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REVIEW SECTION.

I.—HOW CAN THE PULPIT BEST COUNTERACT THE INFLUENCE OF MODERN SKEPTICISM?

NO. V.

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THE limitations of the question are too conspicuous to be wisely ignored. It confines itself to a particular phase of skepticism—the modern—and to the possibilities of a particular agency in its counteraction—the Pulpit. It suggests a problem of expediency solely. It asks not whether the Pulpit ought to attempt the work indicated, for that is assumed—but only how it may best accomplish it.

To this as the best antidote to skepticism it is obvious to suggest “holy living.” “His words were thunder, his life lightning,” said Basil’s epitaph. We believe in the efficacy of lightning and instinctively turn to it as the normal extinguisher of evil. But the answer is scarcely legitimate; for holy living, however powerful in itself and however certainly the duty of the preacher, is not the function of the Pulpit at all.

Nor is it much more helpful to suggest the “preaching of the Gospel” simply as the desired expedient; for that is the only function of the Pulpit; relinquishing which it would no longer be a Pulpit. There used to be a regular Saturday advertisement concerning a certain church in one of our cities stating that “the pastor” would “preach in the morning,” and that there would be “a *Gospel* service in the evening”—the seeming antithesis contributing much to the merriment of the profane. It is, of course, true that the “preaching of the Gospel” is the divinely appointed antidote not only for modern but for all skepticism, and for all other forms of evil as well. But the phrase is too comprehensive and flexible to meet an inquiry so specific as that here propounded. We still ask *how* to “preach the Gospel” so as best to reach the end indicated. “The Gospel according to Matthew” differs materially from the

He may catch the hint given in the marvelous success of Drummond's "Natural Law in the Spiritual World," that if earth be the mother of the race, her voice is their cradle song. "The invisible things of Him are clearly seen through the things that are made," and more clearly as men's vision is widened and intensified.

It may be that modern skepticism will prove to have been one of the "offenses" that "must needs come," to draw the Pulpit back from the lingering haze of a scholasticism, thin and distant as the milky way, to the more concrete and familiar ways of the earth and men. Perhaps in studying the phenomena it has brought to light, in order to learn the secret of its fascination, the preacher may find in those phenomena themselves a fascination which may hint to him how he may so speak that the common people "will hear him gladly."

II.—LUTHER ON THE WARTBURG.

BY PHILIP SCHAFF, D.D., LL.D., NEW YORK.

THE Wartburg is a stately castle on a hill above Eisenach, in the finest part of the Thuringian forest. It combines reminiscences of mediæval poetry and piety with those of the Reformation. It was the residence of the Landgraves of Thuringia from 1073 to 1440. There the most famous Minnesingers, Walther von der Vogelweide, and Wolfram von Eschenbach graced the court of Herman I. (1190–1217); there St. Elizabeth (1207–1231), wife of Landgrave Ludwig, developed her extraordinary virtues of humility and charity, and began those ascetic self-mortifications which her heartless and barbarous confessor, Conrad of Marburg, imposed upon her.

But the most interesting relics of the past are the *Lutherstube* and the adjoining *Reformationszimmer*. The plain furniture of the small room which the Reformer occupied is still preserved: a table, a chair, a bedstead, a small bookcase, a drinking tankard, and the knightly armor of Junker Georg, his assumed name. The famous ink-spot is seen no more, and the story is not authentic. On the Wartburg the German students celebrated, in October, 1817, the third jubilee of the Reformation; on the Wartburg Dr. Merle d'Aubigne of Geneva received the inspiration for his eloquent history of the Reformation, which had a wider circulation, at least in the English translation, than any other book on church history; on the Wartburg the Eisenach Conference of the various Lutheran church governments of Germany inaugurate their periodical sessions for the consultative discussion of matters of common interest, as the revision of the Luther-Bible. The castle was handsomely restored and decorated in mediæval style in 1847.

Luther's life in this romantic solitude extended through nearly eleven months, from May, 1521, till March, 1522. It is the most romantic chapter in his eventful life. It alternated between recreation and work,

health and sickness, high courage and deep despondency. Considering that he there translated the New Testament, it was the most useful year of his life. He gives a full description of it in letters to his Wittenberg friends, especially to Spalatin and Melanchthon, which were transmitted by secret messengers, and dated from "Patmos," or "the wilderness," from "the region of the air," or "the region of the birds."

He was known and treated during this episode as Knight George. He exchanged the monastic gown for the dress of a gentleman, let his hair and beard grow, wore a coat of mail, a sword, and a golden chain, and had to imitate courtly manners. He was served by two pages, who brought the meals to his room twice a day. His food was much better than he had been accustomed to as a monk, and brought on dyspepsia and insomnia. He enjoyed the singing of the birds, "sweetly lauding God day and night with all their strength." He gathered strawberries in the garden. He made excursions with an attendant. Sometimes he took a book along, but was reminded that a knight and a scholar were different beings. He engaged in conversation on the way with priests and monks about ecclesiastical affairs and the uncertain whereabouts of Doctor Martin Luther, till he was requested to go on. He took part in the chase, but indulged in theological thoughts among the huntsmen and animals. "We caught a few hares and partridges," he said, "a worthy occupation for idle people." The nets and dogs reminded him of the arts of the devil entangling and pursuing poor human souls. He sheltered a hunted hare, but the dogs tore it to pieces; this suggested to him the rage of the Devil and the Pope to destroy those whom he wished to preserve. It would be better, he thought, to hunt bears and wolves.

He had many a personal encounter with the Devil, whose existence was as certain to him as his own. More than once he threw the inkstand at him—not literally but spiritually. His severest blow at the archfiend was the translation of the New Testament. His own doubts, carnal temptations, evil thoughts, as well as the dangers threatening him and his work from his enemies, projected themselves into appearances of the prince of darkness. He heard his noises at night, in a chest, in a bag of nuts, and on the staircase, "as if a hundred barrels were rolled from top to bottom." Once he saw him in the shape of a big black dog lying in bed; he threw the creature out of the window; but it did not bark and disappeared. Sometimes he resorted to jokes. The Devil, he said, will bear anything better than to be despised and laughed at.

Luther was brought up in all the mediæval superstitions concerning demons, ghosts, witches, and sorcerers. His imagination clothed ideas in concrete, massive forms. The Devil was to him the personal embodiment of all evil and mischief in the world. Hence he figures very largely in his theology and religious experience, especially on the Wart-

burg. He is to him the direct antipode of God, and the archfiend of Christ and of men. As God is pure love, so the Devil is pure selfishness, hatred, and envy. He is endowed with high intellectual gifts, as bad men often surpass good men in prudence and understanding. He was originally an archangel, but moved by pride and envy against the son of God, whose incarnation and saving work he foresaw and desired to prevent or obstruct, he rebelled. He commands an organized army of fallen angels and bad men in constant conflict with God and the good angels. He is the god of this world, and knows how to rule it. He has power over nature, and can make thunder and lightning, hail and earthquake, fleas and bed-bugs. He is the ape of God. He can imitate Christ, and is most dangerous in the garb of an angel of light. He is most busy where the word of God is preached. He is proud and haughty, although he can appear most humble. He is a liar and a murderer from the beginning. He understands a thousand arts. He hates men because they are creatures of God. He is everywhere around them, and tries to hurt and seduce them. He kindles strife and enmity. He is the author of all heresies and persecutions. He invented popery as a counterpart of the true kingdom of God. He inflicts trials, sickness, and death upon individuals. He tempts them to break the Ten Commandments, to doubt God's word, and to blaspheme. He leads into infidelity and despair. He hates matrimony, mirth, and music. He cannot bear singing, least of all "spiritual songs." He holds the human will captive, and rides it as his donkey. He can quote Scripture, but only as much of it as suits his purpose. A Christian should know that the Devil is nearer him than his coat or shirt, yea, than his own skin. Luther reports that he often disputed with the Devil in the night about the state of his soul, so earnestly that he himself perspired profusely and trembled. Once the Devil told him that he was a great sinner. "I knew this long ago," replied Luther, "tell me something new. Christ has taken my sins upon himself, and forgiven them ere this. Now grind your teeth." At other times he returned the charge, and tauntingly asked him, "Holy Satan, pray for me," or, "Physician, cure thyself." The Devil assumes visible forms, and appears as a dog or a hog or a goat, or as a flame or star, or as a man with horns. He is noisy and boisterous. He is at the bottom of all witchcraft and ghost-trickery. He steals little children, and substitutes others in their place, who are mere lumps of flesh, and torment the parents, but die young. Luther was disposed to trace many mediæval miracles of the Roman Catholic Church to the agency of Satan.

But, after all, the Devil has no real power over believers. He hates prayer and flees from the cross and from the Word of God as from a flaming fire. If you cannot expel him by texts of Holy Scripture, the best way is to jeer and flout him. A pious nun once scared him away by simply saying, "*Christiana sum.*" Christ has slain him, and will

cast him out at last into the fire of hell. Hence Luther sings in his battle-song:

"And let the Prince of ill
Look grim as e'er he will,
He harms us not a whit;
For why! His doom is writ,
One little word shall slay him."

Notwithstanding his frequent complaints of despondency, dyspepsia, insomnia and constant interruptions by the Devil, Luther performed during these eleven months on the Wartburg an amazing amount of work. He kept writing letters to Melanchthon, Spalatin and other friends at Wittenberg. He wrote books on the Roman mass, on monastic vows, sermons on the Gospels and Epistles of the Church year, commentaries on several Psalms, and the Magnificat of the Virgin Mary.

But by far the noblest fruit of his confinement in the Thuringian Castle was his translation of the Greek Testament into the German language. He began it in November, 1521, and completed it in March, 1522, then gave it a thorough revision after his return to Wittenberg with the aid of Melanchthon, and published it in October of the same year. It is the greatest and most useful work of his life. It is not a mere translation, it is a life-like reproduction of the original in the very spirit of the original. It made the New Testament a book of the people (*ein Volksbuch*) in the best sense of the term. Henceforth Christ himself and the Apostles preached the Gospel as it never had before been preached in German lands. Christianity was no longer an external possession merely, but entered into the flesh and blood of the nation. The Reformation depended no longer on the writings of the Reformers, but was carried along by the oracles of God, and everybody could examine for himself, like the Bereans of old, whether the Pope or Luther was right. If Luther had done nothing else but translated the Bible, he would deserve a place among the greatest benefactors of the German-speaking races. Evangelical religion must stand or fall with an open Bible for all. Heaven and earth shall pass away, but the words of Christ shall never pass away.

III.—APPLIED CHRISTIANITY.

NO. IV.

THE PULPIT AND PUBLIC MORALS.

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THAT the Christian pulpit ought to be the greatest personal moral force in Christendom is indisputable. That it is a failure in its relation to public morals has been often asserted in these last times, on both sides of the Atlantic. It is proposed in this article to review the subject in the revolving lights that have been thrown upon it by some of the most eminent and candid critics, English and American, whose