

us that the impressions made upon the people were such that "Many of the pilgrims who had flocked from all sides to Wittenberg at the feast of All Saints, took back with them—not the indulgences—but the famous theses of the Augustine monk." These propositions printed by thousands were devoured and spread abroad in every direction. "Devout and upright men rejoiced at so simple and striking a confession of the truth and heartily desired that Luther might continue the work he had begun." He had taken the first step which would end in most effectually shattering the Papal Hierarchy. Though at first troubled at the extent of the circulation of his theses which he had only meant for local distribution—a renewed study of the Bible and a careful review of every step that he had taken, only established him more firmly in his disbelief in penances and indulgences and his belief in the doctrine of "Justification by faith."

The Pope becoming annoyed at the disturbance created by the Saxon monk determined to end the heresy by a bull of excommunication which he penned on the 15th of June, 1520. In face of this fact established by all the histories of the protestant revolution, Capel condemns Luther for breaking his vow with the church. Another false charge that the catholic orator brings against him is that he left to the world writings of a most serious character. These two claims are sufficient to deprive Luther of the title of Reformer—As to the latter charge suffice it to say that the most reliable histories show its absolute falsity. To the strong moral sense which pervaded all his writings add the example which he set to the dissolute priests, of a pure life and a model christian home and no farther refutation is needed. A recent writer after speaking of papal orators who are now attempting to belie the history or pervert logic or violate good manners in order to prop a perverse policy says, "it is not safe for such men to assert that Columbus was not a discoverer, or Luther not a reformer. The new world and its history will disprove the one assertion, the protestant Reformation and the 400,000,000 protestants will disprove the other."

The crowning gift of Luther to the German people was in fact, his German Bible and his German hymns. The earnest vigorous German in which they were written, fixed the future style of the language. The German spoken to day is the German of Luther's Bible and hymns. This it was, also, that eminently won for him the glory of kindling the whole world into a blaze of light.

One of the most important characteristics in the life of the great reformer was his liberality, and yet this fact has been strangely perverted. In one of his sermons he said, "I will preach, I will talk in private, I will write; but I will force, I will coerce no man; for I will have the faith accepted without constraint and without force." Again to Hutten who urged him to resort to the sword in defence of the truth he replied: "By the Word the earth has been subdued; by the Word the church has been saved, and by the Word it shall be re-established." Are these the sentiments of an intolerant man? Surely not, for the nineteenth century—and how shall we regard them in an age of such intolerance as his own!

With these immortal words—"Here I stand, I can do no otherwise. God help me—Amen"—Luther fought a battle at Worms in behalf of freedom of conscience, for himself, his country and the world. The severity of this

task was pointed out beforehand by a German knight who touching Luther on the shoulder as he passed into the imposing tribunal said to him: "Little monk, little monk, thou hast a work before thee which I and many a man whose trade is war never faced the like of."

What a change has been wrought in a few years by the "little monk!" The corruption of the church had been exposed, the true living religion had been presented as a substitute for the rotten christianity of the times; the sealed Bible had been opened to all. Finally, liberty of belief and freedom of conscience had been gained. Was not the world in a blaze of light as compared with its condition when the reformer began his work?

But for our own times it has been reserved to reap the more abundant fruits of his labors. One prominent in the religious and literary world has said of the recent great anniversary of Luther's birth, "It was the most popular and profound demonstration ever accorded to any individual of our race. Letters, law, and religion share in the interest and all these have been represented in the recognition."

A WAY TO GROW WISE.

After reading a book, or an article, or an item of information from any reliable source, before turning your attention to other things, give two or three minutes' quiet thought to the subject that has just been presented to your mind; see how much you can remember concerning it; and if there were any new ideas, instructive facts, or points of especial interest that impressed you as you read, force yourself to recall them. It may be a little troublesome at first until your mind gets under control and learns to obey your will, but the very effort to think it all out will engrave the facts deeply upon the memory, so deeply that they will not be effaced by the rushing in of a new and different set of ideas; whereas, if the matter be given no further consideration at all, the impressions you have received will fade away so entirely that within a few weeks you will be totally unable to remember more than a dim outline of them.

Form the good habit, then, of always reviewing what has just been read. It exercises and disciplines the mental faculties, strengthens the memory, and teaches concentration of thought.

You will soon learn, in this way, to think and reason intelligently, to separate and classify different kinds of information; and in time the mind, instead of being a lumber-room in which the various contents are thrown together in careless confusion and disorder, will become a store house where each special class or item of knowledge, neatly labeled, has its own particular place and is ready for use the instant there is need of it.—*Martha Holmes Bates, in St. Nicholas for July*

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Quite a little discussion is being raised as to whether students are justified in making themselves prominent in political affairs while in school. The soberer thinkers among the students themselves acknowledge that they have sufficient work, both of their essential school labors and of collegiate politics to keep themselves busy within their college sphere.