

legate, to bring back Melancthon to the Romish Church, or, if that were found impossible, to deprive the Reformers of his valuable assistance. Campeggio first tried him personally, but was dismissed, with an appeal "to all who valued the safety of the community, to co-operate in healing the wounds of the church." Philip, Landgrave of Hesse, was next employed to use his influence, but Melancthon had the happiness of rendering him a decided supporter of the Reformation. Afterwards, the wily, temporising Erasmus was had recourse to; but Campeggio received an answer highly honorable to him who gave it: "For my part I cannot, with a safe conscience, condemn the sentiments of Luther, however I may be charged with folly or superstition. That does not weigh with me. But I would oppose them strenuously, if the scriptures were on the other side; most certainly, I shall never change my sentiments, from a regard to human authority, or from the dread of disgrace." A year or two after, upon the peace which followed the first diet of Spire, Melancthon having written a Directory for the use of the Churches, without giving vent in it to that abusive language which the Papists thought natural, it was suspected that he was become lukewarm in the cause of the Reformation; and King Ferdinand tried to gain him over to the Romish persuasion, by promising him any remuneration he should ask; but in this, as in other cases, he shewed, by his conduct, that there is no necessary opposition between Christian moderation and Christian steadfastness. Indeed, Melancthon would have been an honour to any cause; and his moderation gave rise to hopes that he would be brought more easily than any other of his party to change his sentiments. Accordingly, in the discussion which took place between the Saxon and Swiss reformers, on the subject of the real presence in the sacrament, recourse appears to have been had, by the latter more especially, to Melancthon; but though they held the truth, it is evident, from the reply of Melancthon, that they had put it in such a form, as to make it harsh and disagreeable to every man of a Christian spirit; for he speaks as one who felt that, in denying the bodily presence of Christ, they denied his spiritual presence likewise. "But," said our reformer, "though we are not yet agreed whether the body and blood of Christ be corporally present in the bread and wine, yet, as far as conscience permits, each party shall manifest a Christian affection to the other, and both shall earnestly implore the Almighty God that he would, by his Spirit, lead and establish us in whatever is the truth."

At the second diet of Spire, all further innovation in religion was interdicted, and the celebration of the mass commanded; and accordingly, the reformers had no course left but to protest against the decisions of the diet, and hence they got the name of Protestants. This took place on the 19th of April 1529. Melancthon, who was at this diet, was greatly distressed at the result of it. But the suffering of this man of

God were for his profit. When his friends strove to comfort him, he replied, "If I had no anxieties I should lose a powerful incentive to prayer; but when the cares of life impel to devotion, which is the best means of consolation, a religious mind cannot do without them. Thus trouble compels me to pray, and prayer drives away trouble."

In the year 1530, the diet of Augsburg, at which the Emperor Charles V. was present, was held. Melancthon was requested to prepare a statement of the Protestant principles, which might be laid before the diet of Augsburg. He hereupon, though not without many prayers and tears, drawn forth by his sense of weakness, prepared the celebrated Augsburg Confession. In all essential points, except in so far as the sacraments are concerned, it agrees with the Thirty-Nine Articles, and the Confession of Westminster. After the Protestant Confession was read, a confutation was prepared out of the writings of the fathers, and about five months afterwards an edict was issued putting all under the ban of the empire who did not hear mass, pray to the virgin, saints, and images, and observe holidays. During the diet Melancthon had exhibited much greater firmness than, from his character, might have been expected, but after its conclusion he became much depressed. Whilst in this state of depression, he, together with "Luther and other divines, met for the purpose of consulting about the proper measures to be adopted in the present exigency, and after having spent some time in prayer to God, from whom alone they could expect adequate assistance, Melancthon was suddenly called out of the room, from which he retired under great depression of spirits. He saw, during his absence, some of the elders of the Reformed Churches, with their parishioners and families. Several children were also brought, hanging at the breast, while others a little older were engaged in prayer. This reminded him of the prophetic language, "Out of the mouth of babes and sucklings thou hast ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger." Animated by this interesting scene he returned to his friends with a disencumbered mind and a cheerful countenance. Luther, astonished at this sudden change, said, "What now! what has happened to you, Philip, that you have become so cheerful?" "O sirs," replied Melancthon, "let us not be discouraged, for I have seen our noble protectors, and such as, I will venture to say, will prove invincible against every foe!" "And pray," returned Luther, thrilling with surprise and pleasure, "Who and where are these powerful heroes?" "Oh!" said Melancthon, "they are the wives of our parishioners, and their little children, whose prayers I have just witnessed—prayers which I am satisfied our God will hear, for as our heavenly Father, and the Father of our Lord Jesus Christ, has never despised nor rejected our supplications, we have reason to trust that he will not in the present crisis." And this saying of his might almost be looked upon as prophetic, for although