

The Lutheran.

“God’s Word and Luther’s Doctrine pure shall to eternity endure!”

Published by C. F. W. Walther.

Volume I

St. Louis, Mo. 31. May, 1845.

No. 20.

Terms: The Lutheran is published once every other week for the subscription price of one dollar and twenty-five cents for out of town subscribers who must pay half in advance and pay postage. – In St. Louis the purchase price is 6 ¼ ¢ per issue.

(Submitted by Pastor Keyl.)

Biography of Dr. Luther.

(Continued.)

On the very day the peasants’ rebellion came to an end, the 5th of May, 1525, Luther, with the whole Lutheran church, was beset in deepest mourning through the death of the pious Elector of Saxony, Friedrich the Wise, who blessedly departed from this world in the confession of Christ in his 63rd year, and at whose burial Luther delivered two outstanding funeral sermons on the resurrection of the flesh in 1 Thess. 4.13-18. John the Steadfast now became the Elector, who even more deliberately and zealously embraced the work of the Reformation and also held Luther in highest regard.

Luther had already by that time written many outstanding works on the nobility and had shown that it was a divine institution and is worthy to be honored by all, that, on the other hand, cloister vows were only human and censured by him as being impotent fetters. He had also successfully counseled others not to be afraid to break them. Now he suddenly determined he would do so himself. In his 42nd year he married Miss Catharine Von Boren (she was 26 years old), who had left the convent two years prior when she had been convinced of the legitimacy of taking that step by reading Luther’s writings.

Luther was especially urged to be married by his aged, pious father, and also in order to confirm his doctrine with his actions, since he discovered along with that great light of the Gospel the timidity of his human heart. He himself bore witness that God had all at once and while he had his mind on completely other things, wondrously led him into the estate of marriage. For, he writes, I feel neither fleshly love nor passion, but I have a good desire and pleasure in the station of marriage as God’s institution and order. Luther could well foresee that his opponents would make hay out of his marriage by their poisonous slander, yes, he didn’t even escape his best friends’ unjustly judging his intentions at first but, nevertheless, even to spite the world and the devil, he carried out what he long ago explained was approved. He would

confidently enter into the estate of marriage and he would be faithful to his marriage unto his death bed. Even if his friends might have thought it would have been better for Luther to remain unmarried, since just by this his foes would be given their best opening for their greatest blasphemy against the work of the Reformation, Luther thought better of it: To him it was more important to strengthen those who were weak in faith and to affirm Christian freedom and the truth of the Gospel with his actions than to avoid offending the blind and hardened hypocrisy of his foes, according to Gal. 2.4-5. He writes: “I have also taken a nun in marriage. Although I need not declare to anyone any special reason for my doing so but that I have done it to spite the devil and those he dwells in, the great clowns, the princes and bishops, who will want to go crazy over the fact that someone of the spiritual estate should be free. I would be glad to cause an even greater uproar if only I knew of anything else that would be more pleasing God and disturbing to them. – But if a few weak people are also offended by this, we who defend the Gospel are not to blame, but the tyrants if it doesn’t result in the weak being instructed. So it is for their sakes that we give an answer. Even if it has the result that Christian and divine freedom will become quenched or brought to disgrace, then it is necessary to affirm the same for no one else more than for the weak. For more depends upon God’s Word than upon all the world.” (L. Works. Halle. X. 963 – 64.)

Luther thought none of the scandalous, mocking writings occasioned by his marriage worthy of his response. It was enough for him that he had a legitimate reason and a good conscience. In this matter, Luther’s new found detractors only joined in singing the old tunes or attached new lies to them, for to the unclean and the unbelievers, nothing is pure, but their mind and their conscience are defiled. Tit. 1.15. But the oft repeated, cynical assertion that Luther had only been a reformer because he wanted to be married is just ridiculous. Now really, that’s a pretty hard sell considering that he could have had that and foregone all of the battles that we have presented so far. For if the Pope had previously bought him off with some rich diocese and a great sum of money for his

silence, under those conditions he could have illicitly had his marriage to a poor nun with no more adieu.

To conclude this installment we would like to take a brief glimpse into Luther’s station in his marriage and household. Here he diligently strove to practice what he had taught from God’s Word orally and in print, so that as a bishop he managed his household well. 1 Tim. 3.4. He and his wife deeply loved and honored each other. In this marriage God gave them six children, Johann, Elizabeth, Magdalena, Martin, Paul, Margaret; so, three sons and three daughters. These children gave their father, with his many labors and concerns about affairs in the church, many happy hours. He loved them most tenderly, faithfully raised them in the fear and admonition of the LORD, and of course, daily prayed with them the Ten Commandments, the Christian Creed and the LORD’S Prayer. But he also often kindly joked with them and was a child with the children. We cannot omit adding as an aside a letter which Luther wrote to his four year old Johann. He writes as follows:

“Grace and peace in Christ, my beloved little son. I am glad to see that you are learning so well and you like to pray. Keep doing that, my son, and keep growing. When I come home I will bring you to a nice little fair. I know of a lovely, beautiful garden, where many children go, wearing little golden robes, and where beautiful apples lay under the trees and berries, cherries, pears and plums, where they sing and jump and have fun. They also have beautiful little ponies with golden reins and silver saddles. So I asked the man, whose garden this was and whose children they were. So he said: These are the children who like to pray and to learn and who are good. So I said, good sir, I also have a little son named Hansy Luther, might he not also come to the garden, that he might also eat such nice apples and berries and ride such fine ponies and play with the children? So the man said, if he likes to pray and to learn and is good, he should also come into the garden, Betsy and Joicey, too, and if they all come together, then

they will also have flutes, drums, lutes and all sorts of stringed instruments and they will also dance and fire little crossbows. And he showed me a fine meadow there in the garden, just made for dancing, where pure gold flutes, drums and fine silver crossbows were hanging. But it was as yet too early for the children to have eaten. So I could not wait for their dancing and I said to the man: I will have to go write to my dear little son, Hansy, all about this, so he will certainly be quick to pray and to learn and to be good, so that he might also come into this garden. But he has a little 'Auntie Lehna' whom he must also bring along. So the man said: That's all right, go ahead and write to him about it.

So, my dear little Hansy-son, keep on learning and praying in that assurance, and also tell Betsy and Joicey, so they also pray and learn, so you will come with each other to that garden. Here by the command of the Almighty God, and greet 'Auntie Lehna' and give her a kiss for me. 1530 AD.

Your loving father
Martinus Luther."

But as kindly and gently as Luther treated his little Hansy during his tender childhood, even so seriously Luther later saw to his upbringing and let nothing evil in him go unpunished. Among other things it is related that as Johann had turned twelve years of age and had broken something, Luther had nothing to do with him for three days, even after he had begged his pardon in a humble letter, his mother, Dr. Jonas and Dr. Cruziger even having interceded on his behalf. Luther replied to them that he would rather have a dead son than a disobedient son. For according to St. Paul, a bishop must administer his own house well and hold his children in obedience if he wants to care for the congregation of God. He makes this addition: "God has lifted us up and because of that we must set a good example for all. Apart from anything else, those children acting out in that way are an offense and as wicked fools they want to abuse our freedom." (See L. Works. Halle. XXIV, 157.)

Very often Luther had numerous guests at his table at mealtime, that were occasions for many useful and happy conversations and instruction, as can be seen in the 'Table Talks' that have been recorded. Luther's demeanor towards his friends and guests in his family circle, and they towards Luther, was as far from any monkish severity as from those desolate and wild wastelands of the world. Much rather, for all the turmoil, it was in line with the admonition of St. Paul in Phil. 4:8: "Whatever is true, whatever is honorable, whatever is just, whatever is chaste, whatever is lovely and pure, if anything is virtuous, if anything is praiseworthy, think of these things!" Hypocrites often act all offended about the ruination of their age obvious, but there's no trace of that in Luther's Table Talks.

Yet that was also missing in the circle of Luther's home and family. Apart from the plague, and what every Christian faces every day, there also came times of especially severe troubles. Luther's faithful wife was at one time sick unto death, yet God heard Luther's intercession for her. But amidst many tears he saw two of his beloved daughters taken from this life, Elizabeth in her first year and Magdalena in her fourteenth year. For the latter, he himself composed the following epitaph.

Here sleeps, little Lena, Dr. Luther's daughter fine,
At peace with all God's saints in this little bed of mine.
Since I was as a sinner born
Eternally I'd been forlorn;
But now I live, have all that's good
LORD Christ redeem'd me by his blood.
(To be continued.)

Reply to the Most Recent Defense of the Union.

Motto: "Only let them preach as confidently and briskly whatever they can and against whomever they want, for, as I've said, there must be divisions. 1 Cor. 11:19. and the Word of God must take the field and battle. That is also why the Evangelists are called a great company, Ps. 68:12, and Christ a King of armies in the prophets. If his spirit is legitimate, he will have nothing to fear from us and will remain safe. The spirits are allowed to meet and skirmish. If a few are misled by this, well, that's how it goes in the course of a battle. Where there is a battle and a slaughter a few must fall and be wounded, but whoever fights honestly will receive the crown."

Luther, On the Spirit of the Anabaptists.

A few days ago a pamphlet appeared here published by Weber & Olshausen under the title: "A Word for the Good Cause of the Union. A Defense of the Evangelical Church Against the Attack of 'The Lutheran' by E.L. Nollau, Ev. Pastor in Gravois, near St. Louis."²⁸ We are glad to be able to hereby give notice about this pamphlet, for we are firmly convinced that a good cause can only win the truth of its either stemming from or standing against the truth, if it is done out in the open. We have also wished for a long time now for the witness of these vocal leaders of today's Evangelical church to place from their hands into the hands of others what they really believe. Our wish has been fulfilled. Whoever wants to be convinced by his own eyes what the spirit of the new Evangelical Church of the West is like, he now has the opportunity to do so.

The 67 page booklet is chiefly for readers of 'The Lutheran' and "is aimed" quoting Mr. Nollau himself, "at nothing else than to point out the narrow-minded, unevangelical, and dubious bias which is being advocated and spread in 'The Lutheran.'" According to this we see it as our duty to reply in our paper, to either, if we are defeated, to publicly retract, or, if we are standing against a false complaint, to vindicate ourselves. We are

more than happy to fulfill this duty, as by doing so we are given opportunity to even more clearly enunciate a few articles of Christian doctrine, to prevent their being misunderstood and destroyed, and to place weapons into the hands of our truth-loving reader himself for the struggle at hand, whenever heresy steps in such arrogance into the territory of the truth.

We are saddened not to be able to immediately wade into the chief matter, the doctrine. But Mr. N has not wanted to fight merely on that field of battle. He has also personally attacked us and, indeed, in such a way that he has intentionally stepped into our most sensitive subject, where he was sure we would be most vulnerable. The proof of "the good cause of the union" appeared to Mr. Author from the beginning to have been so utterly presumed, that there was no other way of assuring his "good cause" a victory, than to first make his accusers blush in the presence of the whole world by reminding them of their own past offenses.

Indeed, Mr. N writes on p. 4: "Far be it from us to want to cast aspersions on those taking part in the offenses given at that time, and to cause them pain by bringing them up." But what can we say to this, when there can be no other purpose for Mr. N. doing this? We think this would have been treated more honorably if Mr. N. would have directly stated at the outset: You are our enemies, and so we must treat you as our enemies. That kind of honesty would have engendered our trusting Mr. N. But truly, it is not an easy task, yes it's impossible to believe the declarations of love by Mr. N. and his assurances that he judges us with Christian forbearance, when he at the same time directly attacks us, just as (now at least) only our foes from the distant past still do. It pains us to see Mr. N. fighting against us 'in league' with those opponents.

Among other things, Mr. N. reproaches us for "pharisaical arrogance who think that we are perfect Lutherans" (p. 28), that we render "malevolent explanations" (by doing so), that we would "rather let a Reformed person starve than to take an interest in him" (p. 2), that we are unscrupulous (41), that we observe a "dishonest conduct" (43), we are intolerant enemies of Evangelicals and call them heretics (4), we "believe we are the rightful stem and seed of the Luth. Church in America" (70), we have only written our criticisms "in a feigned love for the truth" (64), we assert that "we alone have the truth" (70), we produce the occasional trespass of the Evangelical Church, only because "it is so much easier to thump our chests about being in the true church, to boast about our pure doctrine, and to lovelessly call those who think differently heretics, than to legitimately and foundationally be converted" (65). Finally,

²⁸This pamphlet is available from Frankens & Wesselshoef, St. Louis, Mo.

Mr. N. produced that prophecy uttered around five years before by a certain Doctor Vehse, punctuated with that most meaningful exclamation mark: "More and more spiritual tyrants like Stephan will come!" (21.)

We only relate all this to the reader as a test of "Evangelical" love, truth and honesty and we ask now, how can this personal slander of our character be brought into harmony with what Mr. N nevertheless writes about us Lutherans on p. 67: "We in no way doubt their honest intentions to desire only Christ and his glory." – Yeah, so he even scolds the Evangelicals as our 'brothers' on p. 69. – We, on our side, can conclude nothing from this contradiction but this: Mr. Nollau wants it both ways. He wants to retain the appearance that he is not so loveless as to deny our Christianity and God's grace but, at the same time, he still wants to convince us and our dear readers that an evil spirit is moving us. We say it again, it hurts us deeply that Mr. N. has crossed over to fight this battle upon the field of personal attack, while we still engage Mr. Evangelical only upon the field of doctrine, which often appears to be harsh, but yet always, as our readers will have to bear witness of us, is out in the open and honestly fought, which leaves the judgement of hearts to the One who knows the heart.

Since we have deferred defending ourselves as we have encountered the blame that was heaped and charged against us above, and want to leave this matter to the judgement of God and the unprejudiced reader, so we now turn to this second charge against us by Mr. N. Mr. N. has, of course, as has already been pointed out, also brought up our most heinous trespass which we have had to shoulder as Stephanites, or as adherents of the notorious Stephan.

We testify that this reminder of that offense that we caused at that time in two continents of the world again is, still, quite salutary for us, since it serves to deeply humble us in a wholesome way before God and men. We bear witness that in this matter our bitterest foes have been more useful to us than our friends, who wrap everything in love. We further testify with honest hearts that we are not at all angry with Mr. N because he renews this remembrance of our former erring ways, to our great disgrace before all the world, in a public newspaper. We must rather seize the opportunity anew to hereby publicly and humbly confess what a great burden of guilt we feel. We confess that we, while we were still adherents of Stephan, placed our blind trust upon a poor, fallible man, and we let him lead us without diligently testing it according to God's Word. We confess that we, the preachers, made ourselves rulers over the churches, mingled what is temporal and spiritual, bound the church to a visible fellowship, lovelessly judged Germany and many children of God in Germany, ruthlessly

denied many who were erring their standing in grace and salvation, in fanatical blindness left our calling and fatherland without a pressing necessity and thereby severed the most holy bonds, took the symbols of our church into our mouths, but did not retain the doctrine contained therein with true faithfulness, called ourselves Lutheran, and yet in many ways did not teach and act as Lutherans, so that under the banner of true Lutheranism we let ourselves be dragged away where only erring religious delusions can lead so that, thereby, we were on our path to becoming a most destructive sect. But we also confess that all these great and heavy transgressions cause us great heartache, for we do not consider ourselves worthy to be called disciples and servants of Christ and Lutherans. Yes, as Luther says of himself of the time he was consecrated as a Mass - priest,"That the earth did not at that time swallow both of us up was an injustice (humanly speaking) and an all too great indulgence on God's part," so we must also speak of the time when Stephen was elevated to his high station among us since the ocean had not swallowed us up, especially us preachers and leaders of the emigration. Our hearts want to shatter when we bring to mind that we had severely offended and angered God and had occasioned the blaspheme of God by his enemies, that perhaps no small number of souls had been mortally offended because of us, the whole church of JESUS Christ was draped in a horrible stain of sin and all the believing children of God who had seen us taking our errant path had become deeply sickened and disturbed. Therefore we pray once more to all who were previously offended by us, that they would forgive our terrible transgressions for God's sake, that they would not ascribe what we did in our blindness to the Word of God, nor to the Lutheran Church, nor to our strict and rigid adherence to the Word of God, but rather solely to our depravity and unfaithfulness.

But as we are here publicly repeating this confession and this plea, we in no way want to deny by this the mercy of God, which has also befallen us. We have not been people who were stiff-necked and hardened in heresy. What we had done that was offensive in the presence of all the world, we committed in ignorance, with an erring conscience, with good, although sinful, intentions, in order to serve God thereby, in the fearful delusion that we had to do what we did in order not to deny the truth and not to lose our salvation. We did not take our errant path in order to win anything temporal, but rather we had been prepared to sacrifice possessions, honor, life and limb, and everything that is dear to men by nature, for what we falsely regarded as the cause of God. Our heart had then fervently sighed after truth, righteousness and salvation. So then God had mercy on us, has wondrously not only

mightily opened our eyes to the one misleading us, but also blessed his Word in our hearts, so that we acknowledged our sins and errors in contrition, and by that have sought and found, along with grace, the One who seeks the lost and justifies the godless. Rom. 4.5. We know that our sins lie upon us no more. According to the Third Article, we not only believe in a "forgiveness of sins" in general, but are also sure about it for us, that we have received this forgiveness of sins, that Christ also bore the sins committed by us under Stephanism, reconciled them with his blood on the cross, and removed them, and now, as we trust in him, they have been cast to the bottom of the sea. As deeply as it disturbs us that Mr. Nollau has brought up our sins to us again as if they still lay upon us, yet that does not disturb us nor confuse us. We know JESUS receives sinners, even the greatest and most deeply fallen, even those through whose offense others are lost, JESUS even receives us and has received us, and will never again let us be plucked from his hand. If the world might deny us forgiveness (which the children of God would never do), we will say with David: "The LORD has promised it to you." If our hearts may still often condemn us, and Satan with all his hellish host accuse us: Your sins are so great that they cannot be forgiven, they still remain written with living letters in God's book of debts, then we will want to and will still confess: "Even if our sins have become so powerful, grace is that much more powerful. If they are crimson like blood, yet they shall be white as snow, even if they are red as roses, they shall be as wool. For it is that much more certainly true, and a Word that is worthy of trust, that JESUS Christ has come into the world to save sinners, amongst whom I am chief. But it is for this reason that we encountered mercy, so that JESUS Christ would reveal the outlandish measure of his patience towards us as an example to those who would come to faith in him." So even if many might look askance at God's having been so kind to us, they might complain because Christ also receives us sinners, we will gladly bear all that scandal and shame before the world, who blames us for our sins. But that will still not restrain us from crying out with David: "Praise the LORD, O my soul, and forget not his benefits that he has done for you, who forgives you all your sins and heals all your transgressions."

If I've done what I should not
That brings sorrow on my part
Yet this pain is all my wont:
Christ's sweat and bleeding heart.
For that is God's own ransom
For my own transgression
To God's throne I plead his Son
His is my compassion.

I build on this foundation,
That Jesus and his blood
Alone are my salvation,
The true, eternal good.

Without Him all that pleases
Is valueless on earth;
The gifts I owe to Jesus
Alone my love are worth.

Perhaps now Mr. N. would like to repeat the allegation which he made against us in his pamphlet: But you have not yet publicly confessed your sins and heresies! (p. 3) We must reply here that Mr. N. is in error. We believe there are few who have strayed who have so often and completely performed penance before all the world for their straying than we have. My deceased brother had held forth a sermon of repentance in which our whole case had been presented truly and unconditionally, conceding its public nature. It's not only been published once, but also in periodicals throughout Germany and over an extended period of time, even right where Mr. N. used to be in Germany. Pr. Keyl had a letter circulated throughout the world in which our departures in doctrine and life were delineated in a most humble confession, and in a duplicate effort Pr. Loeber circulated a systematic presentation of our errors in which we were previously captivated in America and Germany, that had even been signed by myself and most of the other participating pastors as their common confession. Pr. Brohm had done the same thing, in which he gave a historical presentation of our fall and resurrection and had it included in the Pittsburgh Lutheran paper. In a local issue of "Report to the West", a little over two years ago, our present congregation and myself had composed a brief confession of her former fall from the Lutheran Church before their fellow citizens, and requested everyone to see for themselves if we now were honestly striving after the goal that is established for us in the Lutheran Church. Finally, the publisher of 'The Lutheran' himself spoke privately, especially with Mr. N. himself, about our fall in a most humble confession. Mr. N. at that time himself encouraged and assured us that he had born witness in Germany to our repentance and that he would represent us in the best way, with all Christian charity. So we ask our readers, by what right can Mr. N. now accuse us that we are to be charged as not yet having publicly confessed our sins and, therefore, we are not permitted to demand being treated by Christians as people forgiven their sins and covered by Christ's blood!

Yeah, Mr. N. says, "yes, it would have been more salutary...., if our opponent would have published a humble confession for the errors in their past in his paper instead of now accusing other parties of being heretical and declaring war." We reply that by all means we do not doubt that it would have been much more comforting and satisfying for Mr. N to see our sins confessed in every issue of 'The Lutheran' than see a critique of the principles of the present Evangelical union. We would then, perhaps, not have such an ungracious

judge. But it is not the main goal of our paper to give personal reports about ourselves. So we must ask: Can a man who really confesses from the heart the doctrine of the justification of sinners through grace demand that those who are fallen should never stop confessing their sins? Yes, to do nothing but always only appear with lamenting and sighing over their fall in the presence of the world and of Christianity? We answer: No. A man who is justified should, indeed, never forget his sins, much less try to demand silence about them and to, thus, take back his confession of his sins, but he should also finally loudly confess to the glory of the friend of sinners: "We have received his mercy." And only self righteous people who do not seriously believe that there really is forgiveness in Christianity can be offended because of that.

So it is most certainly true. We, who at one time ourselves lay in many dangerous errors, and have been brought out of them again, now are to chasten others in error. Now Mr. N. regards that as a sign of our lack of repentance and a lack of a foundation of humility in our hearts. But then has he not read what Christ says to Peter, when he foretells his fall: "And when you have repented, strengthen your brothers"? Luke 22.32. Has Mr. N. not read what David says in Ps. 51 where he confesses his fall: "Comfort me again. . . , so I will teach transgressors your ways, that sinners be converted to you."? Where is the doctrine of justification which Mr. N. brags that he holds to so faithfully, when he chastens those who have fallen and are restored again by God's grace because they seek to proclaim with power that truth to which God has restored them, and to be militant against the errors that oppose it? In Mr. N.'s order of salvation doesn't this belong to the fruits of repentance, especially when previously a person has helped spread the error? According to Mr. N.'s conception of Christian church discipline it appears that he wants the fallen, even when he repents, to never again be able to be permitted a standing and voice in the Christian congregation. He seems to consign him to an eternal gag rule, and permit him only to speak his confession of his sins. But then again, where does that leave the doctrine of justification? If Mr. N. wants to be the final word (concluding judgement), then he must be in an overwhelming agreement with unbelievers that don't want to hear anything from any saint about his testimony to them of how he once was fallen. Yes, Mr. N. must necessarily be angered at the conversion and the accomplished humbling of a David, Peter, Saul, etc., who also had fallen deeply, and yet after their repentance again confidently confessed the truth and freely attacked those in error. Oh, how annoyed Mr. N. has become as he feels so offended by our explaining why we see his Evangelical church as errant! Out of all of this it is not hard for others to see and as a result of it these readers will come to a clear realization that Mr. N. believes that our confession would have to consist in our

surrendering our rigid adherence to Lutheran doctrine. But God in grace has protected us in grace from that sort of repentance, to which Satan has sorely tempted us.

Before we conclude our reply to these attacks on our personal character, we have only one additional thing to report. Mr. Nollau impudently reports on p. 21: "The reported "Declaration of Submission" was signed by all of the adults, men and women." Our opponent offers here sad proof that his intention to disgrace our congregation whom he calls 'worthy' of his honor (p. 5) before all the world is certainly not to be taken as his seriously and actually reporting the whole truth, for we can prove with witnesses that, for example, just we, I and the second pastor installed in our congregation, did not sign that "Declaration of Submission" and, indeed, I did not for the simple reason that already at that time I personally had lost my full trust in Stephan.

In the next issue we will plan, LORD willing, to delve into the most important matter this issue treats, that is, the doctrine that is in dispute between us.

(To be Continued.)

Luther's Defiance.

In summary, doctrine is the chief matter in which I am defiant, not only against princes and kings, but also against every devil, and indeed, apart from that there is nothing else that preserves, strengthens, cheers, and can make my heart even more defiant. The second matter, my personal life, I myself know to be sinful to such a degree it is not worth defending. I am a poor sinner and its fine with me if my opponents are pure saints and angels. Good for them, if they can maintain it. Not that I want to be that kind of person before the world and those who are not Christians, but before God and his dear Christians. I also want to be good before the world, and I am, so much so that they are not worthy to untie my shoelaces. They shall also never be able to prove by the truth that I have lived or acted towards anyone before the world such that I was not teaching them what is good. In short, I am not someone who is too humble, nor too proud, just as St. Paul says: "I can be exalted and I can be humbled, I can suffer poverty or have enough." Phil. 2.3. For the sake of my doctrine I am very much too stalwart, unbending and proud to the devil, emperor, king, princes and all the world, but for the sake of my life I am also humble and submissive even to every child. Whoever doesn't know that should hear it now. Luther in: Reply to the King of England's Blasphemous Letter. L. W. Halle. XIX. 510-11.

"The Lutheran" is always available at the homes of our general agent, Mr. Graeber (South fifth Street, across from the oil mill), also of Mr. Quast (Olive Street, between 2nd and 3rd below the theater) and of the publisher.
