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MARTIN LUTHER

AS AN

EDUCATOR

APPENDICES

A SELECTION OF LUTHER'S

EDUCATIONAL WRITINGS

TO ACCOMPANY THESIS

SUBMITTED BY G. E. BELL, (ST. JOHN'S)

FOR THE DEGREE OF M.ED.,

TO THE UNIVERSITY OF DURHAM.

FEBRUARY, 1949.

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APPENDIX NO. 1.

AN OPEN LETTER TO THE CHRISTIAN NOBILITY

OF THE GERMAN NATION.

1520.

Selected from Works of Martin Luther,
Vol. ii., pp. 146-153.
Translated by C. M. Jacobs.

AN OPEN LETTER TO THE CHRISTIAN NOBILITY OF THE GERMAN NATION

The Universities also need a good, thorough reformation-I must say it no matter whom it vexes-for everything which the papacy has instituted and ordered is directed only towards the increasing of sin and error. What else are the universities, if their present condition remains unchanged, than as the book of Maccabees says, G y m n a s ia E p h e b o r um et G r a e ca g l o r i a e, in which loose living prevails, the Holy Scriptures and the Christian faith are little taught, and the blind, heathen master Aristotle rules alone, even more than Christ. In this regard my advice would be that Aristotle's P h y s i c s, M e t a - p h y s i c s, On the S o u l, E t h i c s, which have hitherto been thought his best books, should be altogether discarded, together with all the rest of his books which boast of treating the things of nature, although nothing can be learned from them either of the things of nature or the things of the Spirit. Moreover no one has so far understood his meaning, and many souls have been burdened with profitless labor and study, at the cost of much precious time. I venture to say that any potter has more knowledge of nature than is written in these books. It grieves me to the heart that this damned, conceited, rascally heathen

has with his false words deluded and made fools of so many of the best Christians. God has sent him as a plague upon us for our sins.

Why, this wretched man, in his best book, O n the S o u l, teaches that the soul dies with the body, although many have tried with vain words to save his reputation. As though we had not the Holy Scriptures, in which we are abundantly instructed about all things, and of them Aristotle had not the faintest inkling! And yet this dead heathen has conquered and obstructed and almost suppressed the books of the living God, so that when I think of this miserable business I can believe nothing else than that the evil spirit has introduced the study of Aristotle.

Again, his book on E t h i c s is the worst of all books It flatly opposes divine grace and all Christian virtues, and yet it is considered one of his best works. Away with such books! Keep them away from all Christians! Let no one accuse me of exaggeration, or of condemning what I do not understand! My dear friend, I know well whereof I speak. I know my Aristotle as well as you or the likes of you. I have lectured on him and heard lectures on him, and I understand him better than do St. Thomas or Scotus. This I can say without pride, and if necessary I can prove it. I care not that so many great minds have wearied themselves over him for so many hundred years. Such objections do not disturb

me as once they did; for it is plain as day that other errors have remained for even more centuries in the world and in the universities.

I should be glad to see Aristotle's books on L o g i c, R h e t o r i c and P o e t i c s retained or used in an abridged form; as text-books for the profitable training of young people in speaking and preaching. But the commentaries and notes should be abolished, and as Cicero's R h e t o r i c is read without commentaries and notes, so Aristotle's L o g i c should be read as it is, without such a mass of comments. But now neither speaking nor preaching is learned from it, and it has become nothing but a disputing and a weariness to the flesh.

Besides this there are the languages - Latin, Greek and Hebrew - the mathematical disciplines and history. But all this I give over to the specialists, and, indeed, the reform would come of itself, if we were only seriously bent upon it In truth, much depends upon it; for it is here that the Christian youth and the best of our people, with whom the future of Christendom lies, are to be educated and trained. Therefore I consider that there is no work more worthy of pope or emperor than a thorough reformation of the universities, and there is nothing worse or more worthy of the devil than unreformed universities.

unreformed universities.

The medical men I leave to reform their own faculties; the jurists and theologians I take as my share, and I say in the first place, that it were well if the canon law, from the first letter to the last, and especially the decretals, were utterly blotted out. The Bible contains more than enough directions for all our living, and so the study of the canon law only stands in the way of the study of the Holy Scriptures; moreover, it smakks for the most part of mere avarice and pride. Even though there were much in it that is good it might as well be destroyed for the pope has taken the whole canon law captive and imprisoned it in the "chamber of his heart", so that the study of it is henceforth a waste of time and a farce. At present the canon law is not what is in the books, but what is in the sweet will of the pope and his flatterers. Your cause may be thoroughly established in the canon law; still the pope has his scrinium pectoris and all law and the whole world must be guided by that. Now it is ofttimes a knave, and even the devil himself, who rules this scrinium, and they boast that it is ruled by the Holy Spirit! Thus they deal with Christ's unfortunate people. They give them many laws and themselves keep none of them, but others they compel either to keep them or else to buy release.

Since, then, the pope and his followers have suspended the whole canon law, and since they pay no heed to it, but regard their own wanton will as a law exalting them above all the world, we should follow their example and for our part also reject these books. Why should we waste our time studying them? We could never discover the whole arbitary will of the pope, which has now become the canon law. The canon law has arisen in the devil's name, let it fall in the name of God, and let there be no more doctores decretorum in the world, but only doctores scrinii papalis, that is, "hypocrites of the pope"! It is said that there is no better temporal rule anywhere than among the Turks who have neither spiritual nor temporal law, but only their Koran, and we must confess that there is no more shameful rule than among us, with our spiritual and temporal law, so that there is no estate which lives according to the light of nature, still less according to Holy Scripture.

The temporal law,-God help us! what a wilderness it has become! Though it is much better, wiser and more rational than the "spiritual law" which has nothing good about it except the name, still there is far too much of it. Surely the Holy Scriptures and good rulers would be law enough; as St. Paul says in I Corinthians vi, "Is there no one among you can judge his neighbor's cause, that ye must go to law before heathen courts? It seems just to me that territorial laws and territorial customs should take precedence of the general imperial laws, and the imperial laws be used only in

case of necessity. Would to God that as every land has its own peculiar character, so it were ruled by its own brief laws, as the lands were ruled before these imperial laws were invented, and many lands are still ruled without them! These diffuse and far-fetched laws are only a burden to the people, and hinder causes more than they help them. I hope, however, that others have given this matter more thought and attention than I am able to do.

My friends the theologians have spared themselves pains and labor; they leave the Bible in peace and read the Sentences. I should think that the Sentences ought to be the first study of young students in theology and the Bible ought to be the study for the doctors. But now it is turned around; the Bible comes first, and is put aside when the bachelor's degree is reached, and the Sentences come last. They are attached forever to the doctorate, and that with such a solemn obligation that a man who is not a priest may indeed read the Bible, but the Sentences a priest must read. A married man, I observe, could be a Doctor of the Bible, but under no circumstances a Doctor of the Sentences. What good fortune can we expect if we act so perversely and in this way put the Bible, the holy Word of God, so far to the rear? Moreover the pope commands, with many severe words, that his laws are to be read and used in the schools and the courts, but little

is said of the Gospel. Thus it is the custom that in the schools and the courts the Gospel lies idle in the dust under the bench, to the end that the pope's harmful laws may rule alone.

If we are called by the title of teachers of Holy Scripture, then we ought to be compelled, in accordance with our name, to teach the Holy Scriptures and nothing else although even this title is too proud and boastful and no one ought to be proclaimed and crowned teacher of Holy Scripture. Yet it might be suffered, if the work justified the name, but now under the despotism of the Sentences, we find among the theologians more of heathen and human opinion than of the holy and certain doctrine of Scripture. What, then, are we to do? I know of no other way than humbly to pray God to give us Doctors of Theology. Pope, emperor and universities may make Doctors of Arts, of Medicine, of Laws, of the Sentences; but be assured that no one will make a Doctor of Holy Scripture, save only the Holy Ghost from heaven, as Christ says in John vi "They must all be taught of God Himself" Now the Holy Ghost does not concern Himself about red or brown birettas or other decorations, nor does He ask whether one is old or young, layman, or priest, monk or secular, virgin or married; nay He spake of old by an ass, against the prophet who rode upon it. Would God that we were worthy

to have such doctors given us, whether they were layman or priest, married or virgin. True, they now try to force the Holy Ghost into pope, bishops and doctors, although there is no sign or indication whatever that He is in them.

The number of theological books must also be lessened, and a selection made of the best of them. For it is not many books or much reading that makes men learned; but it is good things, however little of them, often read, that make men learned in the Scriptures, and make them godly, too. Indeed the writings of all the holy fathers should be read only for a time, in order that through them we may be led to the Holy Scriptures. As it is, however, we read them only to be absorbed in them and never come to the Scriptures. We are like men who study the sign-posts and never travel the road. The dear fathers wished, by their writings, to lead us to the Scriptures, but we so use them as to be led away from the Scriptures, though the Scriptures alone are our vineyard in which we ought all to work and toil.

Above all, the foremost and most general subject of study, both in the higher and the lower schools, should be the Holy Scriptures, and for the young boys the Gospel. And would to God that every town had a girls' school also, in which the girls were taught the Gospel for an hour each day either in German or Latin. Indeed the schools, monasteries and nunneries began long ago with that end in view,

and it was a praiseworthy and Christian purpose, as we learn from the story of St. Agnes and other of the saints That was the time of holy virgins and martyrs, and then it was well with Christendom; but now they have come to nothing but praying and singing. Ought not every Chrsitian at his ninth or tenth year to know the entire holy Gospel from which he derives his name and his life? A spinner or a seamstress teaches her daughter the trade in her early years; but now even the great, learned prelates and bishops themselves do not know the Gospel.

O how unjustly we deal with these poor young people who are committed to us for direction and instruction! We must give a terrible accounting for our neglect to set the Word of God before them. They fare as Jeremiah says in Lamentations ii: "Mine eyes are grown weary with weeping, my bowels are terrified, my liver is poured out upon the ground, because of the destruction of the daughter of my people, for the youth and the children perish in all the streets of the whole city; they said to their mothers, Where is bread and wine? and they swooned as the wounded in the streets of the city and gave up the ghost in their mothers' bosom". This pitiful evil we do not see, how even now the young folk in the midst of Christendom languish and perish miserably for want of the Gospel, in which we ought to be giving them constant instruction and training.

Moreover, if the universities were diligent in the study of Holy Scripture, we should not send everybody there as we do when all we ask is numbers, and everyone wishes to have a doctor's degree; but we should send only the best qualified students, who have previously been well trained in the lower schools. A prince or city council ought to see to this, and permit only the well qualified to be sent. But where the Holy Scriptures do not rule, there I advise no one to send his son. Everyone not unceasingly busy with the Word of God must become corrupt; that is why the people who are in the universities and who are trained there are the kind of people they are. For this no one is to blame but the pope, the bishops and the prelates, who are charged with the training of the youth. For the universities ought to turn out only men who are experts in the Holy Scriptures, who can become bishops and priests, leaders in the fight against heretics, the devil and all the world. But where do you find this true? I greatly fear that the universities are wide gates of hell, if they do not diligently teach the Holy Scriptures and impress them on the youth.

APPENDIX NO. 2.

TO THE COUNCILMEN OF ALL CITIES IN GERMANY

THAT THEY ESTABLISH AND MAINTAIN CHRISTIAN SCHOOLS.

1524.

From Works of Martin Luther, Vol. iv., pp. 103-130.
Translated by A. T. W. Steinhaeuser.

To the Burgomasters and Councilmen of all cities in Germany. Martin Luther.

Grace and peace from God our Father and the Lord Jesus Christ.

Prudent, wise and dear Sirs: Having been put under the ban some three years ago and declared an outlaw, I should have remained silent had I feared the command of men more than God. There are indeed many persons in Germany, both great and small, who on that account, still attack my speaking and writing and shed much blood over it. But God has opened my mouth and bidden me speak, and is mightily supporting me and, without my help, strengthening and spreading my cause the more they rage, and seems to be laughing and mocking at their rage, as it is said in the second Psalm. By this token alone everyone who is not hardened can see that this cause must indeed be of God, for it plainly bears the mark of a divine word and work, which always thrive best when men are most determined to persecute and suppress them.

Therefore I will speak, as Isaiah says, and not hold my peace as long as I live, until Christ's righteousness go forth as brightness and His saving grace be lighted as a lamp. And I pray you now, all my dear sirs and friends, to receive kindly and lay to heart this writing and admonition of mine.

For, no matter what I may be personally, I can boast before God with a good conscience that I am not seeking my own advantage, which I could attain far better by remaining silent, but am dealing in hearty good faith with you and with the whole German land, to which I have a divine commission, let men believe it or not. And I wish to assure you and declare to you, frankly and confidently, that if you heed me in this matter, you heed not me but Christ, and that if you heed me not, you despise not me but Christ. For I know and am well aware of what I am saying and teaching and for what purpose I say it, and everyone who is willing rightly to consider my teaching will discover it for himself.

First of all, then, we are experiencing today throughout Germany how schools are everywhere allowed to go to wrack and ruin; universities are growing weak, monasteries are declining. This grass is like to wither and the flower thereof fadeth, as Isaiah says, because the Spirit of the Lord bloweth upon it in His Word, and shineth with so great heat upon it through the Gospel. For since it is becoming known, through God's Word, how unchristian and devoted only to men's bellies those institutions are; and especially since the carnal multitude see that they are no longer obliged or able to drive their sons and daughters into monasteries and cathedral schools, and to turn them out of their own houses and possessions and plant

them in other people's possessions, no one is any longer willing to have children educated. "Tell us," they say, "why should we send them to school, if they are not to become priests, monks and nuns? They had better learn such things as will help them to make a living!"

From this confession of theirs it is very evident what such people are thinking and on what their minds are set. For if they had not sought only the belly and a temporal living for their children when they sent them into the monasteries and cathedral schools or into the spiritual estates, but had been earnestly concerned for their salvation and blessedness, they would not thus fold their hands, relapse into indifference and say: "If the spiritual estate is no longer to count for anything, then we will let education be and not bother our heads about it." They would rather say: "If it is true, as the Gospel teaches, that this estate is dangerous to our children, why then, dear sirs, show us another way to educate them that will be pleasing to God and profitable to them; we certainly want to provide not only for the bellies of our dear children, but also for their souls." That, at least, is what true, Christian and faithful parents would say.

But it is not surprising that the Evil One takes this attitude and inspires carnal and worldly hearts to neglect the children and youths. Who can blame him for it? He is

a prince and god of this world. How can he possibly be pleased to see his nests, the monasteries and the spiritual gangs, destroyed by the Gospel, in which nests he corrupts above all the young folk, who mean so much, yea, everything to him? How can he be expected to permit or promote the proper training of the young? He would indeed be a fool to suffer and help men to establish in his kingdom the very thing by which that kingdom must be most speedily overthrown, as would surely happen if he lost that choice morsel, the dear youth, and had to permit them to be saved for the service of God at his expense and by means of his possessions.

It was a most prudent course, therefore, that he adopted in the days when Christians had their children taught and trained in a Christian manner. The young multitude bade fair to escape him entirely and to work intolerable havoc to his kingdom. Then he went to work, spread his nets and set up such monasteries, schools and estates that it was not possible for a boy to escape him without a miracle from heaven. Now, however, that he sees his snares exposed through God's Word, he flies to the other extreme and will not suffer anyone to study at all. It is again a right and prudent course that he pursues, in order to preserve his kingdom and by all means to retain the young. If he has them in his possession, they will grow up under him and remain his; who will take anything from him? He thus possesses the world in peace. For if a really

crushing loss is to be inflicted upon him, it must come through the young people, reared in the knowledge of God and spreading and teaching others God's Word.

No one believes what a dangerous design of the devil's this is. It goes forward so silently that no one perceives it, and the harm is done before one can prevent it. Men fear the Turks and wars and floods, for in such matters they understand what is harmful and what is beneficial. But what the devil has here in mind, no one sees, no one fears, it proceeds so quietly. And yet everyone who would give a gulden to fight the Turks, if they were at our very door, ought properly to give a hundred gulden to this cause, even if only one boy could be trained therewith to become a true Christian man; for a true Christian man is better and worth more than all men upon earth.

Therefore, I pray you all, my dear sirs and friends, for God's sake and the poor youths', not to treat this subject as lightly as some do, who are not aware of what the prince of this world intends. For it is a serious and important matter that we help and assist our youth, and one in which Christ and all the world are mightily concerned. By helping them we shall be helping ourselves and all men. And reflect that these secret, subtle and crafty attacks of the devil must needs be met with deep Christian seriousness. If it is necessary, dear sirs, to expend annually such great sums for firearms, roads, bridges, dams and countless similar items, in order that a city may

enjoy temporal peace and prosperity, why should not at least as much be devoted to the poor, needy youth, so that we might engage one or two competent men to teach school?

Moreover, every citizen should be moved by the following consideration. Formerly he was obliged to give up so much money and property for indulgences, masses, vigils, endowments, testaments, anniversaries, mendicants, brotherhoods, pilgrimages, and other like humbug; but now that he is rid by the grace of God of all that robbing and giving, he ought, out of gratitude to God and for His glory, to give a part of that amount for schools in which to train the poor children, which would indeed be a good and precious investment. If the light of the Gospel had not dawned and set him free, he would have to give up to the above-mentioned robbers ten times as much and more for ever, without any return. He should also know that where there is objection and opposition to this proposal, the devil is assuredly present, who did not object when men gave their money for monasteries and masses, and poured it out in streams, for he perceives that this work is not to his advantage. Let this then, my dear sirs and friends, be the first consideration to move you, that we must upset this scheme of the devil, our most dangerous and subtle foe.

Our second consideration is found in the words of St. Paul in 11 Corinthians vi, that we receive not the grace of God in vain nor neglect the day of salvation. For Almighty

God has indeed graciously visited us Germans and proclaimed a true year of jubilee. We have at present the most excellent and learned young men, adorned with the languages and all arts, who could be of much service if we made use of them as instructors of the young. Is it not evident that we are now able to prepare a boy in three years, so that at the age of fifteen or eighteen he will know more than all universities and monasteries hitherto? Indeed, what did men learn in those institutions but how to become asses, blockheads and dunces! For twenty and forty years one sat over one's books without acquiring either Latin or German. I say nothing of the shameful and vicious life, by which the excellent youths were miserably corrupted.

It is true that, rather than have the universities and monasteries continue as before, with no other place of youth to study and live, I should wish no boy ever to study nor to be able to speak; for it is my earnest intention, prayer and desire, that those ass-stables and devil's-schools should either sink into the abyss or be converted into Christian schools. But now that God has so richly blessed us and has given us so many men able to instruct and train our young people aright, surely we ought not to despise the grace of God nor suffer Him to knock in vain. He is standing at our door; happy are we if we open to Him! He is calling to us; blessed is he that answers him! If we let Him pass by, who will bring Him back?

Let us consider our former misery and the darkness in which we sat. Germany, I trow, has never heard so much of God's Word as now; at least we find nothing like it in history. If we permit it to go by without thanks and honor, it is to be feared we shall suffer a still more dreadful darkness and plague. Buy, dear Germans, while the fair is at your doors; gather in the harvest while there is sunshine and fair weather; use the grace and Word of God while they are here. For, know this, God's Word and grace is a passing rainstorm, which does not return where it has once been. It came to the Jews, but it passed over; now they have nothing. Paul brought it to the Greeks, but it passed over; now they have the Turk. Rome and the Latins had it,too; but it passed over; now they have the pope. And you Germans must not think you will have it for ever; for ingratitude and contempt will not suffer it to remain. Take and hold fast, then, whoever can; idle hands cannot but have a lean year.

Our third consideration is by far the most important of all; it is the command of God. Its importance is seen in that He so frequently through Moses urges and enjoins parents to instruct their children that it is said in Psalm lxxviii, "How straitly he commanded our fathers that they should give knowledge unto their children and instruct their children's children." It is seen also in the fourth commandment, in which He so urgently enjoins children to obey their parents

that He would even have disobedient children sentenced to death. Indeed, for what other purpose do we older folk exist than to care for, instruct and bring up the young? The foolish youths cannot possibly instruct nor protect themselves; God has therefore entrusted them to us who are old and know by experience what is good for them, and He will compel us to render a strict account. Hence Moses also commands, "Ask thy father, and he will shew thee; thy elders, and they will tell thee."

But it is a sin and a disgrace that we must needs urge and be urged to train our children and youths and seek their best interest, when nature itself should drive us to do this and the examples even of the heathen afford us manifold instruction. There is not an irrational animal but looks after its young and teaches them what they need to know, except the ostrich of which God says that she is hardened against her young ones, as though they were not hers, and leaves her eggs in the earth. And what would it profit us if we possessed and performed all else and became utter saints, and yet neglected the chief purpose of our life, namely, the care of the young? I believe also that among outward sins none so heavily burdens the world in the sight of God nor deserves such severe punishment as the sin we commit against our children by not giving them an education.

When I was a lad they had this maxim in the schools:

Non minus est negligere scholarem quam corrumpere virginem, - It is just as bad to neglect a pupil as to corrupt a virgin. This was said in order to frighten schoolmasters, for there was then no more grievous sin known than corrupting a virgin. But, dear Lord God, how small a sin is corrupting virgins or wives (which being a bodily and known sin may be atoned for) compared with the sin by which precious souls are neglected and corrupted (which is neither regarded hor known as sin and is never atoned for). O woe unto the world for ever and ever! Children are daily born and grow up among us, and there is, alas! no one to care for or to direct them; we let them go on as they will. The monasteries and foundations should see to it, but they are the very ones of whom Christ says in Matthew xviii, "Woe unto the world because of offences! Who so shall offend one of these young ones that believe in me, it were well for him that a millstone were hanged about his neck and he were drowned in the depth of the sea," They are nothing but devourers and destroyers of children.

"Ah," you say, "but all that is addressed to parents; what business is it of councilmen and magistrates?" Very true: but if the parents neglect it, who is to see to it? Shall it on that account remain undone and the children be neglected? In that case, how will magistrates and councilmen excuse themselves by saying it is no business of theirs? There are various reasons why parents neglect their duty.

In the first place, there are those who lack the piety and decency, even if they had the ability, to do it. Like the ostrich, they are hardened against their young, and are content to have cast the eggs from them and to have brought children into the world; they will do nothing more. But these children must live among us and with us in the same city. How then can reason and above all Christian love suffer them to grow up untrained and to poison and pollute other children, until at last the whole city perish, as it happened in Sodom and Gomorrah, Geba, and other cities. Secondly, the great majority of parents are, alas! unfitted for this work, and do not know how children are to be trained and taught, for they themselves have learned nothing but how to provide for the belly; whereas it takes persons of exceptional ability to teach and train children aright. Thirdly, even if parents were able and willing to do it themselves, they have neither the time nor the opportunity for it, what with their other duties and housework. Necessity compels us, therefore, to engage public schoolteachers for the children, unless everyone were willing to engage an instructor of his own. But that would be too heavy a burden upon the common man, and many a promising boy would be neglected on account of poverty. Besides, many parents die and leave orphans, and if we do not know by experience how these are cared for by their guardians, God Himself tells us by calling Himself the Father of the

orphans, as of those who are neglected by everyone else. Moreover, there are some who have no children of their own, and who for that reason take no interest in the training of children.

It therefore becomes the business of councilmen and magistrates to devote the greatest care and attention to the young. For since the property, honor and life of the whole city are committed to their faithful keeping, they would fail in their duty toward God and man if they did not seek its welfare and improvement with all their powers day and night. Now the welfare of a city consists not alone in gathering great treasures and providing solid walls, beautiful buildings, and a goodly supply of guns and armour. Nay, where these abound and reckless fools get control of them, the city suffers only the greater loss. But a city's best and highest welfare, safety and strength consist in its having many able, learned, wise honourable and well-bred citizens; such men can readily gather treasures and all goods, protect them and put them to a good use.

Thus it was done in ancient Rome. There boys were trained in such a way that by the time they were fifteen, eighteen or twenty years of age they were thoroughly conversant with Latin and Greek and the various liberal arts, as they are called, and immediately entered upon a military or a political career. In this way they became intelligent,

wise and competent men, skilled in all knowledge and experience, so that if all the bishops, priests and monks in Germany to-day were rolled into one they would hot equal one Roman soldier. As a result, their cause prospered; they had capable and trained men for every position. Thus there has always been forced upon men everywhere, even among the heathen, the necessity of maintaining schoolmasters, if a nation was to be brought to a high standard. Hence St. Paul draws the word "schoolmaster" from the common practice of mankind, when he says in Galatians iv, "The law became our schoolmaster."

Since, then, a city should and must have men, and there is everywhere a lack of such men and complaint that they cannot be found, we dare not wait until they grow up of their own accord (nor can we hew them out of stone nor carve them out of wood); and since God will work no miracles so long as men can solve their problems by means of the other gifts He has granted them: therefore we must do our part and spare no labour or expense to train and produce such men. Whose fault is it that there are at present in all cities so few capable men, but the fault of the authorities who have left the young to grow up like saplings in the forest and have given no thought to their instruction and training! As a result, they have grown so misshapen that they cannot be used for building purposes, but are mere brushwood fit only for fuel.

The civil government must certainly continue. Shall we then permit none but clods and boors to rule, when we can get better men? That would indeed be a barbarous and foolish policy. We might as well make rulers of swine and wolves, and set them over those who will not consider how they may be ruled by men. Moreover, it is inhuman perversity to think no further than this, "We will rule now; what concern is it of ours how they will fare who come after us?" Not over human beings, but over swine and dogs should such persons rule, who seek only their own profit or honour in governing. Even if we took the utmost pains to train up none but able, learned and skilled rulers, there would still be room enough for toil and labour in order that the government might prosper. How shall it prosper if no one takes any pains at all?

"But," you say again, "Granted that we must have schools, what is the use of teaching Latin, Greek, Hebrew, and the other liberal arts? We can still teach the Bible and God's Word in German, which is sufficient for our salvation." I reply: Alas! I know well that we Germans must always remain brutes and stupid beasts, as neighbouring nations call us and we richly deserve to be called. But I wonder why we never ask: What is the use of silks, wine, spices, and strange foreign wares, when we have in Germany not only wine, grain, wool, flax, wood and stone enough for our needs, but also the very best and choicest of them for our honour and ornament? Arts and

languages, which are not only not harmful, but a greater ornament, profit, honour and benefit, both for the understanding of Scipture and for the conduct of government, these we despise; but we cannot do without foreign wares, which we do not need, which bring us in no profit, and which reduce us to our last penny. Are we not justly dubbed German fools and beasts?

Truly, if there were no other use for the languages, this alone ought to rejoice and move us, that they are so fine and noble a gift of God, with which He is now richly visiting and endowing us Germans, more richly indeed than any other land. There is little evidence that the devil suffered them to be revived through the universities and monasteries; these have, on the contrary, always raged against them and are still raging. For the devil smelt a rat and perceived that if the languages were revived, there would be a hole knocked in his kingdom which he might have difficulty stopping. Since he was unable, however, to prevent their being revived, his aim is now to keep them on such slender rations that they will of themselves decline and pass away. They are like an unwelcome guest who has come to his house; so he determines to show him such entertainment that he will not tarry long. Very few of us, my dear sirs, see through this wicked plot of the devil.

Therefore, my beloved Germans, let us open our eyes, thank God for this precious treasure, and guard it well, lest it be again taken from us and the devil have his will. For

though the Gospel has come and daily comes through the Holy Spirit alone, we cannot deny that it has come by means of the languages, by which it was also spread abroad, and by which it must be preserved. For when God desired through the apostles to spread abroad the Gospel in all the world, He provided tongues for that purpose. And before that He had spread the Greek and Latin languages, by means of the Roman empire, throughout all lands, in order that His Gospel might the more speedily bear fruit far and wide.. He has done the same now. No one knew for what purpose God suffered the languages to be revived, until we now begin to see that it was for the sake of the Gospel, which He intended afterwards to reveal, in order to expose and destroy thereby the kingdom of antichrist. To this end He also gave over Greece to the Turk, in order that the Greeks, driven out and scattered, might spread their language and give an incentive to the study of other languages as well.

In proportion, then, as we prize the Gospel, let us guard the languages. For not in vain did God have His Scriptures set down in these two languages alone - the Old Testament in Hebrew, the New in Greek. The languages, therefore, that God did not despise but chose above all others for His Word, we too ought to honour above all others. For St. Paul declared it to be a peculiar glory and distinction of Hebrew that God gave His Word in that language, when he said in Romans iii,

"What profit is there of circumcision? Much every way: chiefly, because unto them were committed the oracles of God." King David also boasts in Psalm cxlvii, "He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation nor made known to them his judgments." Hence Hebrew is called a sacred language, and St. Paul terms it in Romans i "the holy scriptures," doubtless because of the holy Word of God contained therein. Similarly, the Greek language may be called sacred, because it was chosen above all others as the language in which the New Testament was to be written and from which, as from a fountain, it flowed by translation into other languages and made them also sacred.

And let us be sure of this: we shall not long preserve the Gospel without the languages. The languages are the sheath in which this sword of the Spirit is contained; they are the casket in which we carry this jewel; they are the vessel in which we hold this wine; they are the larder in which this food is stored; and as the Gospel itself says, they are the baskets in which we bear these loaves and fishes and fragments. If through our neglect we let the languages go (which may God forbid!), we shall not only lose the Gospel, but come at last to the point where we shall be unable either to speak or write a correct Latin or German. As proof and warning of this, let us take the wretched and woeful example

of the universities and monasteries, in which men not only unlearned the Gospel, but corrupted the languages so that the miserable folk were fairly turned into beasts, unable to read or write a correct German or Latin and wellnigh losing their natural reason to boot.

Hence the apostles themselves considered it necessary to put the New Testament into Greek and to bind it fast to that language, doubtless in order to preserve it for us safe and sound as in a sacred ark. For they foresaw all that was to come and now has come to pass, and knew that if it were contained only in men's heads, wild and fearful disorder and confusion, and many various interpretations, fancies and doctrines would arise in the Church, which could be protected only by committing the New Testament to writing and language. Hence it is certain that unless the languages remain the Gospel must finally perish.

This has been proved and is still shown by experience. Immediately after the days of the apostles, when languages ceased, the Gospel, the faith and the whole Church gradually declined, until they sank under the pope to the lowest depth; and after the languages declined very little that is excellent was witnessed in the Church, but a great many dreadful abominations arose because the languages were unknown. On the other hand, since the languages have been restored, they bring with them so bright a light and accomplish such great things that the whole world wonders

and is forced to confess that we have the Gospel quite as purely as the apostles had it, and that it has altogether attained to its original purity, far beyond what it was in the days of St. Jerome or St. Augustine. In short, the Holy Spirit is no fool and does nothing unadvisedly or uselessly; He regarded the languages as of so great value and necessity to the Church that He oftentimes brought them down with Him from heaven. This alone should be a sufficient incentive for us to pursue them with diligence and reverence and not to despise them, for He Himself has now again revived them upon earth.

"But," you say, "many of the fathers were saved and even became teachers without languages." That is true. But how do you account for the fact that they so frequently erred in the Scriptures? How often does not St. Augustine err in the Psalter and in other expositions! Likewise St. Hilary, and indeed all of them who attempted to expound Scripture without the languages. And even though what they said now and then was true, they were not sure whether it really belonged in the passage into which they read it. For example, it is correct to say that Christ is the Son of God; but it must have sounded like a jest to their opponents when they proved this from Psalm cx, Tecum principium in die virtutis tuae, whereas in the Hebrew there is not a word about the Deity in this passage! Now when men defend the faith with such uncertain arguments and mistaken prooftexts,

are not Christians put to shame and made a laughing-stock in the eyes of opponents who know the language? And the latter become only the more hardened in their errors and have a good pretext for regarding our faith as a human dream.

What is the reason that our faith is thus put to shame? It is because we do not know the languages; and there is no other way out than to know the languages. Was not St. Jerome obliged to make a revised translation of the Psalter from the Hebrew, because when we dispute with Jews on the basis of our Psalter they laugh at us and say our version does not agree with the Hebrew? Now the expositions of all the early fathers who treated the Scriptures with languages, even when their teaching is not wrong, are of such a nature that they very often employ uncertain, inconsistent and inappropriate language; they grope like a blind man along a wall, so that they very frequently miss the sense of their text and twist it like a nose of wax to suit their fancy, as in the verse mentioned above, Tecum principium, etc. Even St. Augustine is obliged to confess, as he does in his De doctrina christiana, that a Christian teacher who is to expound the Scriptures must know, in addition to Latin, also Greek and Hebrew; otherwise it is impossible not to stumble constantly, nay, there is room enough for labour and toil even when one is well versed in the languages.

There is a great difference, therefore, between a simple preacher of the faith and an expositor of Scripture, or as St. Paul puts it, a prophet. A simple preacher, to be sure, is in possession of so many clear passages and texts from translations that he can know and teach Christ, lead a holy life and preach to others. But to interpret Scripture, to treat it independently, and to dispute with those who cite it incorrectly, to that he is unequal; that cannot be done without languages. Yet there must always be such prophets in the Church, who are able to treat and expound the Scriptures and also to dispute; a saintly life and correct doctrine are not enough. Hence languages are absolutely necessary in the Church, just as prophets or expositors are necessary, although not every Christian or preacher need be such a prophet, as St. Paul says in 1 Corinthians xii and Ephesians iv.

Thus it has come about that since the days of the apostles the Scriptures have remained obscure and no trustworthy and enduring expositions have anywhere been written. For even the holy fathers frequently erred, and has been said, and because of their ignorance of the languages seldom agree; one says this, another that. St. Bernard was a man of lofty mind, whom I almost venture to set above all other celebrated teachers both ancient and modern; and yet he often trifles with Scripture, albeit in a pious spirit, and in many of his quotations departs from its true sense.

For this reason the sophists also claimed that Scripture was obscure; they held that God's Word was by its very nature obscure and employed a peculiar speech. They do not see that the whole trouble lies in ignorance of the languages; if we understood the languages there would be no simpler speech anywhere than God's Word. A Turk's speech must needs be obscure to me; a Turkish child of seven would easily understand him, whereas I do not know the language.

Hence it was also a stupid undertaking to attempt to learn the meaning of Scripture by reading the expositions of the fathers and their numerous books and glosses. Instead of this, men should have given themselves to the study of languages. For because they were without languages the dear fathers at times belaboured a text with many words and yet caught barely an inkling of its meaning; their comment is half guess work, half error. And yet you run after it with much labour, when you could meanwhile by means of the languages find a much better interpretation than the one you are following. For in comparison with the comments of all the fathers, the languages are as sunlight to shadow. Since, then, it becomes Christians to use the Holy Scriptures as their own and only book, and it is a sin and shame not to know our own book nor to understand our God's speech and languages, the more that God is now offering and giving us men and books and every aid and inducement to this study,

and desires His Bible to be an open book. How glad would the dear fathers have been if they had had our opportunity of learning the languages and coming thus equipped to the Holy Scriptures! What toil and labour it cost them barely to gather up the crumbs, while we may have the whole loaf with but half their labour, indeed, with scarce any labour at all. Oh, how their diligence puts our indolence to shame; nay, how strictly God will judge our lack of diligence and gratitude!

Here belongs also what St. Paul says in 1 Corinthians xiv, namely, that there should be in the Church those who will judge all teaching. To this end it is undoubtedly necessary to know the languages. For the preacher or teachers may expound the Bible from beginning to end after his own fashion, hit or miss, if there is no one present to judge whether his teaching be right or wrong. But in order to judge, men must know the languages, otherwise it is impossible. Therefore, though the faith and the Gospel may be proclaimed by simple preachers without the languages, such preaching is flat and tame, men grow at last wearied and disgusted and it falls to the ground. But when the preacher is versed in the languages, his discourse has freshness and force, the whole of Scripture is treated, and faith finds itself constantly renewed by a continual variety of words and works. Hence Psalm cxxviii likens such studies in the Scriptures to a chase when it declares that God discovereth the dense forest to the deer; and Psalm

i likens them to an ever green tree beside ever fresh waters.

Nor should we be led astray because some boast of the Spirit and despise the Scriptures or others, like the Waldensian Brethren, consider the languages unnecessary. But, dear friend, you may say what you will about the Spirit, I too have been in the Spirit and have seen the Spirit, perhaps more of it (if it comes to boasting of one's own flesh) than they with all their vaunting shall see in a year. My Spirit, moreover, has given some account of itself, while theirs sits very quietly in its corner and does little but sing its own praise. But I know full well how perfectly the "Spirit" does all things: I should indeed have failed egregiously if the languages had not aided me and given me a certain and positive knowledge of Scripture. I too could have lived uprightly and preached the truth in seclusion, but I should then have left undisturbed the pope and the sophists with the whole antichristian realm. The devil has not so much respect for my spirit as he has for my speech and pen when they deal with Scripture. For my spirit takes from him nothing but myself alone, but Holy Scripture and the languages leave him but little room on earth, and that means a loss to his kingdom.

Nor can I at all commend the Waldensian Brethren for depreciating the languages. Even if they taught the truth

they must nevertheless frequently miss the right sense of a text and are also unequipped and unskilled in the defence of the faith against error. Moreover, their teaching is so obscure and expressed in so peculiar a form, departing from that of Scripture, that I am afraid it may not be pure or may not continue pure. For there is great danger in speaking of divine things in a different manner and in different terms from those employed by God Himself. In short, they may lead holy lives and teach holy things among themselves, but as long as they remain without the languages they cannot but lack what all the rest lack, namely, the ability to treat Scripture with certainty and thoroughness and to be useful to other nations. But since they could do this and refuse, let them see how they will answer for it to God.

Well, this may suffice concerning the necessity and value of languages and Christian schools for the spiritual realm and the salvation of souls. Let us now consider also the body. Let us suppose that there were no soul, and no heaven or hell and we had to consider only the temporal government after the manner of the world, and let us see whether it does not need good schools and educated persons more sorely even than the spiritual realm. Hitherto the sophists have shown no concern whatever for the temporal government, and have confined their schools so exclusively to the spiritual estate that it was well nigh a disgrace for an educated man to marry; he had to hear such remarks

as, "Behold, he is turning secular and does not care to become a spiritual!" just as if their spiritual estate were alone pleasing to God and the secular estate, as they call it, were altogether of the devil and unchristian. But in the sight of God they themselves become meanwhile the devil's own, and (as happened to Israel in the Babylonian captivity) this poor populace has alone remained in the land and in the right estate, while the better people and the leaders were carried off to the devil with tonsure and cowl to Babylon.

It is not necessary here to state that the temporal government is a divine order; I have elsewhere so fully treated this subject that I trust no one has any doubt about it. The question is rather, how to get good and skilled persons into the government. In this we are challenged and put to shame by the heathen, who in former times, especially in Rome and Greece, without knowing whether this estate was pleasing to God or not, were so earnest and diligent in educating and fitting their boys and girls for it that when I think of this I blush for us Christians, and especially for us Germans, who are such utter block-heads and beasts that we can ask, "Pray, what good are schools if one is not to become a spiritual?" We certainly know, or should know, how necessary and useful a thing it is and how well pleasing to God, when a prince, lord, councilman or any other ruler is educated and trained to conduct himself in his office as a

Christian should.

If then there were no soul, as I have said, and if there were no need at all of schools and languages for the sake of the Scriptures and of God, this one consideration should suffice to establish everywhere the very best schools for both boys and girls, namely, that in order outwardly to maintain its temporal estate, the world must have good and skilled men and women, so that the former may rule well over land and people and the latter may keep house and train children and servants aright. Now such men must come from our boys and such women from our girls. Therefore the thing to do is to teach and train our boys and girls in the proper manner. But I said above that the common man does nothing to bring this about; he cannot,he will not, he does not know how. Princes and lords ought to do it, but they must needs ride in sledges, and drink, and take part in masquerades; they are burdened with high and important business in cellar, kitchen and bedroom. And though some of them would gladly do it, they must stand in fear of the others, lest they be takeh for fools or heretics. It rests, therefore, dear councilmen, altogether with you; you have also more opportunity for doing it than princes and lords.

"But," you say, "everyone may instruct his sons and daughters himself, or at least train them by menas of discipline." I reply: We know indeed what such teaching

and training amount to. Even when the severest discipline is applied and has turned out well, the net result is a certain enforced outward respectability; underneath are the same old blockheads, unable to converse on any subject or to be of assistance to anyone. But if children were instructed and trained in schools or elsewhere where there were learned and well-trained schoolmasters and schoolmistresses to teach the languages, the other arts, and history, they would hear the happenings and the sayings of all the world and learn how if fared with various cities, estates, kingdoms, princes, men, and women; thus they could in a short time set before themselves, as in a mirror, the character, life, counsels and purposes, success and failure of the whole world from the beginning. As a result of this knowledge, they could form their own opinions and adapt themselves to the course of this outward life in the fear of God, draw from history the knowledge and understanding of what should be sought and what avoided in this outward life, and become able also by this standard to assist and direct others. But the training which is undertaken at home,apart from such schools, attempts to make us wise through our own experience. Before that comes to pass we shall be dead a hundred times over, and shall have acted inconsiderately all our life; for much time is needed to acquire one's own experience.

Now since the young must romp and leap or at least have something to do that gives them pleasure, and since this should not be forbidden (nor would it be well to forbid them everything), why should we not furnish them such schools and lay before them such studies? By the grace of God it has now become possible for children to study with pleasure and in play languages, the other arts, or history. The kind of schools we attended are a thing of the past - that hell and purgatory in which we were tormented with cases and tenses, and yet learned less than nothing with all the flogging, trembling, anguish and misery. If we take so much time and trouble to teach children card-playing, singing and dancing, why do we not take as much time and trouble to teach them reading and other branches, while they are young and have the time, and are apt and eager to learn? For my part, if I had children and could accomplish it, they should study not only the languages and history, but singing, instrumental music, and all of mathematics. For what is all this but mere child's play? In these branches the Greeks in former times trained their children, who grew up into men and women of wondrous ability, skilled in every pursuit. How I regret now that I did not read more poets and historians, and that no one taught me them! I was obliged instead to read, with great cost, labour and injury, that devil's filth, the philosophers and sophists, from which I have all I can do to get myself clean.

Now you say, "But who can spare his children for so long a time, and train them all to be young gentlemen? There is work for them to do at home, etc." I reply: It is not in the least my intention to have such schools established as we had heretofore, in which a boy sat over his Donatuse and Alexander for twenty or thirty years and yet learned nothing. We are living in a new world to-day and things are being done differently, My idea is to let boys go to such a school for one or two hours a day, and spend the remainder of the time working at home, learning a trade or doing whatever their parents desired; so that both study and work might go hand in hand while they were young and able to do both. They spend at least ten times as much time with their peashooters or playing ball or racing and tussling. In like manner, a girl can surely find time enough to go to school one hour a day and still attend to all her duties at home; she sleeps, dances and plays away more time than that. There is only one thing lacking, and that is the earnest desire to train the young people and to benefit and serve the world with well-bred men and women. The devil very much prefers coarse block-heads and ne'er-do-wells, lest men live too comfortably on earth.

But the exceptional pupils, who give promise of becoming skilled teachers, preachers and holders of other

spiritual positions, should be kept longer at school or altogether dedicated to a life of study, as we read of the holy martyrs who had the training of Sts. Agnes, Agatha, Lucy and others. That was how the monasteries and cathedral schools originated, which have now, however, been perverted to a very different and damnable use. And there is a great need of such advanced study, for the shaven crowd is fast dwindling; besides, most of them are unfit to teach and rule, for all they know is how to care for the belly, which is indeed all they have been taught. We must certainly have men to administer God's Word and Sacraments and to do pastoral work among the people. But where shall we get them if we let our schools decline and do not replace them with others that are Christian? For the schools that have been maintained hitherto, even if they were not to pass away, can produce nothing but lost and pernicious deceivers.

It is highly necessary, therefore, that we take up this matter in all seriousness and without loss of time, not only for the sake of the young, but in order to preserve both our spiritual and our temporal estate. If we miss this opportunity, we may perhaps find our hands tied later on when we would gladly attend to it, and may be compelled in vain to suffer, in addition to the loss, the pangs of remorse for ever. For God is generously offering us His help, He stretches forth His hand and gives us all things

needful for this work. If we despise His offer we are judged already with Israel, of whom Isaiah says, "I have spread out my hands all the day unto the unbelieving and rebellious people"; and Proverbs 1, "I have stretched out my hand, and no man regarded; ye have set at nought all my counsel; therefore I will also laugh at your calamity; I will mock when your fear cometh upon you." Of this let us beware! Consider, as an example, the great zeal of King Solomon in this regard; so deeply concerned was he for the young that in the midst of his royal duties he prepared for them a book called Proverbs. And consider Christ Himself - How He draws young children to Himself, how urgently He commends them to us, and how He praises the angels that attend them (Matthew xviii), in order to show us how great a service it is to train the young well; on the other hand, how terrible is His anger when men offend them and let them perish!

Therefore, dear sirs, take seriously this work, which God so urgently requires of you, which your office lays upon you, which is so necessary for the young, and without which neither the temporal nor the spiritual realm can exist. Alas! we have rotted and perished long enough in darkness; we have too long been German beasts. Let us for once make use of our reason, so that God may behold our gratitude for His benefits, and other lands see that we, too, are human beings, able to learn useful things from them or teach

them to them, in order that through us, too, the world may be made better. I have done my part. It has truly been my purpose to help and benefit the German nation. If some despise me for this and refuse to listen to my sincere advice, because they think they know better, I cannot help it. I know indeed that others could have done this better; it is only because they hold their peace that I am doing it as well as I can. It is surely better to have spoken on the subject, however inadequately, than to have remained altogether silent. I hope that God will sitr up some of you, so that my well-meant advice may not be in vain, and that you will not consider him that utters it but fix your mind on the cause itself and let it fix itself in your mind.

Finally, one thing more should be well considered by all who earnestly desire to have such schools and languages established and maintained in Germany. It is this; no effort or expense should be spared to found good libraries, especially in the larger cities, which can well afford it. For if the Bible and all the arts are to be preserved, they must be contained and held fast in books and writings, as was done by the prophets and apostles themselves, as I have said above. This is necessary, not only that those who are to be our spiritual and temporal leaders may have books to read and study, but that the good books, the arts and the

languages that we now have through the grace of God may be preserved and not lost. St. Paul, too, was concerned for this, when he commanded Timothy to give attendance to reading, and bade him bring with him the parchment left at Troas. Indeed, all kingdoms that attained preeminence gave attention to this matter, especially the people of Israel, among whom Moses was the first to undertake this work, when he had the book of the law preserved in the ark of God and gave it in charge of the Levites, from whom whoever needed it might obtain a copy; he even commands the king to procure from them a copy of this book. Thus we see how God appointed the levitical priesthood, among its other duties, to watch over and have the care of books. Afterwards this library was added to and improved by Joshua, then by Samuel, David, Solomon, Isaiah, and thus continuously by many other kings and prophets. Whence have come the Holy Scriptures of the Old Testament, which would never have been collected or preserved if God had not required such care to be bestowed upon them.

Following this example, the cathedral schools and monasteries also established libraries in former days, although there were few good books in them. What a loss it was not to have attended to the securing of books and good libraries in those days when there were books and men

enough for that purpose, was plainly seen afterwards when all arts and languages gradually declined, and instead of good books the stupid, useless and harmful books of the monks, Catholicon, Florista, Graecista, Labyrinthus, Vorni secure, and the like ass's dung, were introduced by the devil. Consequently the Latin language became corrupted and there remained nowhere a decent school, course of instruction or method of study, until, as we have experienced and observed, men recovered with much toil and labour the languages and arts, although only imperfectly, from bits and fragments of old books hidden among dust and worms, and are still searching laboriously for them every day, as men dig for treasures and jewels in the ashes of a ruined city.

It served us right, and God properly rewarded us for our ingratitude in not considering His benefits nor providing, while we had the time and the ability, for the continuance among us of good books and learned men. When we neglected this, as though it was of no concern of ours, He in turn did the same, and instead of Holy Scripture and good books suffered Aristotle to come in with countless harmful books that only drew us farther away from the Bible. In addition to these He let in those devil's masks, the monks, and the phantoms of the universities, which we endowed with superhuman gifts, and received and loaded upon our own necks a host of doctors, preachers, masters, priests and monks,

that is to say, great coarse fat asses adorned with red and brown birettas, resembling a sow with a golden chain and jewels, who taught us nothing good, but made us only the blinder and more stupid, and in return devoured all our goods and filled all monasteries and indeed every corner with the filth and dung of their vile, poisonous book, which it is appalling to contemplate.

Was it not a cruel misfortune that a boy was obliged heretofore to study twenty years and more, only to learn enough bad Latin to become a priest and read mass? Whoever got as far as this was counted blessed. Blessed was the mother that bore such a child! And yet he remained all his life a poor ignoramus, fit neither to cackle nor to lay eggs. Such teachers and masters we were obliged to put up with everywhere, who knew nothing themselves and could teach nothing good or worth while, nay, who did not even know how to study and teach. Where was the fault? There were no other books than those stupid books of the monks and sophists. What else could come from them but pupils and teachers as stupid as the books they used? A daw cannot hatch doves, and a fool cannot produce a sage. That is the reward of ingratitude, because men did not found libraries, but let the good books perish and kept the poor ones.

But my advice is not to huddle together indiscriminately all sorts of books and to look only to their number and

quantity. I would gather only the best; there is no need of collecting the commentaries of all jurists, the sentences of all theologians, the questions of all philosophers, and the sermons of all monks. Indeed, I would throw out all such dung and furnish my library with the right sort of books, consulting with scholars as to my choice. First of all there should be in it the Holy Scriptures in Latin, Greek, Hebrew, German, and in whatever other languages they might be had. Then the best commentaries, and if I could find them, the most ancient, in Greek, Hebrew and Latin. Then books that aid us in acquiring the languages, such as the poets and orators, no matter whether heathen or Christian, Greek or Latin; for it is from such books one must learn grammar. Then should come books of the liberal arts and all the other arts. Lastly, books of law and of medicine, though here too a careful choice among commentaries should be made.

Among the chief books, however, should be chronicles and histories, in whatever language they may be had; for they are of wondrous value for understanding and controlling the course of this world and especially for noting the wonderful works of God. How many fine tales and maxims we should have to-day of things that took place and were current in German lands, not one of which is known to us, simply because there was no one to write them down, and no one to preserve the books had they been written. That is

why nothing is known in other lands about us Germans, and we must be content to have all the world call us German beasts, who know only how to war, gorge and gizzle. The Greeks and Romans and even the Hebrews recorded their history so accurately and diligently that if but a woman or a child did or said anything unusual, all the world must read and know it. Meanwhile we Germans are still nothing but Germans and will always remain Germans.

Since, then, God has at present so graciously bestowed upon us an abundance of arts, scholars, and books, it is time to reap and gather in the best, so far as we are able, and to lay up treasure in order that we may preserve for the future something of these years of jubilee and not lose this bountiful harvest. For it is to be feared (and a beginning is already being made) that men will go on writing new and different books until at last, through the agency of the devil, the good books which have now been produced and printed will again be suppressed and the bad and hurtful books with their useless and senseless rubbish will once more swarm back and litter every nook and corner. For the devil assuredly intends that we should again be burdened and tortured with Catholicons, Floristas, modernists, and the cursed dung of the monks and sophists, just as before, for ever studying and yet never learning anything.

Therefore, I beseech you, my dear sirs, to let this my sincerity and zeal bear fruit among you. Should there be any who count me too insignificant to profit by my advice, or who despise me as one condemned by the tyrants, I pray them to consider that I am not seeking my own advantage, but only the welfare and salvation of all Germany. Even if I were a fool and had hit upon a good idea, certainly no wise man should think it a disgrace to follow me. And if I were a very Turk and a heathen, and my plan were nevertheless seen to benefit not myself but the Christians, they ought not in fairness to spurn my offer. It has happened before that a fool gave better counsel than a whole council of wise men. Moses was obliged to receive instruction from Jethro.

Herewith I commend you all to the grace of God. May He soften and kindle your hearts, that they may be deeply concerned for the poor, miserable and neglected youths and with the help of God assist and help them, to the end that there may be a blessed and Christian government in German lands as to body and soul with all plenty and abundance, to the praise and glory of God the Father, through Jesus Christ our Saviour. Amen.

APPENDIX NO. 3.

INSTRUCTIONS TO VISITORS TO THE PASTORS.

1528.

Translated from Erlangen Edition,
Vol. xxiii., pp. 64 - 70.

ON SCHOOLS.

The pastors shall also urge people to send their children to school, so that there they may be brought up able to teach in the Church and to take part in the affairs of government.

There are some think that it is sufficient for a pastor to be able to read German. This is a dangerous delusion. for he who is to teach others must himself have wide experience and outstanding ability, and to attain this he must study for a long time from childhood onwards. As St. Paul says in 1Tim. iii., 2 : 'Bishops must be apt to teach others.' At the same time, he points out that they must have greater ability than the laity. He also praises Timothy (1Tim. iv., 6.) because he has studied from early youth, having been brought up on the Word of faith and sound teaching. For the art of teaching and instructing others is not an easy one, natural to uneducated people. Furthermore, people of ability and education are needed not only by the Church, but also for the task of secular government, which God wants to flourish also.

Therefore parents should, for God's sake, send their children to school, and should dedicate them to Him, that He may use them for the benefit of others.

Formerly people went to school for the sake of their stomachs,

and the majority of them studied in order to gain a prebend where one was provided for, supporting oneself by the sinful saying of masses. Why do we not honour God by studying in obedience to His commandment ? Without doubt He will also supply material needs, for our Lord says : 'Seek ye first the kingdom of God and His right--eousness and all these things shall be added unto you.' In the law of Moses God provided the Levites with the tithe. There is no commandment in the Gospel to give tithes to priests, but it is commanded, nevertheless, to give them food. Thus Christ Himself says, (Mt. x.,lo; Lkx., 7.) that the labourer is worthy of his hire and his food. Therefore, even though the world despises God's commandments and does not gove pastors what is their due, God will not forget those who teach the things that are right, and will support them; for He has promised them food.
There are many abuses in the schools for children.
In order that the young may be taught in the right way, we have put forward the following plan.
First of all, teachers shall devote themselves to teaching children Latin only, and not German, Greek, and Hebrew, as some have done up to the present time, encumbering the poor children with such a variety (of languages) that it has proved not only fruitless, but harmful. It is obvious that such teachers do not consider the welfare of

of the children, but teach so many languages to bring credit on themselves.

In the second place they shall not burden the children with a mass of books, but in every way avoid confusion.

In the third place, it is necessary to divide the children into three classes.

THE FIRST CLASS.

The first class shall consist of the children who are learning to read. With these the following course should be followed.

First of all they shall learn to read the children's small handbook (der Kinder Handbüchlein), which contains the alphabet, the Lord's Prayer, the Creed, and other prayers. As soon as they know this, both Donatus and Cato shall be introduced to them. The teacher will expound one or two verses which the children will afterwards recite in a subsequent lesson. In this way they will learn many Latin words and acquire a vocabulary for speaking.

They shall be trained in this way until they are able to read well.

We consider that it will not be valueless if the children with a poor memory and not high intelligence do not learn Cato and Donatus all at once. They should read them a second time.

In addition to this they shall be taught writing, and should

required to show the teacher their handwriting each day. In order to learn many Latin words, some words for learning by heart shall be given them each day in the evening, as has been done formerly.

These children shall also take part in music, and sing together with the other children, as we shall show below.

THE SECOND CLASS.

The second class shall be composed of those children who are able to read, and are now ready to learn grammar. They shall be treated as follows.

Every day, in the first lesson in the afternoon, the children shall be trained in music, all of them, large and small.

Afterwards the teacher shall expound Aesop's Fables to the second class. After vespers, the Paedologia of Mosellanus shall be explained to them. As soon as these books have been learned, the teacher shall select portions from the Colloquia of Erasmus which are useful and decent for children. These lessons should be repeated on the following day.

In the evening, as the children go home, a saying from one or other of the poets shall be dictated to them, which they will repeat in the morning. For example, 'Amicus certus in re incerta cerniture.'; or, 'Fortuna,

quem nimium foret, stultum facit.'; or this from Ovid, 'Vulgus amicitias utilitate probat.'

In the morning the teacher shall again expound Aesop. Then he will decline some nouns and verbs, according to to the ability of the children, many or few, difficult or easy, and shall also ask them for the rule and reasons for such an inflection. As soon as they have learned regular constructions, they shall proceed to construe, which is a very profitable exercise, but, nevertheless, is employed by only a few teachers.

When the children have learned Aesop in this way, they shall be given Terence, whom they shall also learn by heart. But the teacher shall be careful that they are not over--burdened. After Terence, the teacher shall introduce a selection of the Fables of Plautus, which are suitable for children; for example, the Aulularia, the Trinummus, the Pseudolus, and others like them.

The lesson before noon shall always be arranged so as to be devoted to grammar only; first etymologies, then syntax, then prosody.

Always when this has been done, it shall be repeated so that the grammar shall be well impressed on the children. For if this is not done all other learning is lost and thwarted. The children shall learn the grammatical rules by heart, so that they are made to learn thoroughly. Where the teacher is not proficient in such work, as is

often the case, he should be replaced by another who is capable of grounding the children in grammar. For no greater harm can ensue to all the arts than when children have not been given a thorough grounding in grammar. Thus it shall be maintained all through the week, and the children shall not be given a different book each day. But one day each week, Wednesday or Saturday, shall be devoted to giving the children Christian instruction. Some schools teach nothing at all from the Holy Scriptures, while others teach nothing else. Neither practice should be followed. For it is necessary to teach children the fundamentals of a Christian and pious life. Likewise there are many reasons why other books as well (as the Scriptures) should be given them from which to learn to speak.

The following procedure should be followed. The teacher shall hear the whole class, one after the other, recite the Lord's Prayer, the Creed, and the Ten Commandments. If the class is too large, he might hear one part one week, and another section the following. Then on one occasion the teacher shall humbly and correctly expound the Lord's Prayer; at another time, the Creed; and at a third time, the Ten Commandments. He should impress these passages thoroughly on the children, for they are necessary to living in the right way, by reverencing God, by having faith, and doing good works. He should not talk of

quarrels, and should not accustom the children to revile monks and other persons, as so many poor teachers are wont to do.

In addition, the teacher should give the children some of the less difficult Psalms to learn by heart, those which contain some of the elements of the Christian life, teaching of piety, faith, and good works. For example, Ps. 112., 'Blessed is the man that feareth the Lord.'; Ps. 34., 'I will bless the Lord at all times.'; Ps. 128., 'Blessed is everyone that feareth the Lord, that walketh in His ways.'; Ps. 125., ' They that trust in the Lord shall be as Mount Zion, which cannot be removed but abideth for ever.'; Ps. 127., 'Except the Lord build the house, they labour in vain that build it.'; Ps. 133., 'Behold how good and blessed it is for brethren to dwell together in unity.'; - and other not difficult and clear Psalms of this type, which should also be expounded very briefly and correctly, so that the children understand what they are to know from and seek in them.

On this day St. Matthew should be expounded, and when this is done, repeated again. When the boys are older, however, the two Epistles of Paul to Timothy, or the First Epistle of St. John, or the Proverbs of Solomon, may be explained. The teacher should take no other book apart from these for reading. For confusing the young with difficult and lofty books is of no value, though some teachers want to read

Isaiah, the Epistle of St. Paul to the Romans, the Gospel according to St. John, and others of this kind, in order to acquire credit for themselves.

THE THIRD CLASS.

The children now being thoroughly grounded in grammar, the most able of them should be selected to form the third class. In the lesson after mid-day these should join together with the others for training in music. Then Vergil should be expounded to them, and when this completed, the teacher should take up the Metamorphoses of Ovid, and later in the afternoon, Cicero's Officia, or some of the well-known Letters to Friends. In the morning Vergil should be repeated, and the teacher, to keep up practice in the grammar, may call for constructions and inflections, and point out the prominent figures of speech.

The lesson before noon shall be devoted to grammar, so that they are well practiced in it. If they know etymology and syntax, they should be introduced to metre, so that they may learn to compose verse. For this exercise is very valuable for the understanding of the writings of others, and also enriches the vocabulary and enhances the skill of the children. Then later, when the class is sufficiently trained in grammar, the same periods shall be devoted to dialectic and rhetoric.

Once a week, writing of letters or verses shall be asked for from the second and third classes.

The children shall be urged only to speak in Latin, and in order to make this both customary and attractive, the teachers themselves shall speak in Latin to the boys as frequently as possible.

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APPENDIX NO. 4.

EXPOSITION OF THE FOURTH COMMANDMENT FROM THE LARGE CATECHISM.

1529.

Translation from Concordia Triglotta, pp. 611-630.
by W. H. T. Dau and F. Bente.

THE LARGE CATECHISM.

THE FOURTH COMMANDMENT.

Thou shalt honour thy father and thy mother.

To this estate of fatherhood and motherhood God has given the special distinction above all estates that are beneath itthat He nôt simply commands us to love our parents, but to honour them. For with respect to brothers, sisters, and our neighbours in general He commands nothing higher than that we love them, so that He separates and distinguishes father and mother above all other persons upon earth, and places them at His side. For it is a far higher thing to honour than to love one, inasmuch as it comprehends not only love, but also modesty, humility, and deference as to a majesty there hidden, and requires not only that they be adressed kindly and with reverence, but, most of all, that both in heart and with body we so act as to show that we esteem them very highly, and that, next to God, we regard them as the very highest. For one whom we are to honour from the heart we must truly regard as high and great. We must, therefore, impress it upon the young that they should regard their parents as in God's stead, and remember however lowly, poor, frail, and queer they may be, nevertheless they are father and mother given them by God. They are not to be deprived of their honour because of their conduct or their failings. Therefore we are not to

regard their persons, how they may be, but the will of God who has thus created and ordained. In other respects we are, indeed, all alike in the eyes of God; but among us there must necessarily be such inequality and ordered difference, and therefore God Commands it to be observed, that you obey me as your father, and that I have the supremacy.

Learn, therefore, first what is the honour towards parents required by this commandment, to wit, that they be held in distinction and esteem above all things, as the most precious treasure on earth. Furthermore, that also in our words we observe modesty towards them, do not accost them roughly, haughtily, and defiantly, but yield to them and be silent, even though they go too far. Thirdly, that we show them such honour also by works, that is, with our body and our possessions, that we serve them, help them, and provide for them when they are old, sick, infirm, or poor, and all that not only gladly, but with humility and reverence, as doing it before God. For he who knows how to regard them in his heart will not allow them to suffer want or hunger, but will place them above him and at his side, and will share with them whatever he has or possesses.

Secondly, notice how great, good, and holy a work is here assigned children, which is, alas! utterly neglected and disregarded, and no one perceives that God has commanded

it, or that it is a holy, divine Word and doctrine. For if it had been regarded as such, every one could have inferred that they must be holy men who live according to these words. Thus there would have been no need of inventing monasticism nor spiritual orders, but every child would have abided by this commandment, and could have directed his conscience to God and said : " If I am to do good and holy works, I know of none better than to render all honour and obedience to my parents, because God has Himself commanded it. For what God commands must be much and far nobler than everything that we may devise ourselves; and since there is no better and higher teacher to be found than God, there can be no better doctrine, indeed, than He gives forth. Now He teaches fully what we should do if we wish to perform truly good works; and by commanding them, He shows that they please Him, If, then, it is God who commands this, and who knows not how to appoint anything better, I will never improve upon it." Behold, in this manner we should have had a godly child, properly taught, reared in true blessedness, and kept at home in obedience to his parents and in their service, so that men should have had blessing and joy from the spectacle, However, God's commandment was not permitted to be thus (with such care and diligence) commended, but had to be neglected and trampled underfoot, so that a

child could not lay it to heart, and meanwhile gaped (like a panting wolf) at the devices which we set up, without once (consulting or) giving reverence to God.

Let us, therefore, learn at last, for God's sake, that, placing all other things out of sight, our youths look first to this commandment, if they wish to serve God with truly good works, that they do what is pleasing to their fathers and mothers, or to those to whom they may be subject in their stead. For every child that knows and does this has, in the first place, this great consolation in his heart, that he can joyfully say and boast) in spite of and against all who are occupied with works of their own choice): "Behold, this work is well pleasing to my God in heaven, that I know for certain. Let them all come together with their many. great, distressing, and difficult works and make their boast: we will see whether they can show one that is greater and nobler than obedience to father and mother, to whom God has appointed and commanded obedience next to His own majesty; so that if God's Word and will are enforced and being accomplished, nothing shall be esteemed higher than the will and word of parents; yet so that it, too, is subordinated to obedience toward God and is not opposed to the preceding commandments.

Therefore you should be heartily glad and thank God that he has chosen you and made you worthy to do a work so precious and pleasing to him. Only see that, although it

be regarded as the most humble and despised, you esteem it great and precious, not on account of our worthiness, but because it is comprehended in, and controlled by, the jewel and sanctuary, namely, the Word and commandment of God. Oh, what a high price would all Carthusians, monks, and nuns pay, if in all their religious activities, they could bring into God's presence a single work done by virtue of His commandment, and be able before His face to say with joyful heart : "Now I know that this work is well pleasing to Thee." Where will these poor wretched persons hide when in the sight of God and all the world they shall blush with shame before a young child who has lived according to this commandment, and shall have to confess that with their whole life they are not worthy to give it a drink of water ? And it serves them right for their devilish perversion in treading God's commandment under foot that they must vainly torment themselves with works of their own device, and, in addition, have scorn and loss for their reward.

Should not the heart, then, leap and melt for joy when going to work and doing what is commanded, saying : Lo, this is better than all holiness of the Carthusians, even though they kill themselves fasting and praying upon their knees without ceasing ? For here you have a sure text and a divine testimony that He has enjoined it; but concerning the other He did not command a word.

But this is the plight and miserable blindness of the world that no one believes these things; to such an extent the devil has deceived us with false holiness and the glamour of our own works.

Therefore I would be very glad if men would open their ears and lay this to heart, lest some time we may again be led astray from the pure Word of God to the lying vanities of the devil. Then, too, all would be well; for parents would have more joy, love, friendship, and concord in their houses; thus the children could captivate their parents' hearts. On the other hand, when they are obstinate, and will not do what they ought until a rod is laid upon their back, they anger both God and their parents, whereby they deprive themselves of this treasure and joy of conscience, and lay up for themselves only misfortune. Therefore, as every one complains, the course of the world now is such that both young and old are altogether dissolute and beyond control, have no reverence nor sense of honour, do nothing except as they are driven to it by blows, and perpetrate what wrong and detraction they can behind each other's back; therefore God also punishes them, that they sink into all kinds of filth and misery. As a rule, the parents, too, are themselves stupid and ignorant; one fool teaches another, and they have lived, so live their children after them.

This, now, I say should be the first and most important consideration to urge us to the observance of this commandment; on which account, even if we had no father and mother, we ought to wish that God would set up wood and stone before us, whom we might call father and mother. How much more, since He has given us living parents, should we rejoice to show them honour and obedience, because we know it is so highly pleasing to the Divine Majesty, and is, besides, the highest work we can do, after the sublime divine worship comprehended in the previous commandments; so that giving of alms and every other good work toward our neighbour are not equal to this. For God has assigned this estate the highest place, yea, has set it up in His own stead, upon earth. This will and pleasure of God ought to be a sufficient reason and incentive to us to do what we can with good will and pleasure.

Besides this, it is our duty before the world to be grateful for benefits and every good which we have of our parents. But here again the devil rules in the world, so that children forget their parents, as we all forget God, and no one considers how God nourishes, protects, and defends us, and bestows so much good on body and soul; and especially when an evil hour comes, we are angry and grumble with impatience, and all the good we have received throughout our life is wiped out (from our memory).

Just so we do also with our parents, and there is no child that understands and considers this (what the parents have endured while nourishing and fostering him), except the Holy Ghost grant him this grace.

God knows very well this perverseness of the world; therefore He admonishes and urges by commandments that everyone consider what his parents have done for him, and he will find that he has from them body and life, moreover, that he has been fed and reared when otherwise he would have perished a hundred times. Therefore it is a true and good saying of old and wise men : To God, to parents, and to teachers, we can never render sufficient gratitude and compensation. He that regards and considers this will indeed without compulsion do all honour to his parents, and bear them up upon his hands as those through whom God has done him all good.

Over and above all this, another great reason that should incite us the more (to obey this commandment) is that God attaches to this commandment a temporal promise and says : That thou mayest live long upon the land which the Lord, thy God, giveth thee.

Here you can see yourself how much God is in earnest in respect to this commandment, inasmuch as He declared it to be well pleasing to him, and that He has joy and delight therein; but also that it shall be for our prosperity and promote our highest good.....

..... For to have long life in the sense of the Scriptures is not only to become old, but to have everything which belongs to long life, such as health, wife, and children, livelihood, peace, good government, etc., without which this life can neither be enjoyed in cheerfulness, nor long endure.....

All this I say that it may be well impressed upon the young. For no one believes how necessary this commandment is, although it has not been esteemed and taught hitherto under the papacy.....

In this commandment belongs a further statement regarding all kinds of obedience to persons in authority who have to command and to govern. For all authority flows and is propagated from the authority of parents. For where a father is unable to educate his child alone, he employs a schoolmaster to instruct him; if he be too weak, he enlists the aid of his friends and neighbours; if he departs this life, he delegates and confers his authority and government upon those who are appointed for the purpose. Likewise, he must have domestics, man-servants and maid-servants, under himself for the management of the household, so that all whom we call masters are in the place of parents and must derive their power and authority to govern from them. Hence also they are all called fathers in the Scriptures, as those, who in their government perform the functions of a father, and should have a paternal heart towards their subordinates.

As also from antiquity the Romans and other nations called the masters and mistresses of the household patres- et matres familiae, that is, house-fathers and house-mothers. So also they called their national rulers and overlords patres patriae, that is, fathers of the entire country, for a great shame to us who would be Christians that we do not likewise call them so, or, at least, do not esteem and honour them as such.

Now what a child owes to father and mother, the same owe all who are embraced in the household. Therefore man-servants and maid-servants should be careful not only to be obedient to their masters and mistresses, but also to honour them as their own fathers and mothers, and to do everything which they know is expected of them, not from compulsion and with reluctance, but with pleasure and joy for the cause just mentioned, namely, that it is God's command and is pleasing to him above all other works.....

If this truth could be impressed on the poor people, a s servant-girl would leap and praise and thank God; and with her tidy work for which she receives support and wages she would acquire such a treasure as all that are esteemed the greatest saints have not obtained. Is it not an excellent boast to know and say that, if you perform your daily domestic task, this is better than all the sanctity and ascetic life of the monks ? And you have the promise

in addition, that you shall prosper in all good and fare well. How can you lead a more blessed or holier life as far as your works are concerned ? For in the sight of God faith is what really renders a person holy and serves Him, but the works are for the service of man....1

The same also to be said of obedience to civil government, which is also embraced in the estate of fatherhood and extends farthest of all relations. For here the father is not one of a single family, but of as many people as he has tenants, citizens and subjects. For through them, as through our parents, God gives to us food, house, and home, protection and security. Therefore, since they bear such name and title with all honour as their highest dignity, it is our duty to honour them and esteem them great as the dearest treasure and the most precious jewel upon earth. He, now, who is obedient here, is willing and ready to serve, and cheerfully does all that pertains to honour, knows that he is pleasing ~~to~~ God and that he will receive joy and happiness for his reward. If he will not do it in love, but despises and resists authority, or rebels, let him know also, on the other hand, that he shall have no favour or blessing, and where he thinks to gain a florin thereby, he will lose ten times as much....

If we would ever suffer ourselves to be persuaded that such works are pleasing to God and have so rich a reward, we would be established in altogether abundant possessions

and have what our heart desires. But because the Word and command of God are so lightly esteemed, as though some babbler had spoken it, let us see whether you are the man to oppose him. How difficult, do you think, it will be for Him to recompense you ? Therefore you would certainly live much better with the divine favour, peace and happiness than with His displeasure and misfortune.
Why, think you, is the world now so full of unfaithfulness, disgrace, calamity and murder, but because everyone desires to be his own master and free from the emperor, to care nothing for anyone, and do what pleases him ? Therefore, God punishes one knave by another, so that, when you defraud and despise your master, another comes and deals in like manner with you, yea, in your household you must suffer ten times more from wife, children, or servants.
Indeed, we feel our misfortune, we murmur and complain of unfaithfulness, violence and injustice, but will not see that we ourselves are knaves who have fully deserved this punishment, and yet are not thereby reformed. We will have no favour and happiness, therefore it is but fair that we have nothing but misfortune without mercy. There must still be somewhere on earth some godly people because God continues to grant us so much good ! On our own account we should not have a farthing in the house nor a straw in the field.
All this I have been obliged to urge with so many words, in the hope that some one may take it to heart, that we may be

relieved of the blindness and misery in which we are steeped so deeply, and may truly understand the Word and will of God, and earnestly accept it. For thence we would learn how we could have joy, happiness, and salvation enough, both temporal and eternal.

Thus we have two kinds of fathers presented in this commandment, fathers in blood and fathers in office, or those to whom belongs the care of the family, and those to whom belongs the care of the country. Besides these there are yet spiritual fathers; not like those in the Papacy, who have indeed had themselves called thus, but have performed no function of the paternal office. For those only are called spiritual fathers who govern and guide us by the Word of God.....

Those who keep in ~~XXXX~~ sight God's will and commandment have the promise that everything which they bestow upon temporal and spiritual fathers, and whatever they do to honour them, shall be richly recompensed to them, so that they shall have, not bread, clothing, and money for a year or two, but long life, support and peace, and shall be eternally rich and blessed. Only do what is your duty, and let God take care how He is to support you and provide for you sufficiently. Since He has promised it, and has never yet lied, He will not be found lying to you.

This ought indeed to encourage us, and give us hearts that would melt in pleasure and love toward those to whom we owe honour, so that we would raise our hands and joyfully

thank God who has given us such promises, for which we ought to runs to the ends of the world. For although the whole world should combine, it could not add an hour to our life or give us a single grain from the earth. But God wishes to give you all exceeding abundantly according to your heart's desire. He who despises and casts this to the windsi is not worthy ever to hear a word of God.

In addition, it would be well to preach to the parents also, and such as bear their office, as to how they should deport themselves toward those who are committed to them for their government. For although this is not expressed in the Ten Commandments, it is nevertheless abundantly enjoined in many places in the Scriptures. And God desires to have it embraced in this commandment when He speaks of father and mother. For He does not wish to have in this office and government knaves and tyrants; nor does He assign to them this honour, that is, power and authority to govern, that they should have themselves worshipped; but they should consider that they are under obligations of obedience to God; and that, first of all, they should earnestly and faithfully discharge their office, not only to support and provide for the bodily necessities of their children, servants, subjects, etc., but, most of all, to train them to the honour and praise of God. Therefore do not think that this is left to your pleasure and arbitrary will, but that it is a strict command and injunction of God, to whom also you must give an account for it.

But here again the sad plight arises that no one perceives or heeds this, and all live on as though God gave us children for our pleasure or amusement, and servants so that we should employ them like a cow or ass, only for work, or as though we were only to gratify our wantonness with our subjects, ignoring them, as though it were no concern of ours what they learn or how they live; and no one is willing to see that this is the command of the Supreme Majesty, who will most strictly call us to account and punish us for it; nor that there is so great need to be so seriously concerned about the young. For if we wish to have excellent and apt persons both for civil and ecclesiastical government, we must spare no diligence, time, or cost in teaching and educating our children, that they may serve God and the world, and we must not think only how we may amass money and possessions for them. For God can indeed without us support and make them rich, as He daily does. But for this purpose He has given us children, and issued this command that we should train and govern them according to His will, else He would have no need of father and mother. Let everyone know, therefore, that it is his duty, on peril of losing the divine favour, to bring up his children above all things in the fear and knowledge of God, and if they are talented, have them learn and study something, that they may be employed for whatever need there is (to have them instructed and trained in a liberal education, that men may have their aid in government

and in whatever is necessary.)

If that were done, God would also richly bless us and give us grace to train men by whom the land and people might be improved, and likewise well-educated citizens, chaste and domestic wives, who afterwards would rear godly children and servants. Here consider now what deadly injury you are doing if you be negligent on your part to bring up your child to usefulness and piety, and how you bring upon yourself all sin and wrath, thus earning hell by your own children, even though you be otherwise pious and holy. And because this is disregarded, God so fearfully punishes the world that there is no discipline, government, or peace, of which we all complain, but do not see that it is our fault; for as we train them, we have spoiled and disobedient children and subjects.

APPENDIX NO. 5.

THE SMALL CATECHISM.

1529.

Translation from Concordia Triglotta, pp. 533-566.
by W. H. T. Dau and F. Bente.

THE SMALL CATECHISM

SECTION I

THE TEN COMMANDMENTS

As the Head of the Family should Teach them
in a Simple Way to His Household

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THE FIRST COMMANDMENT

Thou shalt have no other gods before Me.

What does this mean? We should fear, love, and trust in God above all things.

THE SECOND COMMANDMENT

Thou shalt not take the name of the Lord, thy God in Vain.

What does this mean? We should fear and love God that we may not curse, swear, use witchcraft, lie, or deceive by His name, but call upon it in every trouble, pray, praise, and give thanks.

THE THIRD COMMANDMENT

Remember the Sabbath day, to keep it holy.

(Thou shalt sanctify the holy day.)

What does this mean? We should fear and love God that we may not despise preaching and His Word, but hold it sacred and gladly hear and learn it.

THE FOURTH COMMANDMENT

Thou shalt honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth.

What does this mean? We should fear and love God that we may not despise our parents and masters, nor provoke them to anger, but give them honor, serve and obey them, and hold them in love and esteem.

THE FIFTH COMMANDMENT.

Thou shalt not kill.

What does this mean? We should fear and love God that we may not hurt nor harm our neighbor in his body, but help and befriend him in every bodily need.

THE SIXTH COMMANDMENT

Thou shalt not commit adultery.

What does this mean? We should fear and love God that we may lead a chaste and decent life in word and deed, and each love and honor his spouse.

THE SEVENTH COMMANDMENT

Thou shalt not steal.

What does this mean? We should fear and love God that we may not take our neighbor's money or goods, nor get them by false ware or dealing, but help him to improve and protect his property and business.

THE EIGHTH COMMANDMENT

Thou shalt not bear false witness against thy neighbor.

What does this mean? We should fear and love God that we may not deceitfully belie, betray, slander, nor defame our neighbor, but defend him, speak well of him, and put the best construction on everything.

THE NINTH COMMANDMENT

Thou shalt not covet thy neighbor's house.

What does this mean? We should fear and love God that we may not craftily seek to get our neighbor's inheritance or house, nor obtain it by a show of right, but help and be of service to him in keeping it.

THE TENTH COMMANDMENT

Thou shalt not covet they neighbor's wife, nor his manservant, nor his maidservant, nor his cattle, nor anything that is they neighbor's.

What does this mean? We should fear and love God that we may not estrange, force, or entice away from our neighbor his wife, servants, or cattle, but urge them to stay and do their duty.

THE CLOSE OF THE COMMANDMENTS

What does God say of all these Commandments? He says thus: I, the Lord, thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth

generation of them that hate Me, and showing mercy unto thousands of them that love Me and keep My Commandments.

What does this mean? God threatens to punish all that transgress these Commandments. Therefore we should fear His wrath and not act contrary to them. But He promises grace and every blessing to all that keep these Commandments. Therefore we should also love and trust in Him and willingly do according to His Commandments.

THE CREED

As The Head Of The Family Should Teach It
In A Simple Way To His Household.

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THE FIRST ARTICLE

CREATION

I believe in God the Father Almighty, Maker of Heaven and Earth.

What does this mean? I believe that God has made me and all creatures; that He has given me my body and soul, eyes, ears, and all my members, my reason and all my senses, and still preserves them;

also clothing and shoes, meat and drink, house and home, wife and children, fields, cattle, and all my goods; that He richly and daily provides me with all that I need to support this body and life;

that He defends me against all danger, and guards me and protects me from all evil;

and all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me;

for all which it is my duty to thank and praise, to serve and obey Him.

This is most certainly true.

THE SECOND ARTICLE

REDEMPTION

> And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried;
>
> He descended into hell; the third day He rose again from the dead; He ascended into Heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

What does this mean? I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord,

who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil; not with gold or silver, but with His holy, precious blood and with His innocent suffering and death,

that I may be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness,

even as He is risen from the dead, lives and reigns to all eternity.

This is most certainly true.

THE THIRD ARTICLE

SANCTIFICATION

> I believe in the Holy Ghost; the Holy Christian Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

What does this mean? I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Chost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith;

even as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith;

in which Christian Church He daily and richly forgives all sins to me and all believers,

and will at the Last Day raise up me and all the dead and give unto me and all believers in Christ eternal life.

This is most certainly true.

THE LORD'S PRAYER

As The Head Of The Family Should Teach It
In A Simple Way To His Household.

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Our Father who art in heaven. Hallowed be Thy name. Thy Kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom and the power and the glory forever and ever. Amen.

THE INTRODUCTION

Our Father who art in heaven.

What does this mean? God would by these words tenderly invite us to believe that He is our true Father, and that we are His true children, so that we may with all boldness and confidence ask Him as dear children ask their dear father.

THE FIRST PETITION

Hallowed be Thy name.

What does this mean? God's name is indeed holy in itself; but we pray in this petition that it may be holy among us also.

How is this done? When the Word of God is taught in its truth and purity, and we, as the children of God, also lead a holy life according to it. This grant us, dear Father in

heaven. But he that teaches and lives otherwise than God's Word teaches, profanes the name of God among us. From this preserve us, Heavenly Father.

THE SECOND PETITION

Thy kingdom come.

What does this mean? The kingdom of God comes indeed without our prayer, of itself; but we pray in this petition that it may come unto us also.

How is this done? When our heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word and lead a godly life, here in time and hereafter in eternity.

THE THIRD PETITION

Thy will be done on earth as it is in heaven.

What does this mean? The good and gracious will of God is done indeed without our prayer; but we pray in this petition that it may be done among us also.

How is this done? When God breaks and hinders every evil counsel and will which would not let us hallow God's name nor let His kingdom come, such as the will of the devil, the world and our flesh; but strengthens and preserves us stoadfast in His Word and faith unto our end. This is His gracious and good will.

THE FOURTH PETITION

Give is this day our daily bread.

What does this mean? God gives daily bread indeed with-

out our prayer, also to all the wicked; but we pray in this petition that He would lead us to know it, and to receive our daily bread with thanksgiving.

What is meant by daily bread? Everything that belongs to the support and wants of the body, such as food, drink, clothing, shoes, house, home, field, cattle, money, goods, a pious spouse, pious children, pious servants, pious and faithful rulers, good government, good weather, peace, health, discipline, honor, good friends, faithful neighbors, and the like,

THE FIFTH PETITION

And forgive us our trespasses, as we forgive those who trespass against us.

What does this mean? We pray in this petition that our Father in heaven would not look upon our sins, nor on their account deny our prayer; for we are worthy of none of the things for which we pray, neither have we deserved them; but that He would grant them all to us by grace; for we daily sin much and indeed deserve nothing but punishment. So will we also heartily forgive, and readily do good to, those who sin against us.

THE SIXTH PETITION

And lead us not into temptation.

What does this mean? God indeed tempts no one; but we pray in this petition that God would guard and keep us, so

that the devil, the world, and our flesh may not deceive us nor seduce us into misbelief, despair, and other great shame and vice; and though we be assailed by them, that still we may finally overcome and obtain the victory.

THE SEVENTH PETITION

But deliver us from evil.

What does this mean? We pray in this petition, as the sum of all, that our Father in heaven would deliver us from every evil of body and soul, property and honor, and finally when our last hour has come, grant us a blessed end, and graciously take us from this vale of tears to Himself in heaven.

THE CONCLUSION

For Thine is the kingdom and the power and the glory forever and ever. Amen.

What is meant by the word "Amen"? That I should be certain that these petitions are acceptable to our Father in heaven, and are heard by Him; for He Himself has commanded us so to pray, and has promised to hear us. Amen, Amen, that is, Yea, yea, it shall be so.

THE SACRAMENT OF HOLY BAPTISM

As The Head Of The Family Should Teach It In
A Simple Way To His Household

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I. THE NATURE OF BAPTISM

What is Baptism?

Baptism is not simple water only, but it is the water comprehended in God's command and connected with God's word.

What is that word of God?

Christ, our Lord, says in the last chapter of Matthew: Go ye and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.

II. THE BLESSINGS OF BAPTISM

What does Baptism give or profit?

It works forgiveness of sins, delivers from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare.

Which are such words and promises of God?

Christ, our Lord, says in the last chapter of Mark: He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

III. THE POWER OF BAPTISM

How can water do such great things?

It is not the water indeed that does them, but the word of God which is in and with the water, and faith, which

trusts such word of God in the water. For without the word of God the water is simple water and no Baptism. But with the word of God it is a Baptism, that is, a gracious water of life and a washing of regeneration in the Holy Ghost, as St. Paul says, Titus, chapter third: (According to His mercy He saved us) By the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ, our Savior, that, being justified by His grace, we should be made heirs according to the hope of eternal life. This is a faithful saying.

IV. THE SIGNIFICANCE OF BAPTIZING WITH WATER

What does such baptizing with water signify?

It signifies that the Old Adam in us should, by daily contrition and repentance, be drowned and die with all sins and evil lusts, and, again, a new man daily come forth and arise, who shall live before God in righteousness and purity forever.

Where is this written?

St. Paul writes, Romans, chapter sixth: We are buried with Christ by Baptism into death, that, like as He was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

THE OFFICE OF THE KEYS AND CONFESSION

As The Head Of The Family Should Teach It In A Simple Way To His Household

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What is the Office of the Keys?

It is the peculiar church power which Christ has given to His Church on earth to forgive the sins of penitent sinners, but to retain the sins of the impenitent as long as they do not repent.

Where is this written?

Thus writes the holy Evangelist John, chapter twentieth: The Lord Jesus breathed on His disciples and saith unto them, Receive ye the Holy Ghost. Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained.

What do you believe according to these words?

I believe that, when the called ministers of Christ deal with us by His divine command, especially when they exclude manifest and impenitent sinners from the Christian congregation and, again, when they absolve those who repent of their sins and are willing to amend, this is as valid and certain, in heaven also, as if Christ, our dear Lord, dealt with us Himself.

What is Confession?

Confession embraces two parts. One is that we confess our sins; the other, that we receive absolution, or forgiveness,

from the pastor as from God Himself, and in no wise doubt, but firmly believe, that by it our sins are forgiven before God in heaven.

What sins should we confess?

Before God we should plead guilty of all sins, even of those which we do not know, as we do in the Lord's Prayer; but before the pastor we should confess those sins only which we know and feel in our hearts.

Which are these?

Here consider your station according to the Ten Commandments, whether you are a father, mother, son, daughter, master, mistress servant; whether you have been disobedient, unfaithful, slothful; whether you have grieved any person by word or deed; whether you have stolen neglected, or wasted aught, or done other injury.

THE SACRAMENT OF THE ALTAR

As The Head Of The Family Should Teach It
In A Simple Way To His Household

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What is the Sacrament of the Altar?

It is the true body and blood of our Lord Jesus Christ under the bread and wine, for us Christian to eat and to drink, instituted by Christ Himself.

Where is this written?

The holy Evangelists Matthew, Mark, Luke, and St. Paul (the Apostle) write thus:

Our Lord Jesus Christ, the same night in which He was betrayed, took bread; and when He had given thanks, He brake it and gave it to His disciples, saying, Take, eat; this is My body, which is given for you. This do in remembrance of Me.

After the same manner also He took the cup when He had supped, and when He had given thanks, He gave it to them, saying Drink ye all of it; this cup is the new testament in My blood, which is shed for you for the remission of sins. This do, as oft as ye drink it, in remembrance of Me.

What is the benefit of such eating and drinking?

That is shown us by these words, "Given and shed for you for the remission of sins"; namely, that in the Sacrament forgiveness of sins, life, and salvation are given through these words, For where there is forgiveness of sins, there is also

life and salvation.

How can bodily eating and drinking do such great things? It is not the eating and drinking indeed that does them, but the words here written, "Given and shed for you for the remission of sins"; which words, besides the bodily eating and drinking, are the chief thing in the Sacrament; and he that believes these words has what they say and express, namely the forgiveness of sins.

Who, then, receives such Sacrament worthily? Fasting and bodily preparation are indeed a fine outward training; but he is truly worthy and well prepared who has faith in these words, "Given and shed for you for the remission of sins".

But he that does not believe these words, or doubts, is unworthy and unprepared; for the words "for you" require all hearts to believe.

SECTION II

HOW THE HEAD OF THE FAMILY SHOULD TEACH HIS HOUSEHOLD TO PRAY MORNING AND EVENING

MORNING PRAYER

In the morning, when you get up, make the sign of the holy cross and say:

> In the name of the Father and of the Son
> and of the Holy Ghost. Amen.

Then, kneeling or standing, repeat the Creed and the Lord's Prayer. If you choose, you may also say this little prayer:

> I thank thee, my heavenly Father, through
> Jesus Christ, Thy dear Son, that Thou hast
> kept me this night from all harm and danger;
> and I pray Thee that Thou wouldst keep me
> this day also from sin and every evil, that
> all my doings and life may please Thee.
> For into Thy hands I commend myself, my
> body and soul, and all things. Let Thy
> holy angel be with me, that the wicked Foe
> may have no power over me. Amen.

Then go joyfully to your work, singing a hymn, like that of the Ten Commandments, or whatever your devotion may suggest.

EVENING PRAYER.

In the evening, when you go to bed, make the sign of the holy cross and say:

In the name of the Father and of the Son
and of the Holy Ghost. Amen.

Then, kneeling or standing, repeat the Creed and the Lord's Prayer. If you choose, you may also say this little prayer:

I thank Thee, my heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast graciously kept me this day; and I pray Thee that Thou wouldst forgive me all my sins where I have done wrong, and graciously keep me this night. For into Thy hands I commend myself, my body and soul, and all things. Let Thy holy angel be with me, that the wicked Foe may have no power over me. Amen.

Then go to sleep at once and in good cheer.

HOW THE HEAD OF THE FAMILY SHOULD TEACH HIS HOUSEHOLD TO ASK A BLESSING AND RETURN THANKS

ASKING A BLESSING

The children and members of the household shall go to the table reverently, fold their hands, and say:

> The eyes of all wait upon Thee O Lord, and Thou givest them their meat in due season; Thou openest Thine hand and satisfiest the desire of every living thing.

Then shall be said the Lord's Prayer and the following:-

> Lord God, Heavenly Father, bless us and these Thy gifts which we receive from Thy bountiful goodness, through Jesus Christ, our Lord, Amen.

RETURNING THANKS

Also, after eating, they shall, in like manner, reverently and with folded hands say:

> Oh, give thanks unto the Lord, for He is good, for His mercy endureth forever. He giveth food to all flesh; He giveth to the beast his food, and to the young ravens which cry. He delighteth not in the strength of the horse. He taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear Him, in those that hope in His mercy.

Then shall be said the Lord's Prayer, and the following:

> We thank Thee, Lord God, Heavenly Father,

through Jesus Christ, our Lord, for all Thy benefits, who livest and reignest forever and ever. Amen.

SECTION III

TABLE OF DUTIES

OR CERTAIN PASSAGES OF SCRIPTURE FOR VARIOUS HOLY ORDERS AND ESTATES WHEREBY THESE ARE SEVERALLY TO BE ADMONISHED AS TO THEIR OFFICE AND DUTY

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TO BISHOPS, PASTORS, AND PREACHERS

A bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; not a novice; holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. 1 Tim. 3:2,3,4,6; Titus 1:9.

WHAT THE HEARERS OWE TO THEIR PASTORS

Eat and drink such things as they give; for the laborer is worthy of his hire. Luke 10:7.

Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel. 1 Cor.9:14.

Let him that is taught in the Word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. Gal.6:6,7.

Let the elders that rule well be counted worthy of double honor, especially they who labor in the Word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; and, The laborer is worthy of his reward. 1 Tim. 5:17,18.

And we beseech you, brethren, to know them which labor among you and are over you in the Lord and admonish you; and to esteem them very highly in love for their works sake. And be at peace among yourselves. 1 Thess. 5:12,13.

Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief, for that is unprofitable for you. Heb. 13:17.

OF CIVIL GOVERNMENT

Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou, then, not be afraid of the power? Do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil be afraid for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. (Rom.13:1-4)

OF SUBJECTS.

Render unto Caesar the things which are Caesar's and unto God the things that are God's. Matt.22:21.

Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due; custom, to whom custom; fear, to whom fear; honor, to whom honor. Rom.13:5-7.

I exhort therefore that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men, for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God, our Savior. 1 Tim.2:1-3.

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work. Titus 3:1.

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. 1 Peter 2:13, 14.

TO HUSBANDS

Likewise, ye husbands, dwell with them according to

knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered. And be not bitter against them. 1 Peter 3:7; Col,3:19,

TO WIVES

Wives, submit yourselves unto your own husbands as unto the Lord. Eph. 5:22.

Even as Sarah obeyed Abraham calling him lord; whose daughters ye are, as long as ye do well, and are not afraid with any amazement. 1. Peter 3:6.

TO PARENTS

And, ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Eph. 6:4.

TO CHILDREN

Children, obey your parents in the Lord; for this is right. Honor thy father and mother; which is the first commandment with promise: that it may be well with thee, and thou mayest live long on the earth. Eph.6:1-3.

TO SERVANTS, HIRED MEN, AND EMPLOYEES

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as men-pleasers, but as the servants of Christ, doing the will of God from the heart; with good will doing service

as to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. Eph.6:5-8.

TO EMPLOYERS.

And ye master, do the same thing unto them, forbearing threatening, knowing that your Master also is in heaven; neither is there respect of persons with Him. Eph. 6:9.

TO THE YOUNG IN GENERAL

Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time. 1 Peter 5:5,6.

TO WIDOWS

Now, she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayer night and day. But she that liveth in pleasure is dead while she liveth. 1 Tim. 5:5,6.

TO ALL IN COMMON

Thou shalt love thy neighbor as thyself. Herein are comprehended all the Commandments, Rom.13:9. And persevere in prayer for all men. 1 Tim.2:1.

Let each his lesson learn with care.
And all the household well shall fare.

APPENDIX NO. 6.

A SERMON ON KEEPING CHILDREN IN SCHOOL.

1530.

From Works of Martin Luther, Vol. iv., pp. 135-178.
Translation by C. M. Jacobs.

DEDICATORY LETTER

To the

Honorable and Wise

Lazarus Spengler,

Syndic of the City of Nuremberg,

my especially dear sir and friend.

Grace and peace in Christ, our dear Lord and true Saviour. Amen.

Honorable and wise dear sir and friend.

I have composed a sermon to the preachers here and there, to the effect that they shall exhort their people to keep their children in school. The thing has grown under my hands and become almost a book, though I have had to restrain myself by force in order that it might not become altogether too big, so full and rich is this subject. I hope that it may do much good, and I have published it under your name with the sole thought that it may thereby secure greater respect, and be read, if it be worthy, by the burghers of your city, for I well perceive that your preachers will be diligent enough in this matter and (because they are people whom God has endowed with great gifts) that they understand the case and push it forward. Thus, praise God!'they need neither my admonition nor my instruction. And yet it does no harm to have many people agreeing with one another and resisting the devil the more strongly.

For it can scarcely be possible that, in so great a city, with such a large crowd of citizens, the devil will not try his arts and tempt some to despise the Word of God and the schools. This is the case particularly because there are many things there (especially commercial business) to turn the children from the schools to the service of Mammon, and without doubt the devil has these things in mind. If he could cause the Word and the schools to be despised in Nuremberg, his attack would have had no small measure of success, for he would have set an example that would have mighty importance throughout Germany, and he would, in truth, deal all the schools in other cities a hard blow. For Nuremberg truly shines throughout all Germany like a sun among moon and stars, and what is practiced there has a powerful influence on other cities.

But praise and thanks be to God, Who has long hindered the devil's purpose, and put it into the heart of an honorable and wise Council to found and equip such a fine and glorious school, at great cost and expense. It elects and appoints to it the very finest people, so that (not to boast too much!) it used to be the case that no university, not even Paris, was so well provided with teachers. I say this on the testimony of those who were trained with me in universities, for I know their wisdom, and have learned it too, and, sad to say! I still know

it all too well. This is indeed a fine achievement, and a virtue of such a famous city, and an honour to its well known Council.. For in this they have given rich Christian thought to their subjects, and have contributed to their eternal salvation, as well as to their temporal profit and honour. Such a work God will assuredly strengthen with ever increasing blessing and grace, though the devil must strive against it for a while, since he cannot be happy when such a fine tabernacle is built to the Lord in this sun. He must assemble clouds and mist and dust, and try in every way to keep such glory from shining too far, or to turn it into darkness; what else could he do?

Therefore I hope that the citizens will acknowledge the fidelity and the love of their lords by keeping their children in school and honestly helping to support this work, because they see that, without cost to themselves, their children are so richly and diligently cared for and that everything is provided for them. This will be the case, especially if the preachers are really active; for if they are not active, the common man will be attacked and over come by thoughts that come from Satan and give this up and turn to other affairs. Indeed he cannot think this matter through, as a preacher can, and see how important it is, or how great the chances are for profit or for loss; therefore we must have patience with them, if only they are not

obdurate or wicked. I know Nuremberg well enough to know that it has, thank God! many fine Christian citizens, who do gladly and from the heart that which they ought to do, if only they know or are told their duty. They have this reputation not only with me, but far and wide, and there is no reason to fear that they will fail in this. There may, indeed, be an idolater or servant of the idol (I mean of Mammon) who takes his son out of school and says, "If my son can do sums and read, he can do enough; we now have German books, etc.," Thus he sets other citizens who are pious, a bad example, which they follow without reckoning the harm it does, and with the best intentions, thinking it the right thing and the only thing to do. This mistake the preachers can easily provide against, for every community, and especially so great a city, must have more people in it than merchants, and other people who can do more than keep accounts and read German books. German books are made especially for the common man to read at home. But for preaching and governing and sitting in judgment, all the knowledge and all the languages in the world are too little, to say nothing of Germany only. This is particularly true in these days of ours, when one has to talk with other peoples more than with Neighbor Hans. These idolaters think nothing about governing, and do not realize that without the preachers and the rulers they could not serve their idol a single hour.

Of course, I believe that among so many people there may be an idolater, or a few of them, who would not care whether honor or shame came to the noble city of Nuremburg, so long as they got their pfennig. On the other hand, people ought not to care about these mischievous idolaters, and should let them and their bad example go, and think, "The greater the reputation that comes to our city when an honorable Council deals so faithfully and honestly with the schools, the greater were the shame if the citizens were to despise this fidelity and kindness, and become partakers of the bad example and offence given to other cities which then could say, 'Yes, that is what they do at Nuremburg; there are people there too; why should we do any better?'"

You idolater, if you will not consider what God and honour require, and will think of nothing but your idol, God will yet find people who will consider it. Thank God! I have known several cities where the Council cared nothing for the Word or the schools but where there were many pious citizens, who by daily persistence compelled the Council to found schools and churches. Therefore, if God will, the shameful report will not go out from Nuremburg, on your account, that the citizens followed your example and despised the schools which an honorable Council founds and maintains with so great fidelity, at such great cost, when in much smaller cities the citizens have got their schools

even though their Councils thought nothing of them.

But where am I getting to with my talk, dear Friend? I suppose it lies in the nature of these things that there is to be much talk about them. In this case the talking has been done under your name and that of all the burghers of your city. I beg that you will take it kindly, and help me further and to push this matter, as, indeed, you have done and are doing. God knows, I mean it well.

May Christ our Lord strengthen and preserve you until that day when, if God will, we shall see each other with joy and in another shape. He has given you so much to do for His work and His Word will also go on and complete it all. To Him be praise and thanks forever. Amen.

Your obedient,

MART. LUTHER.

TO ALL MY DEAR FRIENDS,

PASTORS AND PREACHERS,

THE TRULY LOVE CHRIST,

MARTIN LUTHER.

Grace and peace in Christ Jesus, our Lord.

My dear friends, you see with your own eyes how that wretch of a Satan is now attacking us in all sorts of ways, with force and guile, and is afflicting us with all kinds ofplagues, in order to destroy the holy Gospel and the kingdom of God, or if he cannot destroy them, to hinder them at every turn and prevent them from making progress and gaining the upper hand. Among his wiles, one of the very greatest, if not the greatest of all, is this - he deludes and deceives the common people so that they are not willing to keep their children in school or bring them up as scholars. He puts the mischievous idea into their minds that because there is no hope for monkery, nunnery, or priestcraft, as they have existed heretofore, there is no more need for scholars or for much studying, but that we must consider how to make a living and get rich.

This seems to me to be a real masterpiece of the devil's art. He sees that in our time he cannot do what he would like to do; therefore he thinks to have his own way with

our descendants, whom he is getting ready in our very sight, so that they may learn nothing and know nothing, and when we are dead, he will have before him a naked, bare, defenceless people, with whom he can do as he pleases. For if the Scriptures and learning disappear, what will remain in Germany but a disorderly and wild crowd of Tartars or Turks, or perhaps, a pig-sty and a mob of wild beasts? But he does not let them see this now. He blinds them in masterly fashion, so that, when it has gone to the point where he wants it and their own experience compels them to see it, he can laugh in his sleeve at all the complaining and the howling. However much they may wish, they will then be able to do nothing that will help, and will have to say that things have gone on too long. They will then be willing to give a hundred gulden for half a scholar, though now they will not give ten for two whole scholars.

And it will serve them right. Because they are not now willing to support and keep pious, honorable, virtuous schoolmasters and teachers, offered them by God, to raise their children in the fear of God, and in virtue, knowledge, learning, and honor, with great labor, diligence, and care, and at small cost and expense; therefore they will get in their places Lucaten and Bacchanten, gross asses and louts, such as they have had before, who at great cost and expense, will teach the children nothing else than how to be utter

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asses, and in return will dishonor their wives and daughters and maid-servants, and become lords over their houses and goods, as has happened heretofore. This will be the reward of the great and shameful ingratitude into which the devil is so craftily leading them.

Now because, as pastors, it is a part of the duty of our office to be on our guard against these and other wicked wiles, we must not go to sleep on this matter, which is of such great importance; but we must incite, exhort, torment, and nag, with all our powers and diligence and care, so that the common people may not let themselves be so deceived and deluded by the devil. Therefore let each of us look to himself and remember his office, so that he does not go to sleep and allow the devil to become god and lord. For if we are silent, about this and go to sleep on it, and the young people are neglected and our descendants become Tartars or wild beasts, it will be the fault of our silence and our snoring, and we shall have a heavy account to render for it.

To be sure, I know very well that may of you without my exhortation, are doing this work better than I can advise you; also I have previously published a book to the Councillors of the cities. Nevertheless, because some may have forgottong this, or would be more

persistent on account of my example, I have sent you this sermon of mine, which I have preached more than once to our people. From it you can observe that I am working faithfully with you in this matter, and that we are doing our best everywhere and are guiltless before God in the conduct of our office. The case is truly in our hands, because we see that even those who are called clergy take the attitude of men who would let all the schools, and their discipline and teaching, go to destruction, or even help to overthrow them, because they cannot have their own way with them, as they once did. This too is the devil's doing, through them. God help us. Amen.

A SERMON ON

KEEPING CHILDREN IN SCHOOL

Dear friends: I see that the common people are indifferent to the maintenance of the schools, and are taking their children entirely away from learning, and are turning them only to the making of a living and to care for their bellies. Besides, they either will not or cannot think what a horrible and unchristian undertaking this is, and what great and murderous harm they are doing throughout the world, in the service of the devil. Therefore I have undertaken to give you this exhortation, on the chance that there may still be some who believe a little that there is a God in heaven and a hell prepared for unbelievers, and that they may be converted by this exhortation; though almost all the world is acting as though there were neither a God in heaven nor a devil in hell. Therefore, I shall count up the profit and loss in this thing. First we shall take up the spiritual, or eternal, profit and loss and then the temporal, or wordly.

I hope, indeed, that believers, and those who want to be called Christians, know very well that the spiritual estate has been established and instituted by God, not with gold or silver, but with the precious blood and the bitter death of His only Son, our Lord Jesus Christ. From His wounds flow the Sacraments (they used to depict this on the broad-sides), and He earned it dearly that in the whole

world men should have this office of preaching, baptizing, loosing, binding, giving the Sacrament, comforting, warning, exhorting with God's Word, and whatever else belongs to the pastoral office. This office not only helps to further and maintain this temporal life and all the worldly classes, but it also delivers from sin and death, which is its proper and chief work. Indeed, the world stands and abides only because of the spiritual estate; if it were not for this estate, it would long since have gone to destruction.

I am not thinking, however, of the present spiritual estate in the monastic houses and the foundations, with its celibacy, for it has long since fallen from its first glorious foundation and is now nothing more than an estate founded by worldly wisdom for the getting of money and income. There is nothing spiritual about it except that the clergy are not married, and they do not need marriage, for they have something else in it place; except for this, everything about it is merely external, temporal, perishable pomp. They give no heed to the Word or the office of preaching; and where the Word is not in use, the clergy must be bad. But the estate of which I am thinking is that which has the office of preaching and service of Word and Sacraments, which gives the Spirit and all blessedness such as one cannot attain by any chanting or pomp. It includes the work of pastors, teachers, preachers, lectors, priests (whom

men call chaplains), sacristans, school-teachers, and whatever other work belongs to these offices and persons. This estate the Scriptures highly exalt and praise. St. Paul calls them God's stewards and servants; bishops, doctors, prophets; God's ambassadors to reconcile the world to God Joel calls them "saviors", David "kings and priests", Haggai "angels"; and Malachi says, "The lips of the priest keep the law, for he is an angel of the Lord of Sabaoth". Christ Himself gives them the same name, not only in Matthew xi, where He calls John the Baptist an angel, but also through the whole book of John's Revelation.

For this reason the ancients greatly avoided this estate and dreaded to take the office upon them because of its great dignity and honor, and had to be forced and driven into it. To be sure, there have been many since then who have praised this estate highly, though more because of the saying of mass than because of preaching. This praise and glorification grew to the point where the office and estate of the priesthood (i.e. of the sacrificing of the mass) was placed above Mary and the angels, because the angels and Mary could not say mass, and a priest could. A new priest and his first mass were glorious, and blessed was the woman who had borne a priest; though the office of preaching is the highest and chief of all, and it was not regarded so highly. In a word a priest was a man who could say mass, even though he did

know a word to preach and was an unlearned ass. That is in fact the spiritual estate even to the present day.

Now if it is sure and true that God Himself has established and instituted the spiritual estate with His own blood and death, it is easy to conclude that He will have it highly honored and not suffer it to be destroyed or to cease, but will have it maintained until the Last Day. For the Gospel and the Church must abide until the Last Day as Christ says in the last chapter of Matthew. But by whom shall it be maintained? Oxen and horses and dogs and swine will not do it, neither will wood and stone. We men shall have to do it for this office is not committed to oxen and horses but to us men. But where shall we get men for it except from those who have children? If you will not raise your child for this office, and the next man will not, and so on, and no father or mother will give a child to God for this work, what will become of the spiritual office and estate? The old men, who are now in the office, will not live forever, but are dying off every day, and there are no others to take their place What will God say to this at last? Think you that He will be pleased we so shamefully despise His office, divinely instituted for His praise and our salvation, and won so

dearly, and because we so ungratefully let it drop and pass away?

He has not given you children and the means to support them, only that you may do with them as you please, or train them for worldly glory. You have been earnestly commanded to raise them for God's service, or be completely rooted out, with your children and everything else; then everything that you have spent on them will be lost. The First Commandment says, "I visit the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me". But how will you raise them for God's service if the office of preaching and the spiritual estate have gone down? And it is your fault; you could have done something for it and helped to maintain it, if you had allowed your child to study. If you can do it, and your child has the ability or the desire, and you do it not, but stand in the way, listen to this, You are guilty of the harm that is done if the spiritual estate goes down, and neither God nor God's Word remains in the world. In so far as you are able, you are letting it go down; you will not give one child to it, and you would do the same thing about all your children, if you had a world fill of them, thus so far as you are concerned the service of God simply goes to destruction.

It does not help your case to say "My neighbor keeps

his son in school and so I need not"; for your neighbor can say the same thing and so can all the neighbors; meanwhile, where is God getting people for His spiritual office? You have the people and will not give them; your neighbor also will not give them; thus the office goes to destruction so far as your part in it is concerned. Because, then, you allow the office, instituted and established by your God and so dearly won, go to ruin and be destroyed, with such horrible ingratitude, you will be accursed and have nothing but shame and misery for yourself and your children, or be so tormented otherwise that both you and they will be damned, not only here on earth, but eternally in hell. This will not fail; and you will learn that your children are not so wholly yours that you need give nothing of them to God. It is His will that He shall also have a right in them; and they are more His than yours.

In order that you may not think that I am too severe with you in this, I shall lay before you a partial statement of the profit and the loss (for who can tell it all?) that you experience so that you yourself may be compelled to say that you belong to the devil and ought rightly to be damned eternally in hell, if you find yourself guilty in this matter and do not reform; or else that you may rejoice and be glad from the heart, if you find that you are chosen by God, with your wealth and your labor, to raise a son who will be a pious Christian

pastor, preacher, or school-teacher, and thereby have raised for God a special servant, may (as I have been said) and angel of God, a true bishop before God, a savior of many people, a king and prince in the kingdom of Christ, and a teacher of God's people, a light of the world. Who can tell all the glory and the virtue that a real and faithful pastor has in the eyes of God? There is no dearer treasure nor any more precious thing on earth or in this life than a real and faithful pastor or preacher.

Reckon for yourself the profit which the preaching-office and the care of souls produce, your son is assuredly producing this profit, if he is conducting this office faithfully. For example - So many souls are daily taught by him, converted, baptized and brought to Christ and saved, redeemed from sins, death, hell, and the devil, and through him come to everlasting righteousness to everlasting life and heaven. As Daniel says, "They that teach others shall shine as the heavens and they that turn many to righteousness shall be as the stars in eternity". Because God's Word and office when they are rightly administered, must without ceasing do great things and work actual miracles so your son must without ceasing do great miracles before God, such as raising the dead, driving out devils, making the blind to see, the deaf to hear, the lepers clean, the dumb to speak. Though these thing may not happen in a bodily way, yet they do

happen spiritually in the soul, where the miracles are even greater Christ says, in John xiv, "He that believeth on Me shall do the works that I do, and do still greater works." If a believer can do this single individuals, how much more will a public preacher do it to a great crowd? Not that he does this as a man! It is his office, ordained by God for this purpose, that does it, that and the Word of God which he teaches; he is the instrument for this.

Now if he does such great works and miracles spiritually it follows that he does them also in a bodily way, or at least begins and causes them. For how does it happen that Christians will rise from the dead at the Last Day, and that all the deaf, blind, lame, and those that suffer other bodily ills, must lay these ills off, and their bodies become not only fine and beautiful and sound, but even shine as bright and fair as suns, as Christ says? Is it not because here on earth, through God's Word, they have been converted, become believers, been baptized, and been incorporated into Christ? Thus Paul says, in Romans viii, that God will raise up our mortal bodies because of the Spirit Who dwelleth in us. Now who helps men to this faith and to this beginning of the resurrection of the body without the office of preaching and of the Word of God, which your son has? Is that not an immeasurably greater and more glorious work and miracle than

if he were in a bodily or temporal way to raise the dead again to this life, or help the blind, deaf, dumb, and leprous in the world and in this transitory life?

If you were sure that your son would do this work for one single man, viz., that he would make one blind man see or one dead man rise, take one soul from the devil, rescue one person from hell; whichever one of these things he would do ought you not rightly, with all joy pledge all of your property to train him for this office and work, and leap for joy because with your money you had accomplished so great a thing for God? What are all the foundations and monastic houses, as they now exist with all their works, compared with one such pastor, preacher, or school-teacher? In former times, and at the beginning, they were founded, indeed, by pious kings, and lords for the precious work of training such preachers and pastors; but now, sad to say! they have fallen, through the devil's activity, into such a wretched state that they have become caves of death and outer courts of hell, for the corruption and injury of the CHURCH.

See now! Your son does these works, not only for one person, but for many, nay, for all men together; and he does them every day. Best of all, he does them in the sight of God, Who looks upon them and holds them so high and dear, as has been said, even though men may not recognize them or pay

any heed to them. Nay, if all the world calls him a heretic a deceiver, a liar, a rebel, it is so much the better, and is a good sign that he is an upright man and like his Lord Christ For Christ, too, had to be a rebel, a murderer, and a deceiver, and be judged and crucified with the murderers. What would it matter, if I were a preacher, that the world called me a devil, if I knew that God called me His angel? Let the world call me a deceiver as long as it will; God calls me His true servant and steward, the angels call me their comrade, the saints call me their brother, believers call me their father, wretched souls call me their savior, the ignorant call me their light; and God says "Yes it is so", and the angels and all creatures join in. Ah! How prettily has the world, together with the devil deceived me, with its slanders and scoffings! What has it won at my expense? What harm has it done me? The dear thing!

I have spoken of the works and wonders which your son does for souls, to help them against sin and death and the devil. But for the world, too, he does great and mighty works He informs and instructs all classes how they are to conduct themselves outwardly in their offices and ranks, so that they may do what is right before God; he can comfort and advise those who are troubled, compose difficulties, relieve troubled consciences, help to maintain peace and to settle and remove differences, doing innumerable works of this kind every day. For a preacher confirms and strengthens and helps to maintain

peace and to settle and remove differences, doing innumerable works of this kind every day. For a preacher confirms and strengthens and helps to maintain government, and temporal peace of all kinds. He checks the rebellious; teaches obedience, morals, discipline, and honor; instructs fathers and mothers and children and servants in their duties; in a word, he is the teacher of all secular offices and ranks. These are, indeed the smallest good works of a pastor, and yet they are so high and noble that no wise men among all the heathen have either known them or understood them, still less been able to do them. May more, even today no jurist, no university, foundation, or monastery knows these works, and they are not taught either in canon law or secular law. For in these spheres there is no one who calls these offices God's great gifts, or His gracious ordinances; it is only the Word of God and the preachers that praise and honor them so highly.

Therefore, to tell the truth, peace, which is the greatest of earthly goods, and in which all other temporal goods are comprised, is really a fruit of true preaching, for where true preaching is, there war and discord and bloodshed do not come; but where the preaching is not right, it is no wonder that there is war or constant unrest and the desire and the will for fighting and the shedding of blood. We can see right now that the sophists can do nothing but cry "Blood"

and spit fire. They are shedding the blood of innocent priests because they have married, although the pope and their own canon law, while they punish this kind of marriage severly, only depose the priest from his office, but leave their persons and their property untouched and allow them to retain their Christian honor; still less do they condemn such priests to hell or regard them as heretics. To this the jurists and all the world bear witness, and it was made a law at the diet of Nuremburg. But these blind blood-hounds have given up preaching and betaken themselves to lies, and therefore they cannot desist from murder. The devil, their god, does this also. He was from the beginning, and still remains "A liar and a murderer."

A true pastor, then, serves men and body and soul, in property and honor. See now how he serves God and what a glorious sacrifice, or service, he renders; for by his work and his word the kingdom of God is maintained in the world, so too, are kept the Name and the honor and the glory of God, the true knowledge of God, the right faith and understanding of Christ, the fruits of the suffering and blood and death of Christ the gifts and works and power of the Holy Spirit, the true and saving use of baptism and the Sacrament, the right and pure doctrine of the Gospel, the right way of disciplining and crucifying the body. Who could ever give high enough praise to any one of these things? What more can be said about them?

The more one does with these things, the more he carries on the battle against the devil, the world's wisdom, and the imaginations of the flesh; the more victories he wins; the more he puts down error and prevents heresy. For he must strive and fight against the gates of hell and overcome the devil. He does, it, too; and yet not he, but his work and his word. These are the innumerable and unspeakable works and miracles of the preaching-office. In a word, if one would praise God to the uttermost, one must praise His Word and the preaching of it; for it is God's Word, and the preaching of it is His.

Now even though you were a king, you ought not think yourself worthy to give your son and train him to this office and work, even at the cost of all that you had. Is not the money and the labor that you expend on such a son too highly honored, too gloriously blessed, too profitably invested? Is it not counted in God's sight better than any kingdom or empire ?
Yet, only see! You have in your house and on your lap that inwhich you can invest it so gloriously. Shame and shame, and shame again upon our blind and shameful ingratitude!. We do not see what a fine and beautiful service we could render to God; nay, what great lords we could be in His sight, with just a little effort, and that with our own money and property.

The sophists accuse us Lutherans of not teaching good works. Fine fellows they are! Are not the things that have been mentioned good works? What are all the works of the foundations and the monasteries compared with these glorious wonders? They are the cawings of daws and ravens, and not as good as the cawing of the daws; for the daws caw from love because they take pleasure in it, but they howl their croakings without pleasure, like hoopees or owls. Now if it was formerly the custom to think highly of new priests and their first masses, and if fathers and mothers and all their friends were glad that they had raised a son to be an idle, lazy, useless mass-priest, or glutton, who puts God to shame with his blasphemous sacrifice of the mass and his wasted prayers, and scandalizes and defrauds the world with his unchaste life; how much more should you rejoice if you have raised a son for this office and are sure that he serves God so gloriously, helps men so richly and smites the devil in such knightly fashion. You have made your son a genuine and fine sacrifice to God and the very angels must look upon it as a splendid miracle.

You ought to also know the harm that you are doing, if you take the opposite course. If God has given you a child who has the ability and the talent for this office, and you do not train him for it, but look only to the belly and to temporal livelihood, then take the list of things mentioned above and run over the good works and wonders noted there,

and see what a pious prig and small potato you are. For, so far as in you lies, you are depriving God of an angel, a servant, a king and prince in His Kingdom, a savior and comforter of men in matters that pertain to body and soul, property and honor, a captain and a knight to fight against the devil. Thus you are making place for the devil and advancing his kingdom, so that he keeps souls in sin and death and hell and daily brings more into them, and wins victories everywhere; the world remains in heresy, errors contention, war, and strife and gets worse every day; the kingdom of God goes down, together with Christian faith the fruits of the sufferings and the blood of Christ, the work of the Holy spirit, the Gospel, and all worship of God; and all devil-worship and misbelief get the upper hand. All of this need not have happened and could have been hindered, or even improved, if your son had been trained for this work and entered it.

Suppose that God were to address you on your death-bed, or at the Last Judgment, and say "I was hungry, thirsty, a stranger, naked, sick, imprisoned, and you rendered me no service? For in that you have not done it to people on earth, or to my kingdom or Gospel, but have helped put them down and allowed men's souls to be ruined, you have done this to me; for you could have helped. I had given you a child and money for this purpose, but you wantonly allowed me and my kingdom and all men's souls to

suffer want and pine away, and thereby served the devil and his kingdom against me and my kingdom; now let him be your reward. Go with him into the abyss of hell. My kingdom in heaven and earth you have not helped to build but to destroy and weaken; but you have helped the devil to build and increase his hell; live, therefore in the house that you have built". How shall you stand then?

What think you? Will you not be overwhelmed, not by little drops of sin, but by whole cloudbursts of it-you, who now give no heed and go along securely, as though you were doing well not to train your child in doctrine? But then you will have to say that you are justly condemned to the abyss of hell as one of the worst and most harmful of men who have lived on earth, and indeed, if you were to consider these things, even now, while you are living, you would be truly horrified at yourself, for no conscience can endure it to be found guilty of the things that have been mentioned; how much less can it endure it, if things like this, more than can be numbered, fall on it all at once, and suddenly? Your heart will then have to cry out that your sins are more than the leaves and the grass, and greater than heaven and earth; and you will say, with Manassah, king of Judah, "My sins are more than the sands of the sea, and my iniquity is great". Even the law of nature tells you that. He who can prevent injury, and does not, is guilty of the injury, because he certainly willled and desired the injury and

would inflict it himself, if he had occasion or opportunity These people, therefore, are certainly as good as the devil himself, because they are so hostile to both God and the world that they help to ruin both heaven and earth, and serve the devil so faithfully. In a word, if we can call the devil hard enough names, then we can give hard enough names to these people, who hinder the work of God; for they are the servants of the devil.

By what I have said I do not want to insist that every man must train his child for this office, for not all the boys must become pastors, preachers, and school-masters. It is well to know that the children of lords and great men are not to be used for this work, for the world needs heirs and people, otherwise the government will go to pieces. I am speaking of the common people, who used to have their children educated for the sake of the livings and benefices, and now keep them away, only for the sake of support. They do not need heirs, and yet they keep their children out of school regardless of the fact that the children are clever and apt for these offices, and could serve God in them, with out privation or hindrance. Such boys of ability ought to be kept at study, especially if they are poor men's sons, for all the foundations and monasteries and livings endowments were established for the purpose. Besides them, indeed, other boys ought also to study, even though they

are not so clever, and ought to learn to understand, write, and read Latin; for it is not only highly learned Doctors and Masters of Holy Scripture, that we need. We must also have ordinary pastors, who will teach the Gospel and the Catechism to the young and the ignorant, and baptize, and administer the Sacrament. They are of no use in a conflict with heretics, but that does not matter; in a good building we must have not only hewn facings, but also backing-stone; so we must have sacristans and other persons, who serve and help the preachers and the Word of God.

Even though a boy who has studied Latin afterwards learns a handicraft, and becomes a burgher, we have him in reserve, in case he should have to be used as a pastor, or in some other service of the Word. His knowledge does not hurt him in the earning of a living; on the contrary he can rule his house all the better because of it, and besides, he is prepared for the work of preacher or pastor if he is needed. It is especially easy in our day to train persons who can teach the Gospel and the Catechism, because not only Holy Scriptures, but knowledge of all kinds is so abundant, what with so many books, and so much reading, and (thank God!) so much preaching, that one can learn more in three years than used to be possible in twenty. Even women and children can now learn from German

books and sermons more about God and Christ (I am telling only the truth) than all the universities, foundations, monasteries, the whole papacy and all the world used to know. But the ordinary pastors must be able to use Latin; they cannot do without it any more than the scholars can do without Greek and Hebrew; so St. Augustine says, and so even the canon law prescribes.

But you say, "Suppose things were to turn out badly and my son were to become a heretic, or a knave of some other kind, it is said that the learned are the crooked, etc." O well! You have to take that chance. Your diligence and labor will not be lost. God will have regard to your faithful service and count it as though it had turned out well. You have to take the chance of how he will turn out in any other occupation for which you train him. How was it with the good Abraham? His son Ishmael did not turn out well; neither did Isaac's son Esau, or Adam's son Cain. Should Abraham have given up training his son Issac or Isaac his son Jacob, or Adam his son Cain for the service of God? How many bad kings and people there were among the holy and chosen nation of Israel, who were the cause of heresies and idolatries and all kinds of misfortune, and who killed all the prophets! Ought Levi the priest to have let the whole nation go on that account, and no longer trained anyone for the service of God? How many bad priests and Levites were there in the tribe of Levi, which God

Himself had chosen for the priesthood? How many people has God on the earth who misuse all His kindness and all His creatures? Ought He on that account desist from His kindness and let no man live? Ought He cease to do good?

Then, too, in order that you may not worry too much about where your son's living will come from, if he gives himself to learning, and to God's work and service, He has not left you or forgotten you, and you ought not to worry or complain. He has promised by St. Paul in I Corinthians ix, "He that serves the Gospel shall be supported by the Gospel"; and Christ Himself says in Matthew x, "A labourer is worthy of his hire; eat and drink what they have". Under the Old Testament, in order that His office of preaching might not perish. He chose and took the whole family of Levi, one-twelfth, of the whole nation of Israel and gave them the tithe from the whole nation, besides the first-fruits of all kinds of sacrifices, their own cities and villages, fields, pature-lands, cattle, and all that goes with them. Under the New Testament, see how, in former times, emperors, kings, princes, and lords gave to this office rich possessions, which the foundations and monasteries now hold, and use them to surpass kings and princes. He will not and cannot leave those who serve Him faithfully;.. the promises that He has made are too great, when He has said, in Hebrews xiii, "I will not leave thee nor neglect thee".

Count for yourself, too, how many parishes, preaching places, schools, and sacristanships there are. Most of them are sufficiently provided for, and vacancies are occurring every day. What does that mean except that God has provided kitchen and cellar for your son, so that his living is ready for him before he needs it, and he does not have to seek it? When I was a young student, I heard it said that in Saxony there were (if I remember rightly) about eighteen hundred parishes. If that were true, and every parish required at least two persons, a pastor and a sacristan (except that in the cities there are preachers, chaplains, assistants, schoolteachers, and helpers), then in this one principality, there are needed about four thousand educated persons, of whom about one-third die off every ten years. I would wager that in half of Germany there are not four thousand pupils in the schools. I estimate that there are scarcely eight hundred parishes in Saxony; how many will that make for the whole of Germany? I would like to know where we are going to get pastors schoolteachers, and sacristans three years from now. If we do nothing about this, and if the princes especially do not try to see that the boys' schools and the universities are properly provided for, there will be such a scarcity of men that we shall have to give three or four towns to one pastor and ten villages to one chaplain, if we can get even that many men.

The universities at Erfurt, Leipzig, and elsewhere are ruined, and so are the boys' schools here and there, so that it is distressing to see them, and little Wittenberg now has to

do better than any of them. The foundations and the monasteries (bad luck to them!) will also feel the scarcity, I think. They will not sing the song through on the high pitch that they have struck, however refractory they become, and even though they have to put up with, or even reverence in their chapters, people whom they would once have been unwilling to look at. Let your boy go on with his studying then, and do not worry; perhaps if the world stands for a while longer and God gives the princes and cities grace to act, the property of the foundations and the monasteries will come back to the use for which it was appointed. And where is the use of worrying much about the belly? There stands Christ and says, "Do not worry about what ye shall eat and drink; your heavenly Father well knows that you need this; seek first the kingdom of God and His righteousness, and all this will come to you". If anyone does not believe, let him keep on worrying and die of hunger.

To be sure, it is true that a few years ago many pastors did suffer great want, and they still do. That must be blamed on the evil that is in the world, making the people so wicked and ungrateful and avaricious, and making them persecute the Gospel. By this God is trying us to see whether we are upright and sincere. We must think of this time as like the time of the martyrs, for then, too, godly teachers suffered great want and poverty, as Paul himself boasted, and Christ also prophesied in Matthew ix, "When the bridegroom is taken from them, then shall they fast". That is the

true fasting of the Gospel. Seldom, too, has God's Word come, that hard times have not come with it. In the days of Abraham Isaac, Jacob, Joseph, Elijah, and Elisha, there was cruel want, alongside of the great light of the truth; and in the beginning of the Gospel there was a great famine throughout the world. This has to be the fault of the dear Gospel and the Word of God, and not of the world's previous iniquity and present obstinate ingratitude! Thus the Jews blamed all their misery on the teaching of Jeremiah, and, the Romans, when they were overthrown by the Goths, knew nothing to blame it on except the fact that they had become Christians; against this St. Augustine wrote a great book, De civitate dei.

No matter what people say, the world is the world. As those men became liars and were destroyed, so these shall become liars and pass away, that Christ and His Word may abide. He is seated firm and high, as it is written, "The Lord said to my Lord, Sit thou at my right hand". There He sits; if anyone likes, and is wicked let him pull Him down! But as long as He remains seated there, we shall remain; what is the use? To put it in a word, your son can easily get as good a living in the preaching office as in a trade; unless it be that you are thinking of great wealth and of making your son a great lord in the eyes of the world, such as the bishops and canons are. If that is in your mind then what I am saying does not concern you. I am speaking now to believers, who honor the preaching office and hold it high

above all riches, as the office that is nearest to God Himself and the highest treasure that is given to men, so that they may know how great is the service they can render to God in this, as men who would rather have a part in this work, even with small possessions than have this world's goods and be without this work. These men will recognize that the souls is more than the belly, and that the belly may easily have enough. But they that seek riches will take all their goods with them; how can that fail?

Let this be the first part of this sermon, a hasty and brief account of the spiritual profit and loss which one has from the support or the neglect of the schools.

The second part will deal with the temporal, or worldly, profit and loss. And in the first place, it is true that the office of worldly government is in no way to be compared with the spiritual office at preaching, as St. Paul calls it; for it is not purchased at so dear a price as the preaching office, with the blood and the death of the Son of God; therefore it cannot do such great wonders and works as the preaching office. For all the works of this estate belong to this temporal, transient life - the maintaining of body, wife, child, house, property, and honor, and what belongs to the needs of this life. As far as eternal life surpasses this temporal life so far so high above the temporal office does the preaching office go. For worldly lordship is a picture, shadow, and figure of the lordship of Christ. The office of preaching (where it exists as God ordained it) brings and bestows eternal righteousness, eternal peace, and eternal life. This is the praise that St. Paul gives

it in Second Corinthians iv. But worldly government maintains temporal and transient peace and life.

Nevertheless it is a glorious ordinance of God and splendid gift of God, Who has established and instituted it, and will have it maintained, as something that men cannot do without, If there were no worldly government, no man could live because of other men; one would devour the other, as the brute beasts do. Therefore as it is the function and the honor of the office of preaching to make sinners saints and dead men live and damned men saved, and the devil's children God's children; so it is the function and the honor of worldly government to make men out of wild beasts and to prevent men from becoming wild beasts. It keeps a man's body so that not everyone may slay it; it keeps a man's wife so that not everyone may seize and defile her; it keeps a man's child, his daughter or son, so that not everyone may carry them away and steal them; it keeps a man's house, so that not everyone may break in and commit outrage there; it keeps a man's fields and cattle and all his goods, so that not everyone may attack and steal and rob and damage them. There is nothing of this among the beasts, and if it were not for worldly government, there would be nothing of it among men, but they would cease to be men and become mere beasts. Do you not think that, if the birds and beasts could speak, and were to see worldly government among men, they would say, "O ye men! You are not men but gods, compared with us! How safe you

live and hold your property, while among us no one is sure for an hour of life, or property, or means of livelihood, because of the others! Out upon your thanklessness, who do not see what a glorious life the God of all of us has given you compared with us beasts!"

It is certain then, that government is a creation and an ordinance of God, and that for men in this life it is a necessary office and rank, which we can no more do without than we can do without life itself, since without government this life cannot continue. Therefore it is easy to understand that God has not commanded it and instituted it in order that it may be destroyed, but that He will have it maintained, as is clearly stated in Romans xiii by Paul, and in First Peter iii, where it is said that they are to protect the good and punish the bad. Now who will maintain it except men, to whom God has committed it and who verily need it for ourselves? The wild beasts will not maintain it, nor will wood and stone. But who are the men that can maintain it? Assuredly not only those men who want to rule with the fist, as many now think to do. For if the fist alone is to rule things will surely come to such a condition as exists among the beasts, and whoever gets the better of another will stick him in the bag. We have before our eyes enough examples of how much good the fist does without wisdom or reason.

Therefore Solomon says, in Proverbs viii, that wisdom

must rule, not force, and speaks of wisdom thus, "Mine is both counsel and help; mine is both understanding and might, by me must kings be kings, and counsellors sit justly". and in Ecclesiastes x, "Wisdom is better than armor or weapons"; and again, "Wisdom is better than strength". All experience proves this and in all the histories we find that force, without reason or wisdom, has never once accomplished anything. Therefore the murderers and tyrants, if they do not proceed cautiously and get some justice and counsel and laws among them (even though they are themselves wicked), and direct and use their fist and their power accordingly, will not be able to continue, but will fall out with one another and go to destruction of themselves. Briefly, then, it is not the law of the fist, but the law of the head that must rule; not force, but wisdom or reason, among the wicked as among the good.

Accordingly since our government in Germany must be guided by the Romans imperial law, and this is our government's wisdom and reason, given it by God, it follows that this government cannot be maintained, but must go to destruction, unless this law is maintained. Now who will maintain it? Fist and armor do not; heads and books must do it. Men must learn and know the law and the wisdom of our worldly government, It is a fine thing, to be sure, if an emperor, prince, or lord is by nature so wise and able that he can get at the law without studying it, as could Duke Frederick of Saxony and

Sir Fabian von Feilitsch, both of whom I knew, I will not mention any men who are now living. But because such birds are rare and their examples are dangerous on account of the others who have not this power by nature, it is better, in ruling, to keep the common law that is written in the books, so that the government may have greater reputation and honor and need no miracles or special gifts.

Thus the jurists and scholars in this worldly government are the persons who preserve this law, and maintain the worldly government; and just as a pious theologian and sincere preacher is called, in the realm of Christ, an angel of God, a savior, prophet, priest, servant, and teacher (as has been said above) so a pious jurist and true scholar can be called, in the worldly realm of the emperor, a prophet, priest, angel, and savior. Moreover, as a heretic or false preacher is, in the realm of Christ, a devil, thief, murderer, and blasphemer, so a false and faithless jurist, in the emperor's house or realm, is a thief and a knave and a traitor a scoundrel and a devil for the whole Empire. When I speak of the jurists, I do not mean only the Doctors of Laws, but the whole profession, including chancellors, secretaries, judges, advocates, notaries, and all who have to do with the legal side of government; also the big-bugs known as counsellors, for they,too, work with law, and belong among the jusrists; and just as the word "Counsellors" (R e t h e) is not far from the word "Traitors" (V e r r e t h e r) so the deeds of the two are not far apart; they counsel their

lords, at times, so faithfully that no traitor could betray them so well.

You see, then, the profit that a pious legal scholar, or jurist, can produce; nay, who can tell it all? For whatever belongs to the work and ordinance of God produces constantly so many and so great fruits that they cannot be counted or comprehended. For one thing, he maintains and helps to further with his law book, (by God's ordinance), the whole worldly government - emperor, princes, lords, cities, lands, and people, as has been said above; for all of these must be preserved by wisdom and law. But who will praise this work highly enough? Even from it you have guardianship and protection for your body and life, against neighbors, enemies, murders. Then too, you have protection and peace for your wife, daughter, son, house, and home, servants, money, property, lands, and everything that you have. For all of this is bound around, walled in, and hedged about with law. The greatness of all this can never be completely written in any books; for who will speak fully of the unspeakable blessing of peace, and say how much is both gives and saves in one single year?

All these great works your son can do, and he can become so useful a man, if you will hold him to it, and have him study; and you can become a partaker of all this, and invest your money thus profitably. Ought it not to flatter you, and be a great honor for you, to see your son an angel in the empire and an apostle of the empire, and a cornerstone and

bulwark of temporal peace on earth, and all this with the certainty that God so regards it, and that it is really true? For although this work does not make men righteous before God, or save them, nevertheless, it is a joyful comfort to know that these works please God so well, and please Him even more when such a man is a believer and in the kingdom of Christ; for in this way he thanks God for His benefits and presents the finest thank-offering, the highest worship.

You must be a gross, ungrateful clod, worthy that men should drive you out among the beasts, if you saw that your son could become a man to help the emperor preserve his empire, sword, and crown; to help the prince rule his land; to counsel and help cities and territories; to help protect so many men's bodies, wives, children, property, and honor; and would not risk enough on it to permit your son to study and come to this position. Tell me, what do all the foundations, monasteries, and the like do? I would take the work of a faithful, pious jurist and secretary in preference to the holiness of all priests, monks, and nuns, even when they are doing their very best. If these great and good works do not move you, then you ought at least be moved by the honor and the good pleasure of God, when you know that by this means you thank God so gloriously and render Him such great service, as has been said. It is a shameful despising of God that we do not grant this glorious and divine work to our children

and only stick them into the service of the belly and of avarice, and do not let them study except to seek a living, like hogs, wallowing forever with noses in the filth, and do not train them to so worthy a rank and duty. Certainly we must either be crazy, or without love for our children.

But listen still further. Suppose that it is God's will, and that He demands your son for this office! You surely owe it your God to help maintain this institution, if you can. Now it cannot be maintained unless we keep our children at their studies and in school; there is no doubt about that. And there is need in this office of abler people than are needed in the office of preaching, so that it is necessary to keep the best boy for this work; for in the preaching office Christ does the whole thing, by His Spirit, but in worldly government one must use reason, from which the laws have come, for God has subjected temporal rule and bodily things to reason (Genesis ii), and has not sent the Holy Spirit from heaven for this purpose. Therefore governing is harder, because it cannot be ruling over things that are certain, and must act, so to speak, in the dark.

Now if you have a son who is gifted for learning, and you can keep him at it, and do not do so, but go your way without asking what is to become of worldly government and law and peace; then you are doing everything you can against worldly authority, like the Turks, nay, like the devil himself. For you taking from empire, princedom, land, city, a savior,

comforter, cornerstone, helper, and deliverer, and so far as you are concerned, the emperor might lose sword and crown, the land lose protection and peace; and you are the man through whose fault (so far as your power goes) no one may have securely his body, wife, child, house, home, or goods; but you offer all these freely on the butcher's bench, and become the reason why men are to become beasts, and devour one another in the end. All this you assuredly are doing, especially if you are knowingly keeping your son out of this wholesome office for the belly's sake. Now are you not a fine useful man in the world? Every day you use the empire and its peace, and by way of thanks you rob it of your son and stick him into the service of avarice, and thus you strive with all diligence that there may be no one to help maintain the empire and law and peace, but that everything may go to destruction, provided only that by this empire you may have and keep your own body and life, property and honor.

What do you think you have deserved by this? Are you worthy that men should let you live among them? But what will God say to it, Who has given you your child and your property so that you may serve God with them and keep your son in His service? Or is it not serving God when we help maintain His ordianance, and worldly government? Now you neglect that service as though it were no concern of yours, or as though you were more free than other men, and were not bound to serve

God, but might do as you pleased with your son and your property, even though God, with both His worldly and His spiritual empire, were to fall into the abyss. And yet you want to make daily use of the empire's protection, peace, and law, and to have the preaching office and the Word of God ready for you and at your service, so that God may serve you free of charge both with preaching and with worldly government in order that, without any worry, you may take your son away from Him and teach him to serve only Mammon. Do you not think that God will some day say such as B E N E D I C I T E over your avarice and belly-care as will ruin you both here and hereafter, with your son and all that you have? Dear fellow, is not your heart terrified at this abominable abomination, your idolatry, despising of God, ingratitude, your destruction of both of God's institutions and ordinances, nay, the injury and ruin that you inflict on all men? Ah, well! I have told you and warned you; do you see to it! You hear both the profit you can gain and the loss that you can suffer, do as you please; God will recompense you.

I shall say nothing here about the fine pleasure that a man gets from having studied, even though he never has an office of any kind; how at home by himself he can read all kinds of things, how he can talk and associate with the learned; travel and do business in foreign lands; for perhaps there are very few people who are moved by this pleasure But since you are so bent on the pursuit of Mammon and of

a living, see how much and how great is the wealth that God has put at the disposal of the schools and scholars, so that you have no need to despise learning and knowledge because of your poverty. Then see that emperors and kings must have chancellors and secretaries, counsellors, jurists, and scholars; there is no prince who does not need to have chancellors, jurists, counsellors, scholars, and secretaries; all the counts, lords, cities, and castles must have syndics, secretaries, and other scholars; there is not a noble but must have a secretary; and to speak of men of ordinary education, there are also the miners and the merchants, and the traders. Only count the number of kings, princes, counts, lords, cities, etc. Three years from now, where shall we be getting the educated men, when the scarcity is now beginning here and there? I really believe that kings will have to become lawyers, princes chancellors, counts and lords secretaries and burgomasters sacristans.

Unless something is done about this quickly, we must become Tartars or Turks, or an uneducated schoolmaster will become a doctor and counsellor at court. Therefore I hold that there was never a better time to study than now; not only because knowledge is so abundant and so cheap, but also because of the great wealth and honor that must follow knowledge. Those who study in these times will become expensive folk, for two princes and three cities will yet

compete for one scholar. For whether you look above you or about you, you find that countless offices are awaiting in these next ten years for scholars, and yet there are very few who are being trained for them. And not only has God appointed such great wealth for schools and scholars, but it is honorable and divine wealth, earned in a divine and honorable position, by many glorious, good, and useful works, which please God and are a service of God. The avaricious man, on the contrary, earns his wealth with despite (even though his works are not Godless and sinful) and with hateful works, about which he cannot have a glad conscience, and cannot say that he is serving God with them. For my part, I would rather earn ten gulden by a work that is a service of God, than a thousand gulden by a work that is not a service of God, but only of my own profit and of Mammon.

But with this honorable wealth honor also goes. Chancellors, secretaries, and the people who hold offices sit also in high places and help to counsel and to rule, as has been said, and they are in actual fact lords upon earth, even though they are not lords personally and by birth and rank. Daniel says that he had to do the king's work, and it is true. A chancellor must attend to the work or business of emperor, king, or prince; a town secretary must do the work of the Council or the town; and this with God and with honor, for God gives it blessing and good fortune and success. And when an emperor, king, prince, is not at war, but rules by law

what is he except a secretary and a jurist, if it is the work he does that we are speaking of? For they deal with the law, and that is the work of a secretary or a jurist. Who rules the prince's land and people when there is peace and not war? It it the fighting-men, or the captains? I think it is the pen that does it. And what is greedy-belly doing, meantime, with him Mammon? He comes to no such honor and dirties himself the while with his rust-eaten money.

The Emperor Justinian himself declares: C portet majestatem imepritoriam non solum armis decoratum, sed etiam legibus armatam esse. "Imperial majesty". he says, must not only be adorned with arms, but also armed with laws". See how daringly this emperor turns his words about. He calls the laws his armor and weapons, and arms his decoration and adornment; he would make his secretaries his knights and fighting-men. It is finely said indeed. For the laws are indeed the true armor and weapons which maintain and protect land and people, nay, the very empire itself, and the wisdom is better than might, and pious jurists are the true knights, who defend the emperor and the princes. Many sayings of this kind could be brought out of the poets and the historics, but it would take too long. Solomon himself says, in Ecclesiastes ix, that a poor man saved a city, by his wisdom, from mighty king.

I do not wish to be understood as breaking off, by what I have said, with soldiers, fighting-men , and those whose business is war, or as despising or casting them off. They too, when they are obedient, help with their fist, to protect peace and everything. Everything has its own honor before God, as His ordinance and work. But I must also praise my own trade for once because my neighbors have fallen out with it and there is danger that it may come into contempt. This is the way that S. Paul praises his own office so constantly that some think he goes too far and is guilty of pride. If there is anyone who wants to have force and soldiers praised and honored, he will find enough about the things for which they are to be praised, I hope, in another little book, in which I have praised them honestly and fully For the jurists and petty secretaries do not please me at all when they so praise themselves as to despise or mock at other classes, as though they were the whole thing and there was nobody else in the world who amounted to anything except themselves. This is what the shavelings and the whole papacy have done heretofore. All classes and all the works of God are to be praised as highly as ever they can be, and none of them to be despised in favor of another, for it is written. Confessio et magnificentia opus/ejus, "What God does is fair and fine"; and again in Psalm civ, "God is well pleased with His works". Especially ought preachers to impress these

ideas upon the people from their youth up, ~~[illegible]~~ schoolteachers impress them on the boys, and parents on their children, so that they may well learn what classes and offices are God's and ordained of God. If they know this, so that they despise and mock at and speak evil of none of them, but hold them all in honor, that pleases God and serves the cause of peace and unity; for God is a great lord, and has many kinds of servants.

We find, too, some swaggerers who permit themselves to think that the name "secretary" is scarcely worthy to be mentioned or listened to. O well! Do not let that worry you! Remember that these good fellows must sometimes have a little pastime and fun, and let this be their fun! You are still a secretary before God and the world. They may swagger but notice that they pay the highest honor to the quill. They put it on the top of their hats and their helmets as though to confess, by this act, that the quill is the highest thing in the world, without which they would be armed for battle and could not walk about in times of peace, still less swagger so boldly. For they, too, must make use of the peace which the emperor's preachers and teachers, i.e. the jurist, teach and maintain. You see, therefore, that they put the tool of our trade, the good quill, on top, and rightly; but the tool of their trade, the sword, they gird about their loins, where it

hangs well and is ready for their work. On their heads it would not be becoming; there the quill must wave. So if they have sinned against you, this is their penance, and you should forgive them.

But that brings me to this fact. There are many great to whom the trade of a writer is a hateful thing, because they do not know, or do not consider, that it is a divine office and work, and do not see how necessary and useful it is to the world; and if they were to see (which May God forbid!), their knowledge would come too late. Therefore, this is what you ought to do. Pay no attention to them, and look around at fine pious noblemen, such as Count George von Wertheim, Hans von Schwarzenberg, George von Frundsberg, and their like, who are dead, for I will say nothing about the living. Refresh yourself and comfort yourself with them, and remember that for the sake of one man, Lot, God honored the whole land of Zoar; for the sake of a single Naaman, the whole land of Syria; for the sake of one Joseph, the whole kingdom of Egypt. Why should not you also honor all the nobility for the sake of the many honest noblemen whom you, without doubt, have before your eyes? And when you look at them, you must think that there is not a bad one left. How could it be that untimely fruit should not fall from the fair tree of nobility and that some of the fruit should not be wormy and warty? That does not make it a bad tree, to be condemned. Thus it is with the children of God. For God Himself spares the whole human race for the sake of one

man, whose name is Jesus Christ; if He were to look only at men, He would have nothing but wrath. The preachers, to be sure, and the worldly authorities, cannot do this, and neither look at nor consider anything bad, for they must punish the bad, one with the word, the other with the sword. But I am speaking to individuals, as Christians, and say that they ought to learn to distinguish between God's work and men's wickedness. In all of God's offices and ranks there are many wicked men; but the rank is and remains good, no matter how much men misuse it. You find many bad women, many false servants, many unfaithful maids, many wrong-doing officials and counsellors; nevertheless, the classes wives, servants, maids and all the offices are God's institution, work, and ordinance. The sun remains good, even though the whole world misuse, it, one to rob and another to kill, one to do this kind of evil and another that. Who could do anything evil, unless he had the sun to light him to it, and the earth to hold him up, and the air to keep him alive, and thus had God Himself to guard him? The saying continues true, Omnis creatura subjecta est vanitate, sed non volens (Romans viii).

Some think that the office of writer is a light and little office, while it is a real work to ride in armor and endure heat, frost, dust, thirst, and other discomforts. Of course!

That is the old story! No one sees where the other's shoe pinches, and stands agape at the other man's good luck. True it is that it would be hard for me to ride in armor; but, on the other hand, I would like to see the horseman who could sit still the whole day and look into a book, even though he had nothing to care about, to dream, to think, or to read. Ask a writer, preacher, or speaker whether writing and speaking is work; ask a schoolmaster whether teaching and training boys is work? The pen is light; that is true. Also there is no tool of any of the trades that is easier to get than the writer's tool, for all that is needed is goodo feathers and there are enough of them everywhere. But the best part of the body (which is the head) must lay hold here and do most of the work, and the noblest of the members (which is the tongue), and the high faculty (which is speach). In other occupations, it is only the fist or the foot or the back of some other such member that has to work; and while they are at it, they can sing and jest, which the writer cannot do. "Three fingers do it", they say of writers; but a man's whole body and soul work at it.

I have heard it said of the praiseworthy and dear Emperor Maximilian, that when the big men complained because he used writers so much for embassies and work of the kind, he said, "What shall I do? They cannot be used, so I have

to take writers"; and again, "I can make knights, but I cannot make doctors". So, too, I have heard of a fine nobleman who said, "I will have my son study. It is no great art to hang two legs over a horse and become a knight; he has already learned that from me". That was well said. Once more, I do not want this to be understood as though I were speaking against the knightly class, or any other class, but only against the worthless swaggerers, who despise all learning and wisdom and can boast of nothing except wearing armor and hanging two legs over a horse, though they seldom have to do it, and in return have enough of comfort, pleasure, joy, honor, and wealth the whole year round. It is true that, as they say, knowledge is light to carry and armor heavy; but wearing armor is soon learned, and wisdom is not soon learned, and is not easily practiced or used.

To bring this talk to an end! We ought to know that God is a wonderful lord. His trade is to take beggars and make them lords, just as He makes all things out of nothing. This trade of His no one will interfere with or hinder. He has the whole World sing to Him of Him, in Psalm cxii, "Who is like the Lord, Who sitteth so high and beholdeth so deep? Who lifteth the small out of the dust and raiseth the poor out of the filth, that He may make them sit among the princes, even among the princes of His people." Look about you, at the courts of all the kings and princes, at the cities and

the parishes; see whether this Psalm does not rule with many strong examples. There you will find jurists, doctors counsellors, writers, preachers, who were usually poor and have certainly been boys at school, and have mounted and flown up by their pens, until they are lords as the Psalm says, and like princes, help to rule lands and peoples. It is not God's will that born kings, princes, lords, and nobles should rule and be lords alone; He wills to have His beggars with them, so that they may not think that noble birth alone, and not God alone, makes lords and rulers. It is said and it is true, that the pope too was a school boy. Therefore do not despise the fellows who come to your door and say, Pancampropter deum and sing for bread; you are listening as this Psalm says, to the singing of great princes and lords. I too was such a Partekenhengst, and got bread at the house-doors, especially at Eisenach my dear town, although afterwards mydear father lovingly and faithfully kept me at the university at Erfurt, and by his sweat and labor helped me to what I have become. Nevertheless, I was a Partekenhengst, and I have come so far by means of the writer's pen, as this Psalm says, that I would not change with the emperor of the Turks, and have his wealth and do without my knowledge; nay, I would not take for it all the wealth in the world heaped up many times. And without any doubt, I should not have come to this, if I had not got into school and into the trade of writing.

Therefore, have your son study, and do not hesitate above it, and even if he has to go after his bread meanwhile you are giving our Lord God a fine bit of wood out of which He can carve you a lord. It must continue to be a fact that your son and my son that is, the sons of common folk, must rule the world, both in the spiritual and the worldly ranks, as this Psalm testifies. For the rich misers cannot and will not do it; they are the Carthusians and monks of Mammon, and they must serve him day and night. The born princes and lords cannot do it alone, and especially they cannot understand anything at all about the spiritual office. Thus both kinds of government on earth must remain with the middle class common people, and with their children.

And do not be disturbed because the common miser despises knowledge so deeply and says, "Ha, if my son can read and write German and do sums, he can do enough. I am going to make a business man of him." They will soon be so tame that they will dig ten ells deep into the earth with their fingers to get a scholar. For the business man will not be a business man long, if preaching and law shall fail; this I know for sure. We theologians and jurists must continue, or all the rest will go to ruin with us; this will not fail. When the theologians disappear, God's Word also disappears, and their remains nothing but heathen, nay, nothing but devils; when the jurists disappear, then the law disappears

and peace with it, and there remains nothing but robbery, murder, crime, and violence, nay, nothing but wild beasts. But what earnings and profits the business man will have when peace is gone. I shall let his ledger tell him, and what good all his property will do him when preaching goes down, I shall let his conscience show him.

It is particularly vexing that such rude and unchristian words are spoken by those who want to be so altogether evangelical. They know how to get the better of everyone and cry down everyone with Scripture, and yet they will not grant either God or their own children so much honor or wealth as to train them in the schools, so that they may come to glorious and divine positions, in which they can serve God and the world, even though it is plain and certain that these positions are established and ready, and well provided with wealth and honor. On the contrary, they turn their sons away from them and shove them into the service of Mammon, of which nothing is plain and certain, which must be full of danger to body and wealth and soul, and which cannot be, besides a service of God.

At this point I should also tell how many scholars are needed in medicine and other liberal arts, concerning which a great book could be written and about which one could preach for a half year. Where would the preachers and lawyers and physicians come from, if we had not grammar and the other sciences of speech? They must all flow from this

spring. But the task would be too long and too great. I would be brief and say that a diligent and pious school-teacher, or master, or whoever it is the faithfully trains and teaches boys, can never be sufficiently rewarded, or repaid with any money, as even the heathen Aristotle says. Nevertheless, this work is as shamefully despised among us as though it was nothing at all. I myself, if I could leave the preaching office and other things, or had to do so, would not be so glad to have any other work as that of schoolmaster, or teacher of boys, for I know that this is the most useful, the greatest, and the best, next to the work of preaching. Indeed, I scarcely know which of the two is the better; for it is hard to make old dogs obedient and old rascals pious; and that is the work at which the preacher must labor, often in vain. But young trees can be better bent and trained, though some of them break in the process. Let it be one of the greatest virtues on earth faithfully to train other people's children; very few people, almost none, in fact, do this for their own.

That the physicians are lords, we can see with our own eyes, and that we cannot do without them, our own experience teaches. But that they are a class that is useful to the world, a comforting and wholesome class, and that their work is a service acceptable to God and made and founded by Him, all of this not only is proved by the nature of the

work itself, but it is testified by the Scriptures, in Ecclesiasticus xxxviii where almost a whole chapter is given up to praise of the physicians, It says, "Thou shalt honor the physician, for one cannot do without him, and God has appointed him, for all healing is of God. The skill of the physician bringeth him to honor, and in the sight of great men he shall be held worthy. God hath created medicines out of the earth, and he is no reasonable man who despiseth them. For as in the time of Moses the bitter water was sweetened with wood, it was His will to make known to men thereby what medicine can do; and He hath also given to men this skill, that His wonders may be praised. For herewith can the physician soothe all kinds of pain, and make many sweet and good confections, and prepare salves whereby the sick become well; and of these works of his there is no end, etc." But I have said too much about this; the preachers can draw all these things out more fully, and impress upon the people the profit and the loss that they can here produce, for the whole world, and for our descendants, better than I can write it.

I will let everything rest here, for it has been my purpose faithfully to exhort and urge everyone who can help in this cause. Only think for yourself how many good things God has given you gratis , and is daily giving, namely, body and soul, house and home, wife and child, the services and the use of all His creatures in heaven and earth; beside all this, the Gospel and the office of preaching, baptism,

the Sacrament, and the whole treasure of His Son and His Spirit, not only withou your merit, but also without the cost or trouble to you, for you do not now have to support either schools or parishes, as you would be bound to do according to the Gospel. And you are such an accursed, ungrateful wretch that you will not give a son to be trained to preserve these gifts of God. You have everything, gratis, and you show not a particle of gratitude, but you let God's kingdom and men's sould' salvation go to ruin and help cast it down to the ground.

Ought not God to be angry over this? Ought not famine come? Ought not pestilence,the sweating-sickness, and the French disease find us? Ought not blind folk, wild, raving tyrants, rule? Ought not war and contention arise? Ought not government in Germany become bad? Ought not Turk and Tartar plunder us? Nay, it would be no wonder if God opened the doors and windows of hell and snowed and hailed devils among us, or let brimstone and hell-fire rain from heaven and sink us, all together, into the abyss of hell, like Sodom and Gomorrah. For if Sodom and Gomorrah had had or seen or heard as much as we, they would be standing today. They were not one tenth as wicked as Germany is, for they had not God's Word and the preaching office, while we have both gratis, and act like men who want God and His word, and all moral control and honor to go to ruin; indeed, the fanatics

have actually begun to suppress the Word of God. The nobles and the rich men, too, have attacked it to overthrow good morals and honor, so that we may become the kind of people that we have deserved to be.

For what else are the Gospel and the preaching office that we have than the blood and sweat of our Lord? He won them by His anguished, bloody sweat, earned them by His blood and Cross, and gave them to us. We have them without any cost to ourselves, and have done nothing for them, nor given anything. Ah God! How bitter it was for Him, and yet how kindly and gladly He did it! How greatly the dear Apostles and all the saints suffered in order that these things might come to us! How many have been put to death for them in our own time! To speak of myself, too, how many times I have had to suffer death for them, so that I might serve my Germans with them! But all this is nothing, compared with what Christ God's Son and our dear heart, has spent on them. And yet by all this suffering, He will have earned from us only this, some persecute this office and condemn, and slander it, and wish it to the devil; while others keep hands off, support neither pastors nor preachers, and give nothing towards their maintenance. Besides this they turn the children away from this office, so that it will soon go to destruction, and Christ' blood and agony be in vain; and yet, they go their

ways undisturbed, have no qualms of conscience, no repentance, and no sorrow for this hellish and more than hellish ingratitude, this unspeakable sin and blasphemy. They show neither fear nor awe of God's wrath, neither desire nor love for the dear Saviour in return for His bitter and hard pains. Nevertheless, with these terrible abominations they want to be Evangelicals and Christians!

If this is the way that things are to go in Germany, I am sorry that I was born a German, or ever wrote or spoke German; and if I could do it with a good conscience, I would give my aid and counsel to have the pope come back over us, and oppress and shame and ruin us worse than ever he did before. Formerly, when people served the devil and put the blood of Christ to shame, all the purses were wide open, and there was no limit to men's giving to churches, schools, and all sorts of abominations. Children could be driven, pushed, and forced into monasteries, churches, foundations, and schools at unspeakable cost, and all of it was lost, But now, when they are to found real schools and real churches, nay, not found them, but keep them in repair, for God has founded them and given them enough even for their maintenance., and we know what God's Word is and that to honour Christ's blood is to found a real church, now, Isay, all the purses are closed with iron chains, and nobody can give anything. And besides they tear their children away, and do not allow them to be supported by the churches (to which we give nothing) and to enter these wholesome offices, in which, without their

effort they are cared for even in temporal things, in order to serve God and honor and preserve Christ's blood and pains; but they push them, rather, into the jaws of Mammon, meanwhile treading Christ's blood under foot; and yet they are good Christians!

I pray that God will graciously let me die and take me hence, that I may not see the misery that must come over Germany. For I believe that If ten Moseses stood and prayed for us, they would accomplish nothing. I feel, too, when I would pray for my dear Germany, that my prayer rebounds, and does not press up to heaven, as it does when I pray for other things. For it shall be that God will save Lot and sink Sodom. God grant that I am compelled to lie, and be in this matter, a false prophet! That would happen, if we reformed, and honored our Lord's Word and His precious blood and death otherwise than we have done heretofore, and helped and trained our young people for God's offices, as has been said.

But I hold that it is the duty of the government to compel its subjects to keep their children in school, especially those children who were mentioned above. For it is truly its duty to maintain the offices and classes that have been mentioned, so that preachers, jurists, pastors, writers, physicians, schoolmasters, and the like may continue, for we cannot do without them. If it can compel its subjects

who are fitted for the work to carry pike and musket, man the walls, and do other kinds of work, when war is necessary; how much more can it and ought it compel its subjects to keep their children in school, because here there is a worse war on, a war with the very devil, who goes about to suck out secretly the strength of cities and princedoms, and empty them of able persons, until he has bored out the pith, and left an empty shell of useless folk, with whom he can play and juggle as he will. That is, indeed, starving out a city or a land; it destroys itself without battle, before one is aware of it. The Turk acts differently. He takes every third child in his whole empire and trains it for what he will. How much more ought our lords take some boys for schooling, since that does not take the child away from its parents, but is for their own good too; and it trains him for usefulness to the community, and for an office in which enough is given him.

Therefore, let everyone be on his guard who can. Let the government, when it sees a promising boy, have him kept in school; if the father is poor, let it help him with church property. Let the rich make their wills with this work in view, as some have done who have endowed stipends; that is the right way to bequeath your money to the Church. This way you do not, to be sure, release departed souls from purgatory, but by maintaining God's offices you help the living and those to come who are not yet born, so that they do not get into purgatory, nay, so that they are released from hell and go to heaven; and you help the living to peace and comfort. That

would be a praiseworthy Christian testament, and God would have delight and pleasure in it, and would bless and honor you in return, by giving you pleasure and joy in Him.

Well, then, dear Germans, I have said enough to you. You have heard your prophet. God grant that we may obey His Word, to praise and thank our dear Lord for His precious blood, so freely offered for us; and may He keep us from the abominable wickedness of ingratitude and forgetfulness of His blessings. Amen.

APPENDIX NO. 7.

PREFACE TO LINK'S TRANSLATION OF CAPELLA'S "HISTORICAL COMMENTARIES ON THE RECENT HISTORY OF ITALY."

1538.

Translated from Weimar Edition, Vol., L., pp. 383-385.

The famous Roman, Varro, says that the best way of all to learn is to give examples, or 'parables', to one's words, for this makes statements easier to understand, and much simpler to grasp. Otherwise, wherever words are heard without parables - however just and true they may be - they do not move our hearts so greatly, nor are they so easy and certain of comprehension. That is why "Histories" are such delightful projects. For that which philosophers, wise men, and the whole of man's reason can teach or imagine, which is useful to the leading of a good Christian life, is given vividly by "Histories", with examples and stories. For they set things right before our eyes, as if we were present, and as if we saw those events happening, which, before, were borne to our ears by teaching.
So we discover not only how men acted and lived, how pious and wise they were, but also how they fared, how they were rewarded. We discover, moreover, how those people lived, who were wicked and foolish, and how they were repaid for it. And if you think about it carefully, almost all laws, art, good advice, admonition, threats, fears, comfort, strength, caution, wisdom, cleverness, together with all virtues, spring from histories and stories, as from a living fountain. Hence it is that histories are none other than the signpost, the memorial, and the significant features of God's works and judgments, wherein He maintains, rules, prevents, helps, punishes, and honours the world, especially mankind,

rewarding each with good or ill, according to his deserts. And although there are many who neither recognize nor respect God, yet they cannot help but meet with parables and histories, wherein they fear lest they should fare as did such and such a person who is portrayed by the histories; since they are moved more strongly than if they were prevented and kept from pursuing some course of action by mere words of law or teaching. So we read not only in the Holy Scriptures, but also in pagan books, how men adduce as witness and bring to their attention the example, word, and deeds of their forefathers, if they wish to accomplish something among their people, or if they intend to teach, admonish, warn or prevent by fear.

Hence it is that writers of histories are the most useful of persons, and the best of teachers, so that we cannot honour, praise, nor thank them enough, and it should be a work of great lords, like emperors and kings, to have histories of their times written industriously, and preserved in libraries, and none should count the cost of supporting and educating people capable of such work.

So we see, particularly in the Book of Judges, of Kings, and of Chronicles, that among the Jewish people such masters were appointed and maintained. They existed even among the kings of Persia, as one may see from the books of Ezra and Nehemiah. In addition, at the present time,

the princes and lords must have their chancellry, in which they preserve and keep their own affairs, both new and old. How much more, then, should we throughout their reigns compile histories of all, or at least of the most important, matters, and leave them to our descendants. And what have we Germans more to bewail, than that we have no history, or 'examples', of our forefathers one thousand years ago, and that we know nothing practically nothing of their origin ? I mean, apart from that which we may use from the histories of other nations, who have to remember us perhaps from necessity, rather than in honour.

For since God's work proceeds without intermission, so it cannot fail that at any time something remarkable must have happened which is worthy of note. But not all facts should be collected, so that the most important things may be retained longest. This has caused some people to maintain that songs were composed aforetime about Dietrich von Beur and other giants, while other affairs of much greater moment were overlooked.

But it needs an excellent man with the heart of a lion to write the truth fearlessly. For the greater part write in such a fashion that to please their lord, or their friends, they are silent about the vices and evils of their time, or else gloss over them; while, on the other hand, they they make too much of insignificant and useless virtues.

Or else, through prejudice in favour of their fatherland, or prejudice against foreigners, glorify or distort history according to their likes and dislikes. That is why histories become extremely undependable, and why God's work is shamefully hidden, for which the Greeks are to blame. Also to be blamed are the hypocrites of the Pope. And finally we reach the stage when we do not know what to believe. Thus, the noble, fine and highest use of History is brought to nought, and becomes just idle nonsense. That is because anyone is free to undertake the high task of writing histories. And so he writes, hiding, praising, ignoring whatever he thinks fit.

Thus it is that this office should be filled by outstanding men, or at least by men who are fitted for the task.

For since history is nothing less than the description of God's work, that is, grace and wrath, which we must believe no less than if they were written in the Bible, therefore histories should be written with the greatest of industry, honesty, and truth.

But that, I realize, will not happen unless we achieve an order such as existed among the Jews. Meanwhile we must be content with our histories, such as they are, and at times think and judge for ourselves whether the author made a slip through favour or prejudice, whether he praises or reproves too much or too little, according as he is

favourably inclined or otherwise, to men or to affairs. Just as we have to suffer it that waggoners, in such a dissolute régime, pollute the wine with water on their journeys, so that a pure drink is unobtainable, so we must be content with some or most of the wine.

But I get the impression of this historian Capella that he wished to be a just historian, presenting the facts not in vague useless words, but briefly and thoroughly.

And moreover it is clearly worthy of perusal, for in it we can see God's work, noting how wonderfully He governs His children, and also how evil are the devil and his associates, so that we learn to fear God and to seek His advice and aid, in things both great and small.

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