

A Few Pages from the Life of Luther

For the Use of Christian Schools



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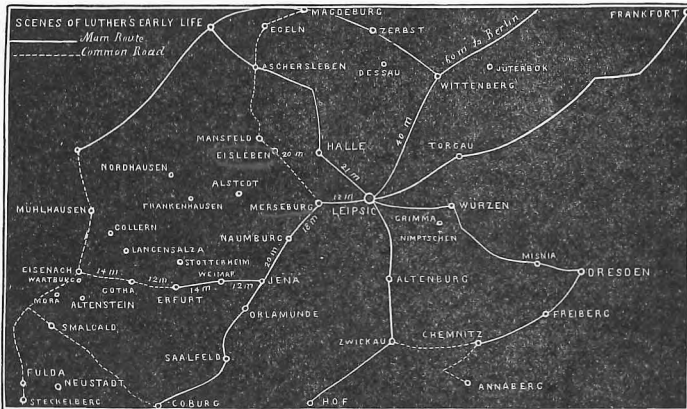
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CHAPTER I.

The Boyhood of Luther.

God has His own ways of carrying out His plans. He does not depend upon the rich and mighty people of the world, but His providence, grace, and mercy very often choose as His tools people who otherwise are almost unknown in the world. When God sent His own Son to bring salvation to all mankind, this

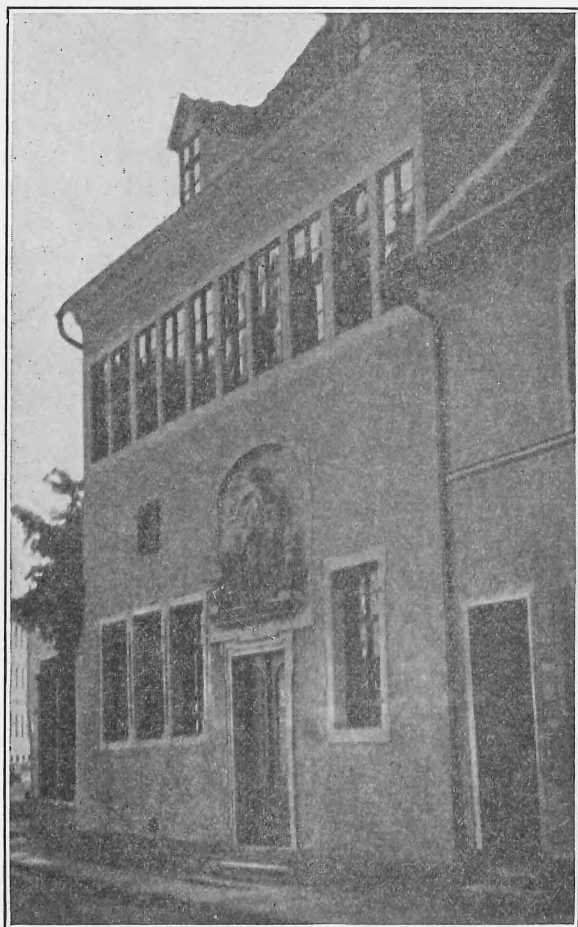


Geography of Luther's Early Life.

Son was not born in a palace, nor was His mother a rich and mighty woman. On the contrary, Mary was a poor maiden, although of the tribe and lineage of David.

With regard to the Lord's plan of leading His Church out of the darkness of many centuries we find a similar condition. The man who was God's chosen instrument to preach the Gospel once more in all its truth and purity did not belong to the rich and mighty families of the world, but came of poor farmer stock, whose home was on the edge of the great Thuringian forest, in Germany. Luther's grandfather was a farmer, who lived in

1. *where did he live?*
 2. *where did he live?*



House Where Luther Was Born.

3. What occupation did Luther's father follow?
 4. To follow this occupation to what town did he move?
 5. It was in this town that Luther was born: When?
 6. Give name of father? mother?

Mansfeld, Saxony. The father of Luther, who also grew up on the farm, decided to take up mining as his work. With this object in mind, he first of all moved to Eisleben, the most important town of that section of Saxony. And it was in this city that a son was born to Hans Luther and his wife Margaret on November 10, 1483.

9 yrs before Christopher Columbus discovered America.



Luther's Father.

7. What name was given to the little boy born to Hans & Margaret?

According to the fine custom of those days the little boy was baptized on the very next day in the tower-room of the Church of St. Peter near by. He was given the name Martin, after a good man and splendid missionary, whose memory was celebrated on that day.

8. When little baby Martin was barely seven months old, his

where did parents remove to?

parents moved back to Mansfeld, where his father took up his work as a miner. It seems that Hans Luther got along very well during the next few years, for in 1491 he was able to rent a small mine for himself. Meanwhile the family also grew, and in 1506 there were four sons and four daughters in the house of Luther.



Luther's Mother.

9. what kind of people were she
The parents of Martin Luther did not have much learning, but they were honest and God-fearing people. Both of them were very strict in raising their children. Luther himself stated that he was once whipped by his mother, because he took a nut without permission, until the blood flowed. His father also was very severe with the boy, so that Martin even ran away after

being whipped very hard. Nevertheless Luther says that both his parents had the best of intentions and really loved their children very dearly. The father would sometimes play with the children and invent various kinds of pastime, and the mother taught her boy many a happy song.

The boy Martin showed at an early date that he had a bright



Luther Brought to School.

mind and was eager to learn. For that reason his father sent him to school² when he was not yet five years old, in the spring of 1488. Little Martin was still so small that an older boy often carried him to school. Nor was going to school at that time as pleasant as we find it to-day. The boys of those days learned to read, to write, to sing, and to use the Latin language. In fact, all the teaching which they received was in Latin, for the training given in the schools was mostly intended to prepare the boys for

some office in the Church. So Martin learned to read from a Latin primer, he learned to write in Latin copy-books, he memorized Latin words, and he learned the Ten Commandments, the Creed, the Lord's Prayer, and other prayers in the Latin language. But most of the teaching was done in a way which we hardly know in our days. The boys simply had to sit down and commit to memory whatever they were told. They said their lesson over and over again, even if they understood very little of it, until they were able to recite it for the teacher. If the teacher was not satisfied with the work which they did, he often whipped the boys severely. Luther tells that this happened to him fifteen times in one morning because he did not get his lesson fast enough. Strange to say, there was little or no teaching of arithmetic, and Luther had to teach himself almost everything he knew in numbers.

It is a most remarkable fact that Luther, in spite of the poor school which he attended, got along so nicely in his studies. He learned Latin so well that he could use it as we do English, and most of the pieces which he had committed to memory when he was a boy he could recite when he was an old man. He liked the singing lessons, for he had a good voice, and the chanting pleased him very much. We are told that little Martin made such good headway in his singing that he was able to join others even in public.

One peculiar fact must be noted with regard to Luther's early training. At that time many people held strange beliefs with regard to witches and similar creatures. Luther's parents often talked about stories connected with such beings. Whenever there was a heavy storm, especially if there was hail connected with it, people would say that the Evil One was bringing them bad luck. In order to protect themselves against evil spirits, the children were taught to say all kinds of prayers and verses, not to speak of using other strange remedies. Thus little Martin found out many things about the strange beliefs held by the people of his

time and to understand them in later life. Few children nowadays realize how much better off they are than little Martin Luther. We have Christian schools and Sunday-schools, where every child may learn to know Jesus as his Savior and his dearest Friend. We all have our Bibles, which we can read and study as much as we want to. Martin Luther did not, at first, have this chance, as we shall see on the following pages.

In this way the years passed by until Martin was almost thirteen years old. He grew to be a happy, sturdy boy, and he had learned about everything that the village schoolmaster at Mansfeld could teach him. While he had not learned much about Jesus, and while what he did learn was not of such a nature as to make him love Jesus, he was nevertheless a normal boy, and his parents had great hopes for his future.

1. Where did Luther first attend high school?
2. How did he earn his board?
3. Tell how he was once frightened while singing at a door.
4. How long did he stay at Magdeburg.

CHAPTER II.

Luther at High School and College.

Since little Martin had been so diligent at school and had made such fine progress, his parents, especially his father, entertained great hopes for him. As one of the wealthier men of Mansfeld, by the name of Peter Reinecker, had arranged to send his boy Hans to the renowned school at Magdeburg, and since this boy Hans was a good friend of young Martin, Hans Luther felt that this would be a good chance to have his boy go along to the city on the Elbe. In order to have his boy receive a little consideration from the beginning, the father gave him a letter of introduction to one of the officials of the archbishop at Magdeburg, by the name of Mosshauer. This man was kind enough to receive little Martin and to offer him lodging in his house. But the boy was obliged to earn his own board, a task which he performed by going out together with other pupils of the school and singing before the doors of the wealthier burghers. It was

on Elbe River
city of 40,000 people

about 60 m.
from Luther's
home.

One occasion Luther & some boys sang before the door of a farm-house at night. The farmer came out & speaking in harsh tones, the boys, frightened & scared, scampered & sang, but they did not see the savages in the farmer's hands. He called them back & gave them to eat.

One time he was very sick with fever; fastidiously drank water, while every one was away to church, Luther crawled out of bed on hands & knees to kitchen, drank his fill of cold water & went back to bed, he awoke quite well. — 12 —

His stay at Magdeburg not a pleasant one.

the way in which even well-to-do boys earned their board in those days. Martin was enrolled in the school conducted by the Brethren of the Common Life, which had quite a reputation at that time, possibly on account of its connection with a large organization of influential people. But it seems the boy did not receive any unusual impressions at this time. In later life he remembered chiefly one incident of his stay at Magdeburg, namely, that of Duke William of Anhalt, who was a Franciscan monk in the city of Magdeburg and had now for more than twenty years carried a sack through the streets of the city, asking alms for God's sake. Of this man Luther afterwards wrote that he had so harmed himself by his fasting and watching that he looked like a skeleton, being nothing but skin and bones; and yet, every person who looked at this man was filled with the highest devotion and considered his own station in life a shameful position.

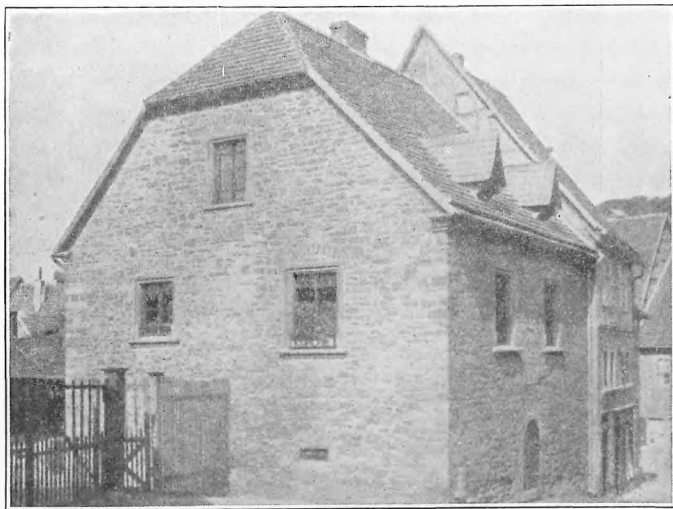
here he studied about 3 yrs.

About Easter of the year 1497 little Martin returned to Mansfeld, discontinuing his studies at Magdeburg. Shortly afterwards we find the boy at Eisenach, where an aunt of Luther's mother was married to Conrad Hutter. But though these people received him kindly, they were not in a position to give him board and lodging. He had to live in one of the rooms at the school and get his food by singing from door to door. And yet he was a happy boy in St. George's School. Of the principal of the school, John Trebonius, he afterwards said that he was a very gifted man. And with another teacher, a man by the name of Gueldennapf, he struck up such a firm friendship that he later continued this relation for many years. Thus matters continued for a while, until a kind woman received him into her house. The first one to do so was very likely the wife of a merchant, Henry Schalbe, where he now enjoyed home life in full measure. It seems that he also had lodging for a while at the home of Mrs. Ursula Cotta, for we later find him continuing an intimate relationship with the members of this family. It was fortunate

One day he & his friends had been turned away from three homes without receiving even a crust of bread. They tried at another home; the lady of house, Ursula Cotta, received him kindly & provided food.

for the boy that he grew up in such surroundings, for both of these homes were known for their piety. During the three years that Martin spent at Eisenach he finished the high school course with high honors. He became a happy and diligent young man, who spoke Latin perfectly and was at home in all the other studies which he had taken up in the school. *As yet he had not learned his Saviour.*

But now his father was for a time undecided where he should send the boy to finish his university studies. The city of Leipzig



Mansfeld Residence of Luther's Father.

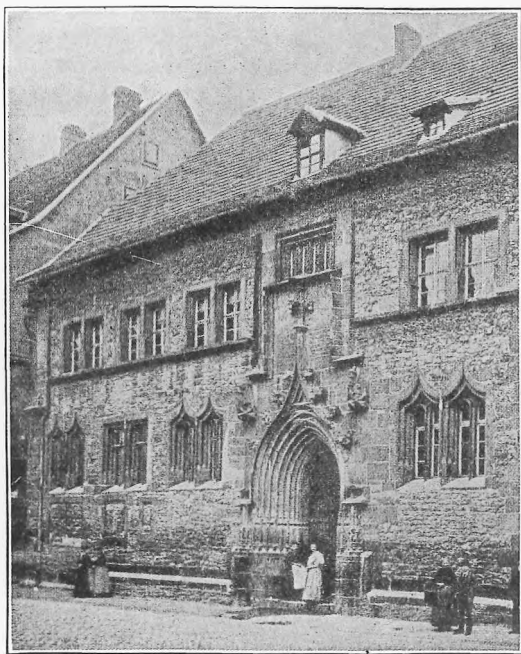
was pretty close to Mansfeld, but the University of Erfurt had such an excellent reputation that Hans Luther finally made up his mind to send his promising son the greater distance in order to have him trained for one of the professions.

At the end of April of the year 1501 Martin Luther was enrolled as a student in the University of Erfurt. According to the custom of the times he became a member of one of the student organizations, which had a dormitory overlooking the river. The rules of living were very strict, for young Martin

here he spent about 4 yrs.

12. In what city did Luther attend University?
13. For which professions did Luther's father want him to prepare himself?
14. How many yrs. did Luther study here at University?
15. To whom did Luther owe his life when he was first in mischief?

could not leave the house, or eat, or study, or sleep when and where he chose, but he had to do all this according to the rules of his organization. He also was obliged to wear a sort of uniform, which would immediately make him known as a member of that particular dormitory.



Entrance to University of Erfurt.

The entire work at the university required earnest study. At that time the lessons at such an institution began very early in the morning, often as early as six o'clock. There were daily lectures and exercises and many hours of hard drill, not to speak of the weekly debates, or disputations. It was quite self-evident that all the students attended church regularly and otherwise lived as was expected of Christian young men in those days.

Luther was very successful in his university work. He made his examination for the Bachelor's Degree at the very earliest date, in the fall of 1502. He then became a candidate for the Master's Degree. He studied the writing of Aristotle, an old Greek writer, also geometry, arithmetic, music, and some astronomy. He studied so hard that he finished the work in a little more than two years, passing his examination on January 7, 1505. He was second in a class of seventeen. He was noted for his diligence and energy in doing his work. He had the highest respect for his teachers, especially for Trutvetter and Arnoldi. While he sometimes did not care to accept certain statements made by these men, he realized in later years that they were obliged to teach in this manner. This was the regular way of doing things at the universities, and there was no freedom for any of the teachers. One thing is said of Martin Luther in those years, namely, that he went beyond the book learning of his days, especially in trying to understand some of the laws of learning for himself.

But we must not think that the young student was nothing but a bookworm. Luther was a rather pleasant young man in his entire behavior, and he always had a large number of friends. He learned to play the lute, and he often led his friends in singing.

Like other students of that day, Luther was fond of long trips, or hikes. During the vacations at the university he often walked to his home at Mansfeld, the trip consuming all of three days. At one time, when he was returning to Erfurt after spending Easter at home, the sword which he carried at his side, after the custom of the day, cut open a large artery of his leg. The blood spurted out with such force as to make him believe that he was about to die. But his companion hurried into the nearest city, came back with a surgeon, and took care of the wound. During the following night bleeding set in once more, and he lost consciousness. It took him some time before he was restored to

full strength after this accident. In later years he remembered chiefly that he had called upon the Virgin Mary to help him. During the weeks which he spent in bed he devoted much time to his lute, so that he became quite an expert player.



Luther Finds a Bible.

We know very little concerning the remainder of his life at the university, except that, about the year 1503 or 1504, he first saw a complete Bible in the university library. It so happened that he opened the Bible at the story of Hannah and Samuel.

at age 20:

16. *what books did he find in the university library?*

The entire account made a deep impression upon him, but he could not finish reading the section because the class-bell called him to a lecture. However, his interest in the Bible had been aroused, and not long afterward he bought himself a postil, that is, a book of sermons on the gospels of the church-year. In speaking of these events, Luther said he was very much surprised to find so many stories in the Bible, for he had always supposed that the lessons read on Sundays were the only thing contained in the Bible.

It was in the beginning of February of the year 1505 that Luther received the formal permission to wear the Master's cap and to deliver his first lecture in the capacity of a Master of Arts. This promotion caused great joy in Luther's home. His own father was so pleased with the favorable development at the university that he addressed his son in a more formal way than the intimacy of home otherwise prescribed. According to the rules of the university, Martin Luther was obliged to continue his work for two more years. Since it was the wish of his father, he decided to enroll in the course in Law, his object being to become a jurist. At this time he had a vacation of several months, for the course in Law did not begin until May 20, 1505. He seems to have been laboring with certain difficulties at this time, feeling dissatisfied with himself and with the entire turn of events. He visited his parents at the end of June, again making the trip afoot. On July 2 he was on his way back to the university and had only a few more miles to go, when he was overtaken by a terrible storm. A bolt of lightning struck the ground near him with such force as to throw him down. He was so terrified that he suddenly cried out, "Help, dear St. Ann, and I shall become a monk." This promise changed the whole course of his life. He did not know then that God intended to lead him into a difficult school in order to train him for his life-work.

1. When once overtaken & frightened by a violent storm, what promise did he make in a prayer to St. Anne?
2. What is a monastery?
3. How long did he stay in monastery?
4. What kind of works did he do in monastery?

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CHAPTER III.

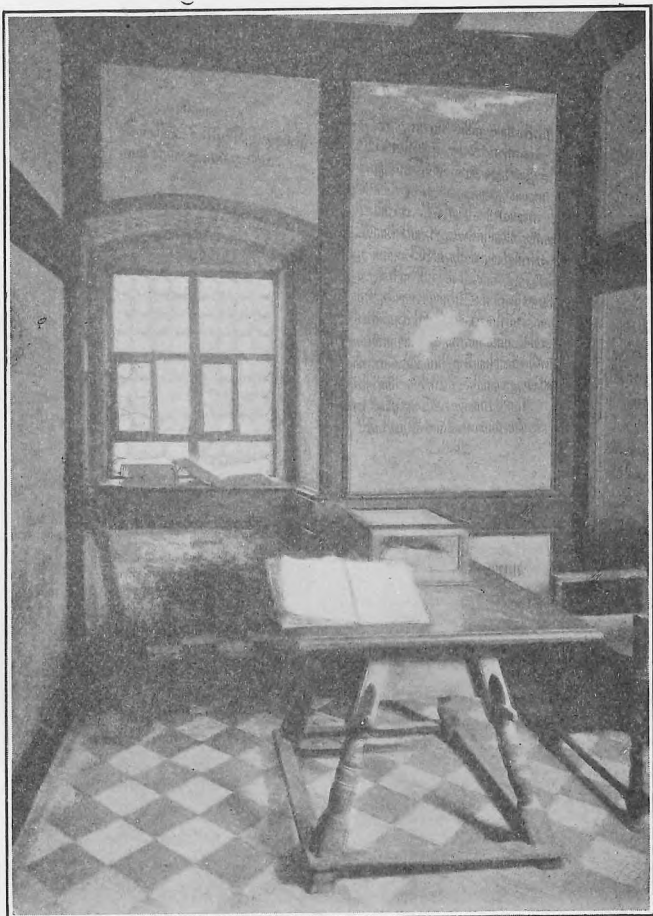
Luther the Great Reformer.

In agreement with the promise he had made during the storm near Erfurt, Luther entered the monastery of the Augustinians in the same city. Here he stayed from early in the fall of 1505

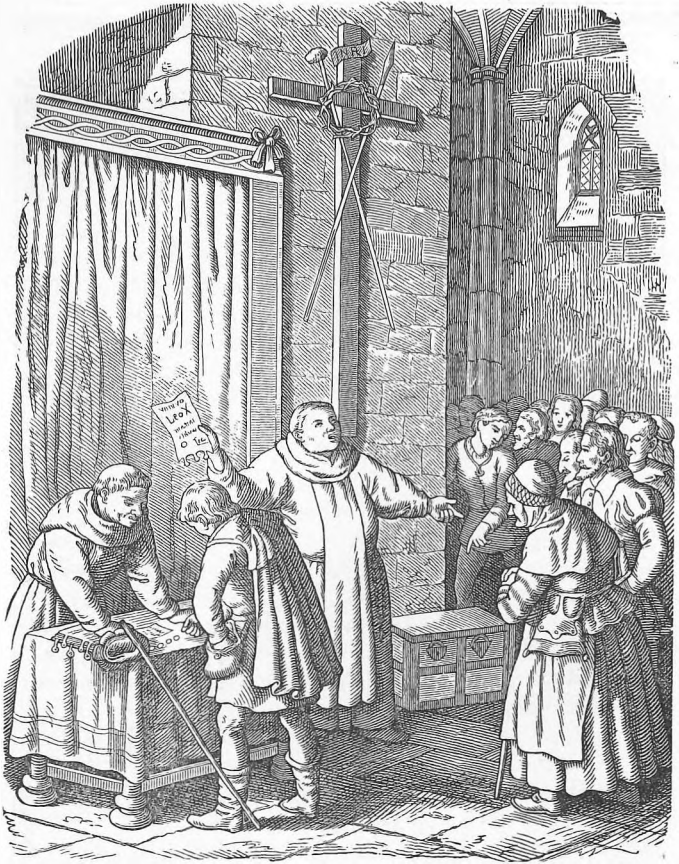


Luther Entering the Monastery.

until the year 1508. He learned to know the entire system of monastic works from the bottom. He performed the lowest and meanest services demanded of him, such as scrubbing the halls and the cells of the monks and similar labors, which were not in



Cell in Monastery.



Sale of Indulgences.

keeping with his dignity as a Master of Arts and a lecturer at the university. But he felt that he must perform this work in order to have God regard him with divine favor. In later years he says of himself that he was so conscientious in all his work at the monastery that he certainly would have earned heaven by his works if that were the way in which heaven could be earned.

Ablass
drei Mark In nomine Papae,
auf Lebzeit. **drei Mark**

Ich, Kraft der mir anvertrauten apostolischen Macht, spreche dich los von allen geistlichen Censuren, Abtheilungsprüchen und Strafen, die du verdient hast, überdies von allen von dir begangenen Excessen, Sünden und Verbrechen, wie groß und schändlich sie auch sein mögen und um welch Sach willen es auch sei, auch für die unsern allerheiligsten Vater dem Papste reservirten Fälle.

Ich lösche jeglichen Makel der Untüchtigkeit, aller Zeichen der Ehelosigkeit aus, die du dabei erhalten haben magst. Ich erlasse dir die Strafen, die du im Feuer hültest erdulden müssen. Ich gestatte dir wie der die Theilnahme an den kirchlichen Sacramenten.

Ich einverleibe dich wieder der Gemeinschaft der Heiligen und setze dich in die Unschuld und Reinheit zurück, in der du zur Stunde deiner Taufe gewesen bist. So, daß im Augenblick deines Todes das Thor, durch welches man in den Ort der Qualen und Strafen eingeht, verschlossen bleibt und jenes sich aufthut, welches zum Paradies der Freunde führt. Solltest du nicht bald sterben, so bleibt diese Gnade unerschüttert bis zu deinem Lebensende.

Im Namen des heiligen Vaters, Amen.

Johann Tietzel,
apostol. Commissarius.

Certificate of Indulgence.

Full indulgence, or forgiveness of sins, granted "in nomine Papae,"
"in the name of the Pope," for lifetime.



Castle Church in Wittenberg.

While he was in the convent, he also studied very diligently all the prescribed courses, especially certain devotional books and the lives of many of the Church Fathers. So faithful was he in all that he did that he was recommended for reception into the order in the fall of 1506. In the next year, on April 4, he was



Luther on the Way to Worms.

ordained a priest. The celebration took place in the great cathedral at Erfurt. In a letter referring to this period of his life, Luther speaks of the first time when he celebrated Mass. He was so overcome with the solemnity of the occasion that he faltered and almost stopped in the middle of the service.

Even after he had become a priest, Luther remained in the

monastery, and his studies between May 2, 1507, and October, 1508, included some of the outstanding books known to the Church of those days. Everything that he undertook was done with the most careful attention to detail, because he was firmly convinced that he must conduct himself in this manner in order to earn salvation and peace of mind for himself.



Luther at the Diet of Worms.

In the fall of 1508 Luther was sent to the little town of Wittenberg, where he was to teach at the university which had been founded by the Elector Frederick of Saxony in 1502. He lectured chiefly on philosophy at this time. After he had once more returned to Erfurt for a half year's work, the order to which he belonged ordered him to accompany another man on a trip to Rome. This journey was made from late in 1510 to

6. Where did Luther become Prof. & instructor in 1508?
7. To what noted city did Luther make a journey in company with
a. The same?

March, 1511. Late in the summer of this same year he was back in Wittenberg as professor, and in the fall of 1512 he was formally promoted to be a Doctor of Divinity. One of the pledges which he had to make at this occasion stated that he must defend the Bible against all errors. This promise often encouraged him in later years, when he found it necessary to write against some of the very men who had formerly been his friends, but who refused to accept the full truth of Scriptures.

During the following years Luther took care of his work as professor at the university in Wittenberg. He studied Hebrew and Greek and gradually became acquainted with the Bible in these languages. As early as 1516 he used not only the Latin text, but also the Greek New Testament in his exposition of the Letter to the Romans. He became more and more interested in the Bible, also in the Old Testament, and gradually gained a fund of knowledge which later made him one of the greatest students of the Bible that the world has ever known.

Meanwhile he also preached in Wittenberg and took care of some of the pastoral work. He was struck by the fact that many people of the congregation went to a neighboring city and bought letters of indulgence. The man who was in charge of the sale of these letters was John Tetzel. These letters, as some copies preserved to this day show, contained a declaration of the forgiveness of sins given to the holder in exchange for money. This was clearly against the Word of God. The result was that many of the people had no real understanding of the need of repentance; they were not truly sorry for their sins. And yet they demanded that Luther pronounce the formula of forgiveness of sins over them and permit them to go to the Lord's Supper. Since this is not correct according to the Bible, Luther first taught the truth in his own circles. But when the sale of indulgences continued, he finally took a decisive step. On October 31, 1517, he posted ninety-five theses, or sentences, to the door of the Castle Church in Wittenberg. In these sentences he attacked the sale

9. What did Luther do in Wittenberg, besides teaching?

10. Do what "doings" in the neighborhood was his attention called?

11. Who was selling these indulgences?

12. What was the result?



Luther Translating the Bible.

20. Where was Luther ordered to appear in 1521?
21. What was demanded of him here?

— 28 —

conferred at Altenburg. But the longer Luther discussed the matter, the clearer became his knowledge of the Bible truth. When he was summoned to appear before the great Diet of Worms in 1521, he did not falter in his attitude. Although he asked for twenty-four hours to think the matter over, in order to



Luther Introducing the Catechism.

be perfectly clear in his own mind and to prepare a proper defense of his position, he finally declared that, unless by clear and unmistakable proofs from the Bible he were shown to be in error, he would not recant, closing his address with the familiar and courageous declaration: "Here I stand, God help me. Amen." This was the real beginning of Luther's defense of the truth.

22. What firm stand did Luther take?

23. What great work did he undertake here?
 24. How long was he in the Wartburg?
 25. Where do we find him? — 29/10/1521?

Since his friends feared that some one might take his life, they arranged to have him brought to a castle in the hills near Eisenach, namely, to the Wartburg. Here he remained from May, 1521, to the beginning of March, 1522. It was here that he began the great work of translating the Bible into German. So rapidly did he work that the manuscript for the entire New Testament was prepared in about three months. The first edition of the German New Testament appeared in September, 1522, while the entire Bible was finished by the year 1534.

During the years beginning with 1521 Luther did his work in Wittenberg with the same vigor that he had shown from the beginning. He increased in his understanding of the Bible day by day, as his letters of that period of his life show. As early as 1518 he had been deeply concerned about the fact that there was so little knowledge of the Bible among the people in general, especially among children and young people. He wrote several powerful treatises on the need of good schools. He not only gave advice, but he urged others to take up his work and showed them how to establish good schools. In 1529 he published his Small Catechism, the main parts of which appeared first in the form of charts. This Small Catechism, with its companion, known as the Large Catechism, is a wonderful short handbook of Christian doctrine. For four hundred years the Catechism of Luther has been the main text-book for the training of children in preparation for church-membership.

About this time Luther upheld the truth of Scriptures also against such men as wanted to have human reason explain the doctrines of the Bible. In October, 1529, he met the Swiss preacher Zwingli and his friends at Marburg. The main point in question was the real presence of Christ's body and blood in the Lord's Supper. When Zwingli insisted upon changing the words of Christ's institution by saying that bread and wine in the Holy Supper are mere symbols, Luther wrote the word *is* on the table before him and declared that he could not accept the ex-

27. What did Luther write in 1529?
 28. With whom did Luther dispute on Bible teachings?
 29. What doctrine did Luther & Zwingli debate over?

planation of human reason. Since that time the Reformed churches have differed in this doctrine, as well as in others, from the Lutheran Church.

The year 1530 is another very important date in the life of Luther and the Church of the Reformation; for in June of that year all the various universities, cities, and German countries which had decided to return to the purity of Bible-teaching, presented to Emperor Charles V a statement of their belief. This is known as the Augsburg Confession, and it is one of the books with which every Lutheran Christian ought to be acquainted, since it clearly shows the truth of the Bible as differing from the many false doctrines which had been introduced by the Pope and his false teachers. The people who had left the organization of the Roman Catholic Church at this time were at first called Protestants, in the city of Speyer, in 1529, and the name Lutheran was given to the Church which insisted upon going back to the full purity of Bible doctrine as taught in the days of the apostles. So the Lutheran Church is not a new Church, founded by Martin Luther, but it is the old Church of Christ and the apostles, cleansed from the errors and false usages which to this day are found in the sect which calls itself the Roman Catholic Church.

1. what is a man called who enters a cloister?
2. When did Luther become a monk?
3. When was Luther ordained a priest?
4. What was a priest not allowed to do?
5. Does the Bible forbid marriage to the Bishop or Pastor?

CHAPTER IV.

Luther's Home Life and His Last Years.

As we were told in a previous chapter, Luther became a monk in the year 1505 and was ordained a priest in 1507. Since he was under the laws of the Church at that time, this meant that he was not allowed to marry. We think this rather strange to-day because the Bible says that a bishop, or pastor, ought to rule well his own family and be an example to the whole congregation by living a chaste life, with only one wife. Luther had followed the laws of the Church very strictly until the Pope had declared that

6. what do we find Luther doing?
7. whom did he marry?

he was no longer a member of the Catholic Church, or until the time when the Pope openly rejected the truth. Meanwhile Luther had studied the Bible very carefully and came to the conclusion that according to the Word of God pastors ought to



Dr. Martin Luther.

marry. When he began to teach this fact and to urge some of his friends who had been priests to get married, some of these men, in turn, told him that he would do well to follow the advice he had given others himself. For a few years Luther did not pay much attention to the men who asked him to get married. He

was not in very good health at that time; besides, he feared that his life might be taken at almost any moment. Yet he remarked that, in case he should become suddenly ill and were at the point of death, he might ask some good woman to marry him even on his death-bed, if only as a testimony to the truth which he had been teaching.



Catherine Luther.

Meanwhile the Lord was arranging things for Luther in a most remarkable manner. On January 29, 1499, a little girl had been born in a town near Leipzig. When this girl, whose name was Catherine von Bora, grew up, she was sent from home to a convent school and later became a nun. She was thus shut off from the world as much as Martin Luther had been in his

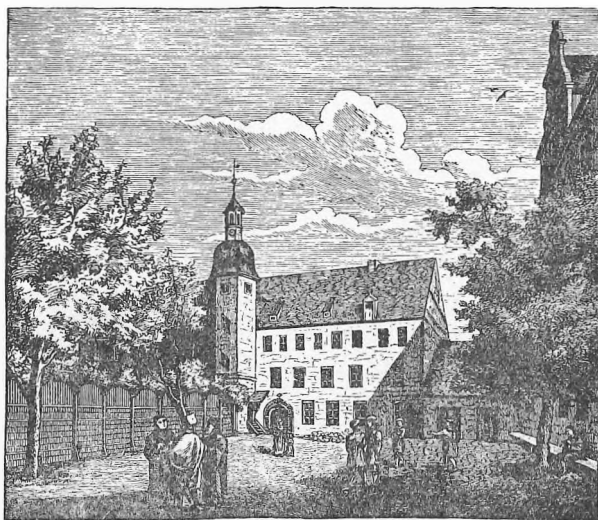
8. When was Catherine von Bora born?

9. What did she become, when grown up?

10. From whose writings did she learn about the foolishness of the world?

monastery, and probably more so, because the rules with regard to nuns were even stricter than those concerning monks. Still Catherine became quite well educated for a girl at that time and took a great deal of interest in the history of her days.

In the mean time the writings of Luther were spread throughout Germany, also those pertaining to the foolishness of the monastic vows. Somehow many nuns in various convents in



The Black Cloister.

Germany became familiar with Luther's writings and made up their minds to escape from a life which they no longer considered necessary for salvation. It was not easy for them to get away from the convents, for they were practically prisoners. But in most cases they found ways and means to escape from a life for which most of them had little love or desire.

On April 4, 1523, a large wagon with barrels appeared in the little town of Grimma, where the convent was located in which

11. What did she & other nuns decide to do?
12. How did a number of them escape?
13. To whom did they apply for advice & help?

Catherine von Bora was a nun. Twelve of the inmates of the convent managed to escape that night and to flee on the wagon which the merchant had brought to Grimma. Nine of these nuns, including also Catherine, came to Wittenberg, where they hoped Luther would be able to provide for them. This the Reformer was very glad to do, as far as his influence reached. Finally there



Magdalene Luther.

was only Catherine left. She was taken into the home of a wealthy man, who had formerly been mayor of Wittenberg. Her splendid traits of character gained the respect and admiration of all those who came in contact with her. While Luther had not paid particular attention to the girl, matters so came about that Luther asked Catherine von Bora to marry him. The wedding was celebrated in the midst of a happy gathering on June 27,

14. *when was Luther married?*

1525, two weeks after the blessing had been pronounced upon their union.

Luther never had any cause to regret the step which he had taken; for his wife proved a true helpmeet to him, and his home life became an example to all Christian pastors. In all the many difficulties and trials which came upon Luther for the next twenty years, Catherine stood by his side with unfailing cheerfulness and often with good counsel.

It is said that when Catherine Luther came to be the mistress at the former Black Cloister at Wittenberg, which was the home of the former Augustinian monk, she soon caused the long halls and dark corners to be lighted up with the sunshine of true Christian happiness. And Luther regarded her very highly. He once said: "I would not exchange my Katie for France and Venice, because God has given her to me, and other women have much worse faults; also, she is true to me and a good mother to my children. . . . The greatest happiness one can conceive of is to have a wife to whom you can trust your business and who is a good mother to your children. Katie, you have a husband who loves you; many an empress is not so well off."

In keeping with the high ideals of home life, Luther was made happy by the coming of six children into his home. The first was Hans, who was born June 7, 1526. The next was Elizabeth, who died while still a baby. Martin was born on November 7, 1531. While he grew to manhood, he was never in good health and died childless at Wittenberg on March 3, 1565. Little Magdalene was born on May 4, 1529. She died at the age of twelve, and her passing was one of the severest strokes that came upon Luther. His sorrow was so great that he wept like a child. But he consoled himself with the Word of God and spoke words of tender encouragement as his little daughter was about to close her eyes in death. The fifth son, Paul Luther, was born on January 28, 1533. He became a physician of note, and some of his descendants are still living in Germany. The last child was

15. Did Luther ever regret his marriage?

16. With how many children was this union blessed?

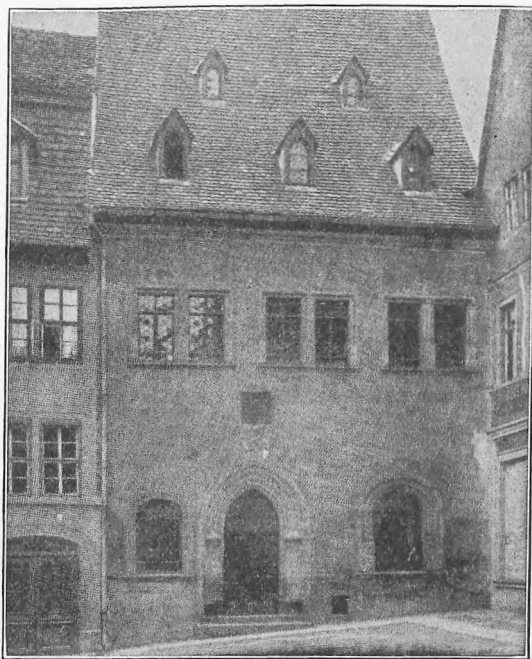
17. Name them? Hans, Elizabeth, Martin, Magdalene, Paul, Margaret.



Luther in His Family Circle.

a daughter, Margaret, born in 1534. She married a nobleman and lived to be thirty-six years old. Some of her descendants are living in Germany and elsewhere to-day.

Luther loved all his children very dearly, although he did not make the mistake of pampering them foolishly, but insisted upon

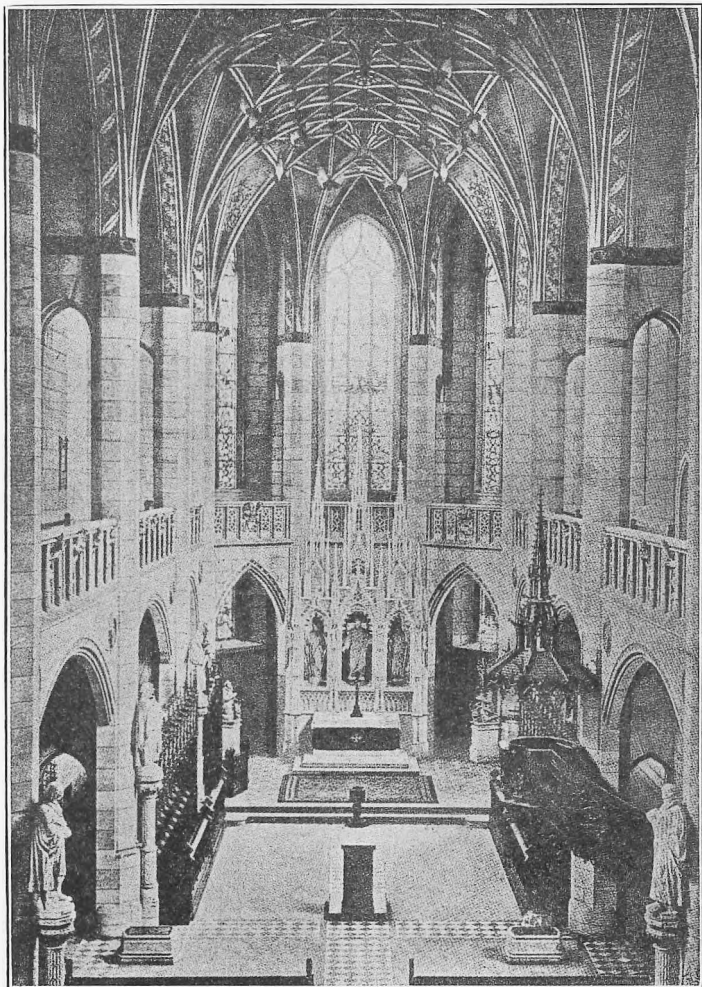


House Where Luther Died.

it that they obey and that the Word of God rule in his home. Once when he was absent from Wittenberg he sent a fine letter to his little boy Hans, which is often quoted for the simple and childlike manner in which the learned father addressed his boy.

Meanwhile the duties of Luther's life were continuing with steady pressure. He was very busy all the time with his preach-

18. *With what duties & works was he busily engaged?*



Interior of Castle Church.

19. Because of his sound judgment what was Luther often called upon to do?
20. The last errand of his life was of this nature. Where was he called to settle a dispute?

39

ing and lecturing and writing. Besides, his presence was often required to straighten out difficult matters and to remove the cause of quarrels. He lived for almost sixteen years after the Diet of Augsburg. While he made no very long journeys during this time, his strength was continually taxed to the utmost, so that he was practically worn out at the age of sixty. When the blow of little Magdalene's death descended upon him, it struck him more deeply than he had thought possible. In spite of the love of his good wife he often felt lonesome. Many of his old friends moved away from Wittenberg, and a number of them died.

Yet he did not lose his staunch faith in God. He was always ready to quote the 46th Psalm or to sing the wonderful hymn which he had composed with the thoughts of this psalm in his mind. Whenever a danger threatened the Church, he was ready with the Word of God. He neglected his own health for the sake of others, whom he was trying to serve.

The very last errand of his life was of this nature, for the counts of Mansfeld had gotten into a dispute and asked Luther to settle the matter. When he succeeded in doing so, he wrote a very fine letter to his wife, in which he said, among other things: "Grace and peace in the Lord. Dear Katie, we hope to come home this week if God will. God has shown great peace to the lords, who have now been reconciled in all but two or three points. It still remains to make the brothers Count Albert and Count Gebhart real brothers; this I shall undertake to-day and shall invite both to visit me. . . . Your little sons are still at Mansfeld."

This was the last letter that Luther wrote, on February 14, 1546. On February 17 he was taken ill with violent pains in his chest. A few hours after midnight the next morning he breathed his last after he had first committed his soul into the hands of his heavenly Father. When one of his friends spoke to him in the

21. What happened when everything was happily settled?
22. From this illness he never recovered, when did he die?

23. Where was Luther buried?
 24. What made Luther a great man?
 25. What do we admire in Luther? 40

last moments, asking, "Reverend father, will you stand firm by Christ and the doctrine that you have preached?" his answer was a distinct "Yes." This was his last word.

The next day, February 19, the funeral procession started from Eisleben for Wittenberg, arriving there on February 22. He was buried near the pulpit from which he had so often preached the Gospel of salvation. His wife died in 1552, at Torgau. But Luther, the witness for Christ, is still living through the Gospel which he preached and which we have in his powerful writings.

We are all Lutherans. We should be proud to be Lutherans. We do not worship Luther. We are not baptized in Luther's name. The followers of Luther are called Lutherans because they believe the Gospel which Luther preached.



What are we as Lutherans doing for our Lutheran Church? Every true Lutheran can do 3 things for his church. 1/ He can pray for his church.

2/ He can put in a good word for his church.
 3/ " " also support his church; he can give toward the upkeep of his church.

That is as the Lord would have it. He expects every Christian to support his kingdom.

Are we using our envelopes & bringing offerings to the Lord for the support of his kingdom?

Let us all get the envelope - habit & regularly bring an offering to the Lord. may we also as