

kindled. As its flames ascended, their joys increased. The Lord sustained them in their pangs. They recited the Apostles' creed and sung *Te Deum* alternately. They commended their departing spirits to the Saviour, after the manner of the first martyr. And so they continued, singing and praying, till the power of utterance failed. It was a brief conflict—to be followed by the joys of victory and life everlasting.

Lambert Thorn soon joined them. Conscience gave him no rest, till he had recalled his submission, and declared his readiness to suffer. In his case, however, a public death was not thought expedient. A powerful impression, by no means favourable to Popery, had been produced on the minds of the people by the execution of Voes and Esch. It was held to be dangerous to repeat the experiment. Thorn was put to death in private.

These murders opened the eyes of many, and disposed them to inquire after the truth. Erasmus was compelled to confess the bad policy of Rome. "Two Augustinian monks," said he, "have been lately burnt at Brussels. What is the result?—That city, formerly unpolluted by heresy, has now disciples of Luther in it, and not a few."

Luther rejoiced in the triumphs of faith. Writing to Spalatin, on the occasion, he expressed his thanks to the Lord Jesus, who had thus begun to gather fruit from the preaching of the Gospel, and had created new martyrs in the latter days. He wrote a letter to the faithful in Holland, Brabant, and Flanders, congratulating them on the distinction conferred upon them, in that their country had produced the first martyrs of the Reformation, reminding them of the blessedness of suffering for Christ, and showing that such suffering is to be regarded as a privilege, and as a confirmation of the truth of the gospel.

"'Your bonds are mine,' said Luther; 'your dungeons and your burning piles are mine. . . . We are all with you, and the Lord is at our head.' He then commemorated the death of these young monks in a beautiful hymn, and soon, in Germany and in the Netherlands, in city and in country, these strains were heard, communicating in every direction an enthusiasm for the faith of these martyrs:—

"No! no! their ashes shall not die,
But, borne to every land,
Where'er their sainted dust shall fall,
Up springs a holy band.

"Though Satan, by his might, may kill,
And stop their powerful voice,
They triumph o'er him in their death,
And still in Christ rejoice."*

The Sack of Magdeburg.

A. D. 1631.

Tilly had abandoned the hope of taking the town, before the arrival of the Swedes, by the means which he had hitherto adopted; he therefore determined to raise the siege, but first to hazard a general assault. This plan, however, was attended with great difficulties, as no breach had been effected, and the works were scarcely injured. But the council of war assembled on this occasion declared for an assault, citing the example of Maestricht, which had been taken early in the morning, while the citizens and soldiers were reposing themselves. The attack was to be made simultaneously on four points; the night betwixt the 9th and 10th of May was employed in the necessary preparations. Every thing was ready and awaiting the signal, which was to be given by cannon at five o'clock in the morning. The signal, however, was not given for two hours later, during which Tilly, who was still doubtful of success, again con-

* D'Aubigné. The following works have been consulted:—Gerdes. Hist. Reformationis, iii. 31.; Scultet. Annal. ad Annum 1623, Seckendorf. Hist. Lutheran. p. 280, ed. 1694.