl named Margaret. She was but eleven years old at her father's death. In due time she married a rich and noble man by the name of George von Kunheim. She left three children, of whom one, her daughter Margaret, has posterity at the present day.

Although deeply affectionate and tender with his children, Luther could also be quite stern. He demanded and insisted on strict obedience. When his son Hans once had done something wrong, the father refused for three days to see him and grant him forgiveness, declaring that he would rather have a dead son than a disobedient son. And yet this was the same Hans whom he loved so dearly, and to whom, when Hans was four years old, he wrote the charming letter which has been a children's classic from that day to this.

Luther was a lover of music, and enjoyed playing the flute. Many hymns of his composition are in use today, among which might be mentioned "A mighty fortress is our God" (see "Christ in Song," page 681), which is termed "the battle hymn of the Reformation." Carlyle says that its notes ring in our ears like bugle blasts from heaven, and the great master Handel confessed that he derived much benefit from a study of its music. "Luther's Cradle Hymn" is also well known, and many carols by Luther have been sung by old and young through the years. One

of these was written in the year 1531 for the same son Hans of whom we read so much. Here are the words, translated into English:

"Good news from heaven the angels bring,  
Glad tidings to the earth they sing:  
To us this day a Child is given,  
To crown us with the joy of heaven.

"This is the Christ, our God and Lord,  
Who in all need shall aid afford:  
He will himself our Saviour be,  
From sin and sorrow set us free.

"To us that blessedness he brings,  
From which the Father's bounty springs:  
That in the heavenly realm we may  
With him enjoy eternal day.

"Were earth a thousand times as fair,  
Beset with gold and jewels rare,  
She yet were far too poor to be  
A narrow cradle, Lord, for thee.

"Ah, dearest Jesus, holy Child,  
Make thee a bed, soft, undefiled,  
Within my heart, that it may be  
A quiet chamber kept for thee."

It is related that on Christmas Eve, 1533, when Luther's wife was very busy preparing for the customary Christmas celebration in their home, little Paul was very restless in his cradle, and the mother asked her husband to rock him for a while. Luther, though engaged in preparing his sermon for the next day, quietly complied with his wife's wish. While thus sitting at the cradle watching his little son, his heart being filled with thoughts of the Christ-child, Luther indited that most beautiful Christmas hymn which young and old still delight to sing, "From Heaven Above to Earth I Come."

So great is the love which Christian people feel for Martin Luther and the great good he has done that monuments in various places have been erected to his memory. The cut on the front page shows the monument which stands near the entrance to the Lutheran church in the city of Washington, D. C. While it is well to revere the memory of great and good men in this way, we may also show our love and appreciation by standing true to the principles which they advocate.

#### Our Luther Monument

Great Luther found the fettered Word,  
The lamp of light divine,  
Uncased the candle of the Lord,  
And trimmed and bade it shine.

As Mary's fragrant spikenard poured  
Is her memorial true,  
So the unsealed and preached Word  
Is his memorial too.

Where Faith and Love their spires uprear  
To greet the rising sun,  
There Luther's monuments appear,  
For there his work is done.

Build ye who will the bronze, the stone —  
A work which cannot grow;  
Perhaps 'twill make his features known  
Whose life we strive to know.

But we shall build the mighty work  
Which his brave hands begun;  
Though grand its vast proportions be,  
The work is not yet done.

Let's build in faith, let's build in love,  
Build first ourselves in one;  
O what a monument were reared,  
If this grand work were done!

Then with the open Bible haste  
To meet its friends or foes;  
Beneath your feet the desert wastes  
Shall blossom as the rose.

Build schools and churches, conscience, laws,  
On every continent;  
Thus as ye build great Luther's cause,  
Ye build his monument.

—Adapted from Joel Swartz.

M. V. D.



## Before the Great Council

A CARRIAGE, in which sat four men, was rapidly approaching the imperial city of Worms. After it rode a number of horsemen, and before it advanced a herald bearing the yellow and black banner of the empire.

"See how the people are pouring from the gate to receive him!" said one of the riders, Dr. Justus Jonas, of Wittenberg, to a companion.

"Hark! The watchman on the gate sounds a trumpet, to announce his coming to the whole city. Now all the people are leaving their midday meal, and pouring into the streets to see Dr. Martin Luther."

"He is coming! he is coming!" rose the cry within the city.

"Come, hasten! let us see the great man," exclaimed one citizen to another.

"This is a great day," replied his neighbor, as they strained their eyes toward the gate. "The man is coming who has taken up the cause of the people against the evils within the church. No wonder the whole nation has arisen to stand behind him."

"Not all!" said a surly voice beside them. "Not all, good neighbor! Archbishop Albert is furious with him; Duke George declares that he shall lose his head. It will be well for the noisy heretic if he returns alive from Worms."

"He has the emperor's promise of safe-conduct," said the first.

"So had John Huss at Constance," returned the other, "yet they burned him alive. This Luther should be careful how he answers the great and mighty council."

"He comes! he comes!" broke out the shouts again, as the banner of the empire came in sight.

Around the corner came the carriage and halted at the hotel of the Knights of St. John. Out of it stepped a short, dark-haired man in a black gown.

He cast a glance around, with his piercing dark eyes. The throng pressed to touch his garments. Up at the housetops he looked; down the street and up again. Every door, every window, was crowded with gazing faces.

"God be with me!" exclaimed Martin Luther, feeling suddenly that the eyes of all Germany, yes, of all Europe, were upon him. Then, turning quickly, he passed into his hotel.

That evening came Luther's friend, George Spalatin, secretary to the great Elector Frederick.

"Thank God that you have arrived in safety!" he exclaimed, greeting Luther with warm affection.

"Our journey has been safe and prosperous, dear George," returned Luther, brightly.

"He speaks very mildly of his triumphal procession," said Dr. Jonas, laughing. "At every city and

hamlet he was met by marching and singing people, cheering him on his way. Everywhere the people begged him not to come to Worms. 'Your life is not safe, dear Dr. Martin. Do not go on,' was the cry on every hand. But he answered, 'Though there were as many devils in Worms as there are tiles on the house-rooms, I would still go on!'"

"Yes," replied Spalatin, "I myself was afraid, and sent him a message to turn back; but his faith and courage make me ashamed to fear. The elector is here, and will stand by his professor and his university to the utmost of his power."

"I have a stronger Friend than the great elector, dear George," put in Martin Luther with a quiet smile.

Next day the summons came for Luther to appear before the diet, or council of the empire, which was being held in the bishop's palace. The streets were so thronged that the imperial herald was not able to get Luther safely through the crowd; they were obliged to go back into the hotel garden and so make their way to the garden of the palace.

Into the great hall the herald led the solitary, black-robed figure. Within sat waiting for him all the nobles and princes of the empire.

Just as the doors were opened, the gray-bearded old general, George of Frundsberg, stepped to his side and slapped him on the shoulder.

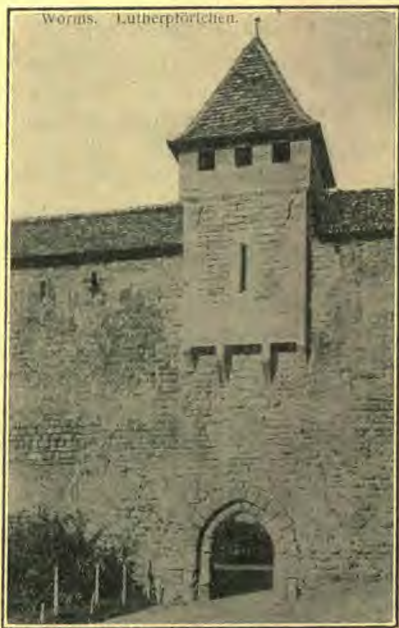
"Little monk, little monk!" he said kindly, "you are about to go into a more terrible battle than I and my knights have ever fought; but if your cause is just, and God is with you, go forward boldly, and have no fear."

From all around came cries of encouragement. "Play the man!" "Fear not!"

From the crowd outside and the people in the streets, arose shouts that could be heard within the palace: "Luther, our Luther!" "God bless Dr. Martin!"

So Martin Luther went in, with smiling lips, to face the brilliant assembly.

On the throne chair, in his robes of state, sat the young emperor, Charles the Fifth. His long, pale



LUTHER'S CELL, WORMS, GERMANY



LUTHER'S LECTURE-ROOM IN THE UNIVERSITY OF WITTENBERG, GERMANY

face was calm as marble; but as his eyes fell on the slight figure following the herald, a sneer crossed his cold lips. All about him gathered the princes of his realm—archbishops, cardinals, electors, margraves, dukes, and landgraves; beside these, the ambassadors of all the principal rulers of Europe. Among them all, Luther saw only one face he could count friendly



— the broad, good-natured countenance of the wise Elector Frederick.

Beside the throne stood a table with books upon it. As Luther glanced toward it, he saw the titles of several of his own books.

Then the voice of the chancellor broke the silence.

"Martin Luther, His Imperial Majesty has summoned you here, that you may recant and recall the words you have written in these books, published by you and spread abroad."

"Let the titles of the books be read," cried a voice.

As the names of the books were read, one after another, Luther bowed his head, assenting to each. At the close, he spoke:

"I cannot deny that I have written all the books named; and I have also written some others not mentioned here. As for denying what I said in them, I beg that Your Imperial Majesty will give me time to consider, that I may make my answer without denying my Lord."

There was a buzz of excited conversation among the councilors. The Italian ambassadors did not wish delay; Martin Luther had spoken in a low voice, and they believed that he was frightened and ready to recant if he were threatened.

At length the chancellor announced that a delay of twenty-four hours should be granted; and the herald led Luther back to his room at the inn.

"Frightened? not at all!" declared Justus Jonas next day to the friends who besieged the hotel all the morning. "You will hear whether he is frightened when he is ready to give his answer."

"But why did he not answer at once?" asked one impatient nobleman.

"Dear sir," said Dr. Jonas, "he wanted to consult a friend."

"What friend?" exclaimed the noble in surprise. "Surely Dr. Martin needs no one to tell him what to say. Did he consult a lawyer, so that he might be sure of saying nothing his enemies might turn against him?"

"All night," said Dr. Jonas, in a lower tone, "all night we have heard Dr. Martin's voice, in his room, talking with his friend. 'O thou, my God,' we heard him say, 'stand by me against the wisdom of the world. It is thy cause, not mine. I am ready to sacrifice my life, as patiently as a lamb. But the cause is thine; thou must help me to defend it.'"

The nobleman's voice was husky, as he turned away. "God grant it!" he said.

Once more, late in the afternoon, the herald came to conduct Martin Luther before the diet. The crowd in the streets was greater than ever, as again they made their way through the gardens to the palace.

"How cheerful he looks!" said the watchers in the palace court, as Luther passed into the building.

"Perhaps he has made up his mind to recant," said one. "He knows he is safe."

The hall was so crowded that the princes had difficulty in getting to their seats. Again the chancellor called on Martin Luther to recant. His words were bitter and threatening; but they made no change in the serene look on the face of the accused man.

Then Martin Luther began to speak. All hesitation was gone from his manner. His head was raised, and

(Concluded on page thirteen)

## LUTHER'S CRADLE HYMN

MARTIN LUTHER

CHAS. H. GABRIEL

1. A - way in a man - ger, no crib for his bed, The lit - tle Lord  
 2. The cat - tle were low - ing. The poor ba - by wakes: But lit - tle Lord  
 3. Be near me, Lord Je - sus, I ask thee to stay Close by me for -

Je - sus lay down his wee head; The stars in the heav - ens look'd down where he  
 Je - sus, no cry - ing he makes. I love thee, Lord Je - sus, look down from the  
 ev - er, and love me I pray; Bless all the dear chil - dren in thy ten - der

lay, The lit - tle Lord Je - sus, a - sleep on the hay.  
 sky, And stay by my cra - dle, to watch lul - la - by.  
 care, And take us to heav - en, to live with thee there. CHORUS:  
 A - sleep, a - sleep,  
 a - sleep, a - sleep,  
 1 sleep, a - sleep, the Sa - viour in a stall! Lord of all!  
 2 a - sleep, the Lord of all!



## The Finger of God in the Reformation

THE whole Protestant world is now commemorating the quadricentennial, or four hundredth year, of the Reformation. It will stimulate our faith and piety to recall the proofs in it which point so inevitably to the visible finger of God in this great movement.

### The Preparation

Although to a superficial observer Rome seemed more than ever secure in her supremacy, there were certain conditions which were omens of a mighty upheaval. One of these was the great advance in learning and the larger dissemination of knowledge. Falsehood, superstition, and tyranny can never endure the light. The most potent ally of Rome is ignorance. To this day she holds her spell chiefly over the untutored masses. And as education began to disperse the darkness of the mind, men rose up here and there who would no longer bow in blind submission. The renaissance of science, literature, and art; the mystics, as Suso, Eckhardt, and Tauler, who insisted on the right of the individual to seek Christ without ecclesiastical mediation; the great humanists who asserted the freedom of conscience and the natural rights of man; the era of Raphael and Michael Angelo—all these were foretokens that the world could not always be held in bondage to a sacerdotal and irrational system. Above all, the discovery of the art of printing came at the opportune time. It quickened and multiplied a thousand times the agencies opposed to spiritual slavery.

There was then a preparation in the soil of the world, a fitness in the times, a readiness in the opened minds of men, an impulse of freedom springing up in Europe, and especially in Germany, which indicated that the Almighty Ruler was about to inaugurate some revolutionary change, some new epoch, some mighty stride of progress, which would wonderfully advance the welfare and happiness of the race.

### The Beginning

We observe further the hand of Providence in the beginning of the Reformation. Notwithstanding the favorable conditions preparing the way for a mighty change, yet never did the church of the Middle Ages seem more firmly entrenched and secure in her power. Her authority was universally recognized as supreme. Kings and states bowed unquestioningly to her voice. The mightiest civil potentates humbly received their crowns from the Holy Father. The Pope, clothed with the investiture of infallibility, was absolute ruler of the bodies and souls of men. As the vicegerent of Christ on earth, his judgment announced the voice of God.

At so apparently unpropitious an hour as this, a humble, unknown monk, meditating in a monastery, concluded that all this august authority was sheltering a false and corrupt system. And one Tetzl, coming to his city, Wittenberg, and setting up a huge red cross, heralded the papal decree for the forgiveness of sins and the delivery of souls in purgatory by the purchase of an indulgence. The money realized by the traffic was to be used for the erection of a magnificent cathedral of St. Peter's, building at Rome. The motto on the cross read, "The moment the money clinks in the chest, the soul escapes from purgatory."

This the monk Luther felt to be sacrilege, and indignant at the wrong, and pitying the poor deluded multitudes, he drew up ninety-five theses showing its error from the teaching of Scripture. Then, all alone,

on All Saints' Eve, Oct. 31, 1517, he nailed these theses upon the doors of the cathedral. It was a daring deed indeed, but its author retired, little dreaming of the consequences of his act. The next day the multitudes read them with astonishment. From mouth to mouth they flew. What was in many hearts had suddenly found a voice. Nobles and peasants, scholars and tradesmen, were alike moved by them. And instead of the tumult ceasing, with each day it grew deeper, and spread farther and wider. To every one's astonishment, "the theses," says the historian D'Aubigné, "borne as if on angel's wings, in fourteen days had circulated all over Europe." The strokes of that hammer nailing up the theses were heard around the world. From this act, therefore, history dates the beginning of the Reformation. And in so vast an outcome issuing from so feeble a cause, who does not see the "Mene, mene" of the handwriting of God, saying to the church of the Middle Ages, drunk with the wine of her fornications, and maddened with her sacrileges and tyrannies over the human mind and conscience, "Thou art fallen, O Babylon! and the hour of thy judgment is come!"

### The Means

The divine interposition in the Reformation is shown again in the *means*. This was the simple Word of God. What was it that Luther in his theses set forth as opposing the errors and corruptions and falsehoods being taught in the name of the Holy Catholic Church?—The authority of the Scriptures, especially the gospel of Jesus Christ, as contained in the New Testament. Armed with naught but this Word of God, Luther bade defiance to all papal decrees and ecclesiastical councils. "What are you," he said, "but mere fallible, sinning mortals, like myself? Why then shall I submit to you? God's Word alone is infallible, and to it I make my appeal." So Luther went to the Bible, and not to the fallible church, for the teaching of the way of life. And when he had there uncovered the closed fountain of truth, he gave to thirsting souls the waters of life. Hence, his very first act, after his notable challenge to Pope and councils on the great stage at Worms, was the translation of the Sacred Scriptures. These he then sought to have circulated everywhere. And he advocated the right of the poorest and humblest to "search the Scriptures" for himself and to find therein "the true light that lighteth every one that cometh into the world." And always and everywhere, Luther refused to employ any other means. To his mighty friend Frederick the Wise, when he would have taken up arms to resist the oppressive measures of the enemies of the Reformation, he replied: "Sheathe your sword. If this be God's work, he will take care of it; your armies cannot uphold it." In the fact, then, that this great movement was born and carried forward by no other means than the study and writing and preaching of the Word of God, we see the divine handwriting, the illustration of that promise that the kingdoms of this world should become the kingdom of the Lord Jesus Christ, "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

### Beneficent Effects

The progress, growth, wondrous results, and *beneficent effects* of this movement also prove it to have been divinely ordered. Well has it been named the *Reformation*, for it reconstructed, changed the face



of the world. It was the source of the awakening of the nations. It roused Europe from the paralysis of the Middle, or Dark, Ages. It was the awakening of religion to spirituality, of faith as against mere order, of life as against formality, of worship as against ritual, of the authority of the Scriptures as against the decretals of the church. It was the cradle of liberty of thought. It awoke the slumbering giant of democracy. It founded, through the suggestion of Luther, public libraries and the system of free public schools. It has transformed all classes of society and re-created all states of civilization. Two hundred millions of Christians and the most enlightened and progressive nations of the world — England, Germany, the United States, Switzerland, Holland, Sweden, Denmark, Norway, and Finland — now march under the banner of Protestantism.

#### The Unique Personality of Luther

James Freeman Clarke writes: "The hour was indeed ripe, but it had been ripe often before and passed; it was only when the hour and the man came together that success was achieved." "Luther's words were half-battles," wrote Richter. He combined qualities seldom united in the same personality. He was a saint and a scholar; a logician and a mystic; a writer and an orator; a poet and a musician; a recluse, and yet gay, bright, and humorous in society. He was by nature timid, saying, "I thought I should die at facing an audience;" and yet, when driven to bay by his foes, before the most splendid gathering of emperor, princes, cardinals, and magnates of earth at Worms, he manifested a courage and thundered forth an eloquence reaching the topmost peak of sublimity.

There, at the peril of his life, he proclaimed the Magna Charta of civil and religious liberty. So we can say in the splendid tribute of Carlyle: "I will call this Luther a true, great man, great in intellect, in courage, affection, and integrity: one of our most lovable and precious men. Great, not as a hewn obelisk, but as an Alpine mountain — so simple, honest, spontaneous, not setting up to be great at all: therefore quite another purpose than being great! Ah, yes, unsubduable granite, piercing far and wide into the heavens: yet in the clefts of it fountains, green, beautiful valleys with flowers! A right spiritual hero and prophet; once more a true son of nature and fact, for whom these centuries, and many that are to come yet, will be thankful to heaven!" Had Calvin or Erasmus or Knox, great as they were, been at the head, the Reformation would doubtless have been a failure; but this myriad-minded Luther, he was the chosen hero, the man with the requisite gifts of leadership, which alone could conduct it to success. . . .

May God give Christians of our time the faith, zeal, courage, and sacrifice of these great leaders of the sixteenth century, that we may preserve and transmit unimpaired their precious heritage to future ages.—*Junius P. Remensnyder, in the Christian Herald.*

#### A Peep into Brazil

(Concluded)

PERHAPS it will do no harm for the young people in the homeland to know something of the trials the missionaries have, and how they stick to their post in the face of all difficulties. Our faithful colporteurs meet many trying experiences and have to endure many hardships. This they do without murmur or complaint, but we who see and hear of their work day by day, know that only the sustaining power of God

can make them equal to the emergencies which arise. The native is used to the climate, and the life of deprivation, but when it comes to our American boys going out into the interior of Brazil, carrying on their backs all the books they hope to sell (they cannot take orders and deliver as they do in the States), trudging up steep and high mountains under the broiling tropical sun, sleeping in the woods or out in the open, then the idea of service takes on a new aspect, and the colporteur learns from experience, as did Paul, what it means to be as nothing that souls may be won to Christ.

After two years of such labor, one of our workers at the present time is not able to carry a grip for a block, because of the injury to his spine which he received by carrying heavy loads of books long distances. He needs medical attention which cannot be procured in this country. He is a power in the hands of the Lord here, and the work cannot spare him. We ask the prayers of God's children in his behalf.

Sometimes the colporteur finds himself in the open country at nightfall, and seeing a friendly light in the distance, hastens on in the hope of obtaining food and a night's lodging. He has learned by many bitter experiences, however, not to set his hopes too high, for all of these ranches are guarded by large, fierce dogs which, if they happen to be tied during the daytime, are always loose at night. Some of our workers have had really marvelous escapes from death by these ferocious beasts.

One day, after it had been raining for a number of hours and the ground was well soaked, one of our colporteurs came to an open gate. Instead of clapping his hands, as is the custom before entering, he walked inside a few steps and then clapped his hands. In an instant there was an enormous hound at his throat. The force of the encounter threw the man on his back in the mud. Fortunately the mistress of the house came quickly and called the dog. The woman could not understand how it was that the man was not killed. At another time a dog rushed at him, and he turned to flee, but the dog caught him, and the animal's teeth went into the flesh. But there was no injury to either body or clothing,—a fact for which the brother himself cannot account.

Even when the dogs are conquered, and the hospitality of the rancher is secured, the sleeping accommodations often consist of a wooden bench, with a worn-out blanket in which to wrap one's tired body. This would not be so bad, were it not for the fleas and unmentionable vermin which interfere with sleep. Added to this, the wayfarer often has the company of goats, and chickens, or the ranchman's donkey to share his room; and should he by chance drop to sleep, he may be suddenly awakened by a somewhat strenuous caress on the cheek by the donkey's rough tongue, or by the lusty crowing of the roosters.

One of the greatest difficulties is to secure desirable food. Everything is cooked with pork meat or fat. Sometimes our workers live on oranges for a week at a time. Just now a brother has returned from a trip during which he had to subsist on stiff cornmeal mush and burnt corn coffee for several days.

The experience of Brother G. A. Storch is related in his own words:

"One day at noon I arrived at the house of a farmer, with my heavy case of books on my back. The head of the house, who saw me through the window as I approached, was sitting in one of the rooms, engaged in conversation with some other persons. I was invited to enter, and some minutes later the man came



to where I was, and after greeting me, glanced about, saying, 'Why did you not bring your companion in?' I told him that I had no companion, but, without paying attention to what I said, he sent his son to bring in the other man. His son assured his father that I had come alone, but the man was so positive that he went himself to see. After crossing the courtyard and finding no one, he returned very much surprised. I then commenced to show him 'Vida de Jesus' ('Christ Our Saviour'), but he interrupted me by saying, 'Don't you see how my hair stands on end?' and making various other remarks of his astonishment, and finished by declaring to the entire family that he knew I was a man of God, explaining that he had plainly seen another person walking by my side, even describing the clothing of the person. He asked me finally, 'Who could that person be?' I then directed his attention to Ps. 34:7: 'The angel of the Lord encampeth round about them that fear him, and delivereth them.' I sold in that house four dollars' worth of books. The news of this occurrence quickly spread through the whole neighborhood, thereby considerably facilitating my sales."

This same student canvasser later writes from another place: "I have had the privilege of being the pioneer canvasser here. I am grateful to the Lord for the tribulations I have suffered here, seeing that through them patience is gained. During the month of January I sold in this city \$150 worth of books. There is a strong Catholic element here, and after being threatened with imprisonment, I decided to leave the city and work in the country. In one of the outlying towns I met a group of Methodists, and had an opportunity to study the Bible with them on the Sabbath question. Before leaving them, they promised me they would keep the Sabbath. There are in all five families. I pray God that they may be faithful. If God permits, I will return to the city and continue my work. I hope the priests will then leave me alone. My trust is in God." LOUISE V. WURTS.

#### Before the Great Council

(Concluded from page ten)

his ringing voice reached every corner of the crowded hall.

"Most serene lord and emperor," he began, "most illustrious princes, most clement lords—"

The throng grew still as death to listen. The April twilight was darkening, and torches had been lighted to illuminate the hall. The heat grew intense; yet no one stirred, while Martin Luther spoke on and on.

"Some of my works," he said, "are on sacred subjects to which no objection can be made by any one. Some are attacks on the many evils in the church; these I cannot retract, without denying Christ. But if any one can show me anything in any of my writings which is false and contrary to the Word of God, I am ready to throw my books into the fire with my own hands."

"Speak to the point, Luther! Will you, or will you not retract?" cried the chancellor.

Then Luther, his deep eyes glowing like stars, flung back the immortal answer:

"Unless I am convinced by the Holy Scriptures—not by the word of popes and councils, for they may be in error, but by the Word of God himself, by which alone my conscience is bound—I neither can nor will retract anything."

A tumult of voices arose. The chancellor began to argue, the princes to interrupt. Out of the midst of

the din once more arose the voice of Martin Luther, clear and firm as an angel's trumpet: "Here I stand. I cannot do otherwise. God help me! Amen!"

Then the young emperor arose, dismissing the diet. The assembly poured out of the hall, pushing and thronging so that several of the imperial guards had to be sent to Luther's side, to lead him safely through the crowd.

As he passed out of the doors, with a guard on either side, the nobles in the court cried out,

"He is arrested! they are taking him to prison!"

"They are taking me to my hotel," called out Luther, and the crowd was pacified.

Across the palace yard and into that of the hotel he was led, to the inn where his waiting friends had spent the anxious hours.

"I am through! I am through!" cried Martin Luther exultingly, with uplifted hands, as they rushed to meet him.

"You have retracted nothing, dear Dr. Martin?" cried his faithful friend, Nicholas Amsdorf.

"Retracted?" exclaimed Luther, with the ring of victory in his voice. "Even though I had a hundred heads, I would have had them all cut off before I would have retracted anything!"—*Adapted from "Martin of Mansfeld."*

#### How an Indian "Becomes a White Man"

EARLY this year Franklin K. Lane, Secretary of the Department of the Interior, made a trip to Yankton, S. Dak., for the purpose of "making" one hundred and eighty-six Sioux Indians "white men." That is what the Indians call it, but our government calls it "conferring full American citizenship upon Indians."

It is indeed a strange and interesting ceremonial which makes "white men" of "red men," so far as citizenship goes. Secretary Lane appeared as the official representative of the "Great White Father," as the President of the United States is always called by the Indians. He gathered the one hundred and eighty-six Sioux Indians about him and solemnly addressed them as follows:

"Your Great White Father has sent me to speak a solemn and serious word to you. He has been told there are some among you who should not longer be controlled by the Bureau of Indian Affairs, but should become free American citizens. It is his decision that this shall be done, and that those so honored by the people of the United States shall have the meaning of this new and great privilege pointed out by symbol and by word, so that no man or woman shall be ignorant of its meaning."

Each chosen Indian was then called forward by his "white" name, and asked to tell his Indian name. When he did so, he was handed a bow and arrow and directed to shoot the arrow. After that the secretary said to him, calling him by his Indian name: "You have shot your last arrow. That means that you are no longer to live the life of an Indian. You are from this day forward to live the life of the white man. But you may keep that arrow; it will be to you a symbol of your noble race and of the pride you feel that you come from the first of all Americans."

Then again calling the Indian by his "white" name, Secretary Lane said to him: "Take in your hand this plow," at the same time standing the Indian in proper position behind a plow that was there for that purpose. As each Indian took the handle of the plow, the secretary said: "This act means that you have chosen to



live the life of the white man—and the white man lives by work. From the earth we all must get our living, and the earth will not yield unless man pours upon it the sweat of his brow. Only by work do we gain a right to the land or to the enjoyment of life."

Following this ceremony, each Indian was presented with a leather purse, a small flag, and a gold-colored badge, the latter about the size of a quarter of a dollar and bearing the inscription: "*A Citizen of the United States.*" In the center of this badge is the miniature figure of an eagle bearing in his talons a draped American flag. It is quite an artistic piece of designing and finish. After the presentation of these things, Secretary Lane repeated the following to each individual Indian, greeting each, as he did so, by his "white" name:

"This purse will always say to you that the money you gain from your labor must be wisely kept. The wise man saves his money so that when the sun does not smile and the grass does not grow, he will not starve."

"I give into your hands the flag of your country. This is the only flag you have ever had or ever will have. It is the flag of freedom, the flag of freemen, the flag of a hundred million freemen and freewomen, of whom you are now one. That flag has a request to make of you [calling the Indian by his "white" name]: that you take it into your hands and repeat these words: 'Forasmuch as the President has said that I am worthy to be a citizen of the United States, I now promise this flag that I will give my hands, my head, and my heart to the doing of all that will make me a true American citizen.'

"And now beneath this flag I place upon your breast the emblem of your citizenship. Wear this badge of honor always; and may the eagle that is on it never see you do aught of which the flag will not be proud."

At this conclusion of the ceremonial, the audience joined in shouting its greetings to each new citizen, hailing him aloud by his "white" name.—*Selected.*

#### Lessons from Little Experiences

IT was a most beautiful Sabbath afternoon in August, and I was resting under a famous maple tree in the Rome cemetery. All nature seemed filled with the love of God, the birds seemed to be singing his praises, and my heart could not help but respond to the melody. I mused, "Oh, if I could only be a great blessing for God," when softly and sweetly the summer breezes seemed to waft the reply, "Be faithful in the little things."

Just then a carriage, containing a man with his wife and little girl, approached the gate. Seeing an opportunity to lend a helping hand, I immediately sprang up and opened the gate for him. He seemed to greatly appreciate the favor, and heartily thanked me. I responded with "You are entirely welcome, sir. Beautiful day, isn't it?"

Eternity alone will reveal the good that just one little kind act or pleasant word will accomplish. Its influence is far-reaching. I thought, "Now this man was an entire stranger to me, but my dealings with him have been such that I never should be ashamed to meet him again, but rather would enjoy doing so. Could I say that of all my association with different individuals?" This was a great lesson to me. Let us in all our association and dealings with individuals, whether strangers or not, so act that we shall never be ashamed to meet them again. C. H. GERALD.

## The Morning Watch

Conducted by the Missionary Volunteer Department

"The early morning often found Jesus in some secluded place, meditating, searching the Scriptures, or in prayer."

### Gems from the Law Psalm

(Texts for October 21-27)

THE following poems are from the United Presbyterian songbook. All are based on the one hundred and nineteenth psalm. A splendid Sabbath afternoon exercise would be to sit down with your Bible and find the verse or verses in the one hundred and nineteenth psalm on which each stanza in these poems is based.

#### "The Blessed Life"

"How blest the perfect in the way who from God's law do not depart;  
Who, holding fast the word of truth, seek him with undivided heart."

"Yea, they are kept from paths of sin who walk in God's appointed way;  
Thy precepts thou hast given us that we should faithfully obey."

"My wavering heart is now resolved thy holy statutes to fulfil;  
No more shall I be brought to shame when I regard thy holy will."

"To thee my praise sincere shall rise when I thy righteous judgments learn;  
Forsake me not, but be my guide, and from thy truth I will not turn."

#### "Promised Mercies Desired"

"Thy promised mercies send to me, thy great salvation, Lord;  
So shall I answer those who scoff; my trust is in thy word."

"My hope is in thy judgment, Lord; take not thy truth from me,  
And in thy law forevermore my daily walk shall be."

"And I will walk at liberty, because thy truth I seek;  
Thy truth before the kings of earth with boldness I will speak."

"The Lord's commands which I have loved, shall still new joy impart;  
With reverence I will hear thy laws, and keep them in my heart."

#### "The Scriptures Our Guide"

"How I love thy law, O Lord! daily joy its truths afford;  
In its constant light I go, wise to conquer every foe."

"Thy commandments in my heart truest wisdom can impart;  
To mine eyes thy precepts show wisdom more than sages know."

"While my heart thy word obeys, I am kept from evil ways;  
From thy law, with thee to guide, I have never turned aside."

"Sweeter are thy words to me than all other good can be;  
Safe I walk, thy truth my light, hating falsehood, loving right."

M. E.

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### Missionary Volunteer Society Programs for Week Ending October 27

THE programs for this date, with notes, illustrations, and other helpful material, will be found in the *Church Officers' Gazette* for October.



## The Bible Year

## Senior Assignment

- October 21. Luke 3 to 5: Preaching of John; the temptation.  
 October 22. Luke 6 to 8: Sabbath keeping; miracles; parables.  
 October 23. Luke 9 to 11: The twelve and the seventy sent out.  
 October 24. Luke 12 to 14: Parables; discourses; miracles.  
 October 25. Luke 15 to 17: Parables; miracles; the second advent.  
 October 26. Luke 18 to 20: Instruction; parables; prophecy.  
 October 27. Luke 21, 22: The widow's mite; the last supper; betrayal.

For notes on this assignment, see *Review* for October 18.

## Junior Assignment

- October 21. John 3: Visit of Nicodemus.  
 October 22. John 4: The woman of Samaria.  
 October 23. John 5: Impotent man healed.  
 October 24. John 6: Jesus walks on the sea.  
 October 25. John 7: Jesus teaches in the temple.  
 October 26. John 8: Jesus the light of the world.  
 October 27. John 9: Blind man healed.

## The Gospel of John

When I was a little girl, I used to wonder why there were four Gospels. "What is the use," I would say to myself, "to write the same thing over *four* times?" I wonder if you girls and boys have ever asked a similar question.

If you have been following the weekly Bible Year assignments, and are now reading John's Gospel, you have no doubt noticed that each of these four books is quite different from the others. John's Gospel does not say a word about the birth of Jesus, neither does it speak of his baptism, temptation, transfiguration, or ascension. It does not record any of his parables. Think what we should have missed without the other Gospels. Suppose Dr. Luke had never given us his account of the babyhood and childhood of our Saviour; or Matthew had not left us the wonderful Sermon on the Mount; or we had failed to hear of the two miracles which only Mark records? Truly, God was good to give us all four Gospels. We could not possibly spare any of them.

But while John omits many things in the life of Christ, he mentions much that the others do not. He did not attempt to give the complete story of Jesus, but very likely he wrote the things which impressed him most. He is the only writer who has left us an account of the raising of Lazarus, which you will read in next week's assignment. This is considered the most marvelous of all the miracles of Jesus.

Did you know that John's Gospel tells the story of only twenty days out of the thousand and more days of Christ's ministry? And he devotes seven chapters, or one third of his whole book, to recounting the events of one particular day. Isn't that surprising! If a complete record of every day of Jesus' life had been preserved, perhaps, as John says, "even the world itself could not contain the books that should be written."

Love was John's favorite word. It appears oftener in his writings than in those of Matthew, Mark, and Luke all put together. Can you quote John 3:16, the most precious verse in all the Bible? At a street meeting one evening an evangelist took this verse as his text; after he had read and explained it, a rough-looking man stepped up to him and said, "I've been a bad man, and have committed almost every crime; but I have two little boys, and I love my boys. I wouldn't give one of them for the best friend I've got. When you said that God so loved the world that he gave his Son, that broke my heart."

Do we, dear boys and girls, appreciate this great gift prompted by the Father's love for us?

ELLA IDEN.

## The Sabbath School

## IV — The Sabbath (Concluded)

(October 27)

MEMORY VERSE: "Therefore the Son of man is Lord also of the Sabbath." Mark 2:28.

## Questions

1. Who is our example? 1 Peter 2:21.
2. What example has Jesus left us concerning the Sabbath? Luke 4:16.
3. How are the days of the week designated by an ancient prophet? Eze. 46:1. Note 1.
4. What day came to an end when the first day of the week dawned? Matt. 28:1.
5. What "was past" before early morning the first day of the week? Mark 16:1, 2.
6. On what day was Jesus crucified and placed in the tomb? Luke 23:52-54.
7. After his burial, what did the women from Galilee prepare? What did they then do? What commandment were they keeping? Verse 56.
8. What did the women do very early on the morning of the first day of the week? Luke 24:1. Note 2.
9. To whom did Jesus appear on the first day of the week? Verses 13-15, 33-43; John 20:19. Note 3.
10. What was Paul's example in reference to the Sabbath? Acts 13:14. Find as many similar statements as you can concerning Paul's custom.
11. What meeting did Paul once hold on the first day of the week? Acts 20:7.
12. What time of day was it? What did Paul do in the morning? Verses 8-11. Note 4.
13. Upon what day did the Lord give John visions of his glory? Rev. 1:10.
14. What day is the Lord's day? Mark 2:28.
15. Whose day is the Sabbath? Isa. 58:13, first part.

## Notes

1. In this text the Sabbath is mentioned, and six other days of the week, which are called "working days."
2. Three days are here mentioned: (a) the preparation day; (b) the Sabbath; (c) the first day of the week. No statement could make clearer the fact that the first day of the week is *not* the Sabbath.

Some churches observe the day of the crucifixion, and call it "Good Friday." They also celebrate the day of Christ's resurrection, the first day of the week following, and call it "Easter Sunday." But the day God has said should be kept holy, the day he told us to "remember," comes between those two days, and that is "*the Sabbath day according to the commandment.*" The seventh day, the day upon which God says, "Thou shalt not do any work," is made the busy day of all the week. In this way do men make the commandment of God of none effect by their tradition.

3. That the apostles did not meet on this occasion to commemorate the resurrection is evident from the fact that they did not believe that Jesus had risen from the dead. They were simply having an evening meal in their own home. See Acts 1:12, 13.

4. No sacred title is here applied to the first day of the week. According to the Bible mode of reckoning, from sunset to sunset, this meeting was held on the dark part of the first day of the week, or as we would term it, Saturday night. The meeting continued until break of day, and early on Sunday morning Paul left on foot for Assos to join his companions, who had been sailing the vessel around the promontory while Paul had been preaching.

SEPTEMBER 19 Prof. and Mrs. W. W. Prescott left Takoma Park, Washington, D. C., for a stay of one or two years in the Orient. As field secretary of the General Conference, Professor Prescott visits this field to give counsel and instruction that will aid in placing our evangelistic and educational work on a better basis.

Is it your purpose to glorify God in all you do? If so, you may expect to have the infilling of the Holy Spirit.



# The Youth's Instructor

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## Converted in a Shell Hole

AN incident recorded in a recent *Review*, showing that God does marvelously bless those who call upon him, though they have fallen into the depths of sin, gives the experience on the battle field of France of a young man who had been brought up under Sabbath school instruction and the influence of a godly Seventh-day Adventist home, but who had wandered far from the path of righteousness and far from home and friends. He enlisted in the war, and soon after entering the army he volunteered to carry for his commander a message across the open country. In a letter to his friends he describes the thrilling experience he had while on this duty:

"I think God prompted me to say, 'I'll take it through.' I was just a new man then, and the major looked surprised, but a new hope dawned in his eyes. He jerked out his fountain pen, wrote the message, and said, 'Go to it, man, and if you get through we will all owe our lives to you.' I crawled out the back of our little shell-hole trench and started; the bullets began to whiz, and I ran faster. Then the artillery on Bapaume Ridge opened up on me with 18 pdr. high explosives and shrapnel. I had always been very self-satisfied and self-confident before that, but I began to realize then how really little and insignificant I was. I went into a big shell hole, and lay down, sobbing because I knew I couldn't go on and couldn't go back. Then I began to think, and my lips seemed automatically to frame the words, 'Our Father who art in heaven,' and then the Lord's Prayer followed, and then I turned loose and prayed as I don't think a man has ever prayed before or since, and when I finished I had promised God to return to his fold once more if he would show me that he really was what I had been taught, by taking me through safely to the deep dugout occupied by battalion headquarters, for I knew no human power could do it. When I left the shell hole, I started to run and dodge the same as before, but something seemed to tell me that there was no use running, that I was safe; and I walked the last five hundred yards just to see, and the men say I came walking in as cool as a cucumber, with an artillery barrage playing around me that would have stopped the best infantry battalion on earth. The colonel congratulated me, and said it was the coolest piece of work that he had ever seen done; but I was so busy being glad that there was a God, a just God, a humane God, and that he knew that even I was on this earth, that I didn't pay much attention to them."

"When we left the Somme, we went to a quiet part of the line to rest, and my old blue, despondent, mur-

derous, devil-may-care-I-don't, homesick spells started to come on again. I had usually deadened these with all the 'booze' I could pour into me, but I had promised I wouldn't any more, in that shell-hole church of mine, so I couldn't do it now. A little voice seemed to say, 'Pray about it, pray about it,' but I would answer back, 'I can't ask God to stop and untangle my personal affairs for me.' But the little voice said, 'Try it, and keep it up.' I did try it once and was satisfied, for I knew then that I should find you some day, but thought it would be after the end of the war, and here it is only a short month or two when papa's cable came, and I didn't forget to thank Him either.

"When I first came to the hospital, the pain in my arm was intense. I stood it as long as I could, then I called on Him for help. The doctor operated next day and took out a piece of bone, and I've felt practically no pain since. I think He sent me to France in the first place to find him, and has delighted in showering his gifts on his returned son ever since, and I'm so glad."

## The Interpreter's House

IN Bunyan's beautiful story, when the Pilgrims were being shown through the Interpreter's House, they came into a chamber where there was a man "who could look no way but downward," busily at work raking to himself straws, small sticks, and the dirt of the floor. So intent was he on this task that he gave no heed to the visitors, and was apparently blind to the presence of a Hand that held above his head, and quite within reach, a glittering crown of gold, which he could easily have had for the taking. Like the man with the rake, many of us have been so intent on the accumulation of worldly riches that we have forgotten "the riches that perish not."

We are living in the Interpreter's House today, where character, individual and national, is being sifted out. Great fortunes have been heaped together, and these are now to be largely conscripted—taken for fuel to keep up the world conflict. The same sifting process is going on in all the nations, and began in many of them long ago. The hoarded treasures of monarchs, no less than those of the rich civilians, are being used to feed the conflagration.

The only wealth that is imperishable is that of character. Pure, kindly, generous thoughts, good deeds, noble ideals, unselfish sacrifice—these dignify life and bring peace and happiness to the soul. They are the spiritual treasures that are safe and enduring.—*Christian Herald*.

IN India, men, women, and children bathe in the sacred Ganges. When death occurs in the family, the corpse is brought to the banks of the river, if possible. A funeral pyre is built and the body placed thereon. Then the relatives march around this three times. Completing the third circuit, a lighted torch is applied to the pyre near the head, and when the body is consumed the ashes are gathered and thrown into the river.

ONE Buddha in Mandalay is covered with more than \$8,000 worth of gold leaf. This is part of the worship, and on some parts, like the face, it is two and a half or three inches thick.

"A MAN is no stronger than the weakest point in deeds.—*Victor Hugo*.