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Title: Dr. Martin Luther's Deutsche Geistliche Lieder

Author: Martin Luther

Editor: Nathan H. Allen

Editor: Leonard Woolsey Bacon

Release date: February 1, 1996 [EBook #417]

Most recently updated: April 1, 2015

Language: German, English

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Dr. Martin Luther's Deutsche Geistliche Lieder

The Hymns of Martin Luther

Set To Their Original Melodies

With an English Version

Edited by Leonard Woolsey Bacon

Assisted by Nathan H. Allen

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Introduction

Dr. Martin Luther's Preface to all good Hymn Books, 1543

FROM THE "EIGHT SONGS," Wittenberg, 1524.

I. - Nun freut euch, lieben Christen g'mein. (1523)

"A Song of Thanksgiving for the great Benefits which God in Christ has manifested to us."

DEAR CHRISTIANS, ONE AND ALL REJOICE.

TRANSLATION in part from R. Massie.

FIRST MELODY, 1524. Harmony by H. Schein, 1627.

SECOND MELODY from Klug's Gesangbuch, 1543. Harmony by M. Praetorius, 1610. This choral is commonly known under the title, "Es ist gewisslich an der Zeit," and, in a modified form, in England and America, as "Luther's Judgment Hymn," from its association with a hymn of W. B. Collyer, partly derived from the German, and *not* written by Luther.

II. - Ach Gott, vom Himmel sieh' darein.

PSALM XII - Salvum me fac, Domine.

LOOK DOWN, O LORD, FROM HEAVEN BEHOLD.

TRANSLATION chiefly from Frances Elizabeth Cox, in "Hymns from the German." FIRST MELODY, 1524, is the tune of the hymn of Paul Speratus, "Es ist das Heil uns kommen her," the singing of which under Luther's window at Wittenberg is related to have made so deep an impression on the Reformer. The anecdote is confirmed by the fact that in the "Eight Songs," Luther's three version of Psalms are all set to this tune.. Harmony by A. Haupt, 1869.

SECOND MELODY from Klug's Gesangbuch, 1543. Harmony by Haupt, 1869. This is the tune in common use with this psalm in northern Germany.

III. - Es spricht der Unweisen Mund wohl.

PSALM XIV.-"Dixit insipiens in corde."

THE MOUTH OF FOOLS DOTH GOD CONFESS.

TRANSLATION from R. Massie.

MELODY from Walter's Gesangbuch, 1525. Harmony by M. Praetorius, 1610.

IV. - Aus tiefer Noth schrei' ich zu dir.

PSALM CXXX. - "De profundis clamavi."

OUT OF THE DEEP I CRY TO THEE.

TRANSLATION by Arthur Tozer Russel.

FIRST MELODY from Walter's Gesangbuch, 1525. Harmony by John Sebastian Bach, about 1725.

SECOND MELODY in Wolfgang Koephel's Gesangbuch, 1537, and in George Rhau's, 1544. Harmony by A. Haupt, 1869.

FROM THE "ENCHIRIDION," Erfurt, 1524.

V. - Ein neues Lied wir heben an.

"A Song of the Two Christian Martyrs, burnt at Brussels by the Sophists of Louvain. Which took place in the year 1522." [The real date of the event was July 1, 1523; and the ballad gives every token of having been inspired by the first announcement of the story. The excellent translation of Mr. Massie has been conformed more closely to the original in the third and fourth stanzas; also, by a felicitous quatrain from the late Dr. C. T. Brooks, in the tenth stanza.]

BY HELP OF GOD I FAIN WOULD TELL.

TRANSLATION principally that of R. Massie.

MELODY in Walter's Gesangbuch, 1525. Harmony by M. Praetorius, 1610.

VI. - Nun komm, der Heiden Heiland.

From the Ambrosian Hymn, "Veni, Redemptor, gentium.")

SAVIOUR OF THE HEATHEN, KNOWN.

TRANSLATION in part from R. Massie.

MELODY derived from that of the Latin hymn, in Walter's Gesangbuch, 1525. Harmony from "The Choral Book for England," by Sterndale Bennett and Otto Goldschmidt, 1865.

VII. - Christum wir sollen loben schon.

(From the Latin hymn, "A solis ortus cardine.")

NOW PRAISE WE CHRIST, THE HOLY ONE.

TRANSLATION by R. Massie.

MELODY that of the Latin hymn. Harmony by M. Praetorius, 1609.

VIII. - Gelobet sei'st du, Jesu Christ.

ALL PRAISE TO JESUS' HALLOWED NAME.

TRANSLATION chiefly by R. Massie.

ANCIENT GERMAN CHURCH MELODY. Harmony by
A. Haupt, 1869.

IX. - Christ lag in Todesbanden.

"Christ ist erstanden."-Gebessert.

CHRIST WAS LAID IN DEATH'S STRONG BANDS.

MELODY derived from that of the older German hymn. Harmony by
Bennett and Goldschmitt, 1865.

X. - Komm, Gott Schoepfer, heiliger Geist.

From *Veni, Creator Spiritus*, ascribed to Charlemagne, 800.

COME, GOD CREATOR, HOLY GHOST.

MELODY of the eighth century. Harmony by John Sebastian Bach.

XI. - Jesus Christus unser Heiland.

JESUS CHRIST, WHO CAME TO SAVE.

MELODY first published by Klug, 1543, and Bapst, 1545. Harmony after John Sebastian Bach.

XII. - Komm, heiliger Geist, Herre Gott.

"*Veni, Sancte Spiritus*, gebessert durch D. Martin Luther." The first stanza translated from the Latin hymn ascribed to King Robert of France (A. D. 991), is traced to a service-book of the church in Basel, of the year 1514.

COME, HOLY SPIRIT, LORD OUR GOD.

TRANSLATION chiefly that of Arthur Tozer Russell.

ORIGINAL LATIN MELODY. Harmony after Erythraeus, 1609.

XIII. - Diess sind die heil'gen zehn Gebot'.

The Ten Commandments.

THAT MEN A GODLY LIFE MIGHT LIVE.

TRANSLATION chiefly by R. Massie.

XIV. - Jesus Christus unser Heiland.

Translated from "Jesus Christus, nostra salus," hymn of
John Huss.

CHRIST, WHO FREED OUR SOULS FROM DANGER.

TRANSLATION by R. Massie.

MELODY in Walter, 1525. Harmony in Von Tucher, 1848.

XV. - Gott sei gelobet und gebenedeiet.

MAY GOD BE PRAISED HENCEFORTH AND BLEST FOREVER.

TRANSLATION by R. Massie, amended.

MELODY from some older one, 1525. Harmony by H. Schein, 1627.

XVI. - Es wollt' uns Gott genaedig sein.

Psalm LXVII. - Deus miseratur nostri.

MAY GOD UNTO US GRACIOUS BE.

TRANSLATION by Arthur Tozer Russell.

MELODY in Koephel, Strassburg, 1538. Harmony, by A. Haupt, 1869.

XVII. - Wohl dem, der in Gottesfurcht steht.

Psalm CXXVIII.- Beati omnes qui timent Dominum.

HAPPY THE MAN WHO FEARETH GOD.

TRANSLATION by R. Massie.

FIRST MELODY, of 1525. Harmony by Gesius, 1605.

SECOND MELODY, of 1537. Harmony by Landgraf Moritz, 1612.

XVIII. - Mitten wir im Leben sind.

The first stanza from *Media vita in morte sumus*. Notker, A.D. 912.

THOUGH IN MIDST OF LIFE WE BE.

TRANSLATION by R. Massie.

Melody (*not* from the Latin), 1525. Harmony by Erythraeus, 1608.

XIX. - Nun bitten wir den heiligen Geist.

The first stanza from an ancient German hymn.

NOW PRAY WE ALL GOD, THE COMFORTER.

TRANSLATION by Arthur Tozer Russell.

Melody, 1525. Harmony by A. Haupt, 1869.

XX. - Mit Fried' und Freud' ich fahr' dahin.

The Song Of Simeon: Nunc Dimittis.

IN PEACE AND JOY I NOW DEPART.

MELODY, 1525. Harmony by M. Praetorius, 1610.

XXI. - Mensch, willst du leben seliglich.

The Ten Commandments, abridged.

WILT THOU, O MAN, LIVE HAPPILY.

TRANSLATION by R. Massie, adapted.

Melody, 1525. Harmony by H. Schein, 1627.

XXII. - Gott der Vater wohn' uns bei.

An ancient Litany-hymn of the German churches, much used in Passion-week and in the processions before Ascension-day by Luther "gebessert und christlich corrigyret."

GOD, THE FATHER, WITH US STAY.

ANCIENT GERMAN MELODY. Harmony by Landgraf Moritz, 1612.

XXIII. - Wir glauben All' an einen Gott.

The Creed. "Das deutsche patrem."

WE ALL BELIEVE IN ONE TRUE GOD.

MELODY, 1525. Harmony from an ancient source.

XXIV. - Waer' Gott nicht mit uns diese Zeit.

Psalm CXXIV. - Nisi quia Dominus.

HAD GOD NOT COME, MAY ISRAEL SAY.

TRANSLATION by R. Massie.

MELODY, 1525. Harmony by M. Praetorius, 1610.

FROM THE GERMAN MASS, 1526.

XXV. - Jesaia, dem Propheten, das geschah.

Isaiah VI, 1-4. The German Sanctus.

THESE THINGS THE SEER ISAIAH DID BEFALL

MELODY, 1526. Harmony by Erythraeus, 1608.

IN "FORM UND ORDNUNG GEISTLICHER GESANG,"
Augsburg, 1529.

XXVI. - Ein' feste Burg ist unser Gott.

Psalm XLVI. - Deus refugium noster et virtus.

-STRONG TOWER AND REFUGE IS OUR GOD.-

MELODY, 1529. Harmony by [nothing printed here].

IN A COLLECTION OF "GEISTLICHE LIEDER,"
Wittenberg, 1533.

XXVII. - Berleih' uns Frieden gnaediglich.

Da pacem Domine.

IN THESE OUR DAYS SO PERILOUS.

TRANSLATION by R. Massie, amended.

MELODY, 1533? 1543. Harmony by Erythraeus, 1608.

XXVIII. - Herr Gott, dich loben wir.

Te Deum Laudamus.

LORD GOD, THY PRAISE WE SING.

TRANSLATION by R. Massie, amended.

MELODY derived from the Latin. Harmony by Landgraf
Moritz, 1612.

FROM JOSEPH KLUG'S GESANGSBUCH, 1535?

XXIX. Von Himmel hoch da komm ich her.

"A Children's Christmas Song of the little child Jesus, taken from the second chapter of Luke, by Dr. Martin Luther." Said to have written by him for his little son Hans.

FROM HEAVEN ABOVE TO EARTH I CAME.

TRANSLATION from Miss Winkworth, amended.

MELODY, 1535? 1543. Harmony by [nothing printed here].

XXX. - Sie ist mir lieb, die werthe Magd.

A song concerning the Holy Christian Church - Revelation xii, 1-6. *DEAR IS TO ME THE HOLY MAID.*

TRANSLATION by R. Massie.

MELODY in Babst, 1545. Harmony by M. Praetorius, 1610.

IN KOEPHL'S GESANGBUCH, Strassburg, 1535? 1538?

XXXI. - Vater unser im Himmelreich.

The Lord's Prayer paraphrased.

OUR FATHER, THOU IN HEAVEN ABOVE.

TRANSLATION by C. Winkworth, in "Choral Book for England," amended.

Melody, 1535? Harmony by A. Haupt, 1869.

[In Winterfeld's edition of Luther's hymns, Leipzig, 1840, may be found a fac-simile of Luther's autograph draft of this paraphrase, including the cancelled draft of a tune for it.]

IN KLUG'S GESANGBUCH, 1543.

XXXII. - Von Himmel kam der Engel schaar.

A shorter Christmas Song.

TO SHEPHERDS, AS THEY WATCHED BY NIGHT.

TRANSLATION by R. Massie.

MELODY, 1543.

XXXIII. - Erhalt' uns, Herr, bei deinem Wort.

"A children's song, to be sung against the two arch-enemies of Christ and his Holy Church, the Pope and the Turks."

LORD, KEEP US IN THY WORD AND WORK.

MELODY, 1543. Harmony by W. Sterndale Bennett, 1865.

XXXIV. - Christ, unser Herr, zum Jordan kam.

A Spiritual Song concerning our Holy Baptism.

TO JORDAN CAME OUR LORD THE CHRIST. TRANSLATION by R. Massie, amended.

MELODY, 1525 first adapted to "Es wollt' uns Gott genaedig sein," supposed to be derived from an

old secular melody. Harmony by A. Haupt, 1869.

XXXV. - Was fuercht'st du, Feind Herodes, sehr?

Herodes hostis impie by Sedelius in the 5th century.

WHY, HEROD, UNRELENTING FOE.

TRANSLATION by R. Massie.

HARMONY by M. Praetorius, 1609.

XXXVI. - Der du bist drei in Einigkeit.

An imitation from the Gregorian hymn, *O Lux beata Trinitas*.

TRANSLATION adapted from R. Massie.

ORIGINAL LATIN MELODY. Harmony in von Tucher, 18—.

INTRODUCTION A fit motto for the history of the Reformation would be those words out of the history of the Day of Pentecost, "How hear we, every man in our own tongue wherein we were born....the wonderful works of God!" The ruling thought of the pre-reformation period was not more the maintenance of one Holy Roman Church than of one Holy Roman Empire, each of which was to comprehend all Christendom. The language of the Roman Church and Empire was the sacred language in comparison with which the languages of men's common speech were reckoned common and unclean. The coming-in of the Reformation was the awakening of individual life, by enforcing the sense of each man's direct responsibility to God; but it was equally the quickening of a true national life. In the light of the new era, the realization of the promise of the oneness of the Church was no longer to be sought in the universal dominance of a hierarchical corporation; nor was the "mystery" proclaimed by Paul, that "the nations were fellow-heirs and of one body," to be fulfilled in the subjugation of all nations to a central potentate. According to the spirit of the Reformation, the One Church was to be, not a corporation, but a communion - the communion of saints; and the unity of mankind, in its many nations, was to be a unity of the spirit in the bond of mutual peace.

The two great works of Martin Luther were those by which he gave to the common people a vernacular Bible and vernacular worship, that through the one, God might speak directly to the people; and in the other, the people might speak directly to God. Luther's Bible and Luther's Hymns gave life not only to the churches of the Reformation, but to German nationality and the German language. Concerning the hymns of Luther the words of several notable writers are on record, and are worthy to be prefixed to the volume of them.

Says Spangenberg, yet in Luther's life-time, in his Preface to the *Cithara Lutheri*, 1545: "One must certainly let this be true, and remain true, that among all Mastersingers from the days of the Apostles until now, Luther is and always will be the best and most accomplished; in whose hymns and songs one does not find a vain or needless word. All flows and falls in the sweetest and neatest manner, full of spirit and doctrine, so that his every word gives outright a sermon of his own, or at least a singular reminiscence. There is nothing forced, nothing foisted in or patched up, nothing fragmentary. The rhymes are easy and good, the words choice and proper, the meaning clear and intelligible, the melodies lovely and hearty, and *in summa* all is so rare and majestic, so full of pith and power, so cheering and comforting, that, in sooth, you will not find his equal, much less his master."¹

The following words have often been quoted from Samuel Taylor Coleridge:

"Luther did as much for the Reformation by his hymns as by his translation of the Bible. In Germany the hymns are known by heart by every peasant; they advise, they argue from the hymns, and every soul in the church praises God like a Christian, with words which are natural and yet sacred to his mind."

A striking passage in an article by Heine in the *Revue des Deux Mondes* for March, 1834, is transcribed by Michelet in his Life of Luther:

"Not less remarkable, not less significant than his prose works, are Luther's poems, those stirring songs which, as it were, escaped from him in the very midst of his combats and his necessities like a flower making its way from between rough stones, or a moonbeam gleaming amid dark clouds. Luther

loved music; indeed, he wrote treatises on the art. Accordingly his versification is highly harmonious, so that he may be called the Swan of Eisleben. Not that he is by any means gentle or swan-like in the songs which he composed for the purpose of exciting the courage of the people. In these he is fervent, fierce. The hymn which he composed on his way to Worms, and which he and his companion chanted as they entered that city, 2 is a regular war-song. The old cathedral trembled when it heard these novel sounds. The very rooks flew from their nests in the towers. That hymn, the Marseillaise of the Reformation, has preserved to this day its potent spell over German hearts."

The words of Thomas Carlyle are not less emphatic, while they penetrate deeper into the secret of the power of Luther's hymns:

"The great Reformer's love of music and poetry, it has often been remarked, is one of the most significant features in his character. But indeed if every great man is intrinsically a poet, an idealist, with more or less completeness of utterance, which of all our great men, in these modern ages, had such an endowment in that kind as Luther? He it was, emphatically, who stood based on the spiritual world of man, and only by the footing and power he had obtained there, could work such changes on the material world. As a participant and dispenser of divine influence, he shows himself among human affairs a true connecting medium and visible messenger between heaven and earth, a man, therefore, not only permitted to enter the sphere of poetry, but to dwell in the purest centre thereof, perhaps the most inspired of all teachers since the Apostles. Unhappily or happily, Luther's poetic feeling did not so much learn to express itself in fit words, that take captive every ear, as in fit actions, wherein, truly under still more impressive manifestations, the spirit of spherical melody resides and still audibly addresses us. In his written poems, we find little save that strength of on 'whose words,' it has been said, 'were half-battles'³- little of that still harmony and blending softness of union which is the last perfection of strength - less of it than even his conduct manifested. With words he had not learned to make music - it was by deeds of love or heroic valor that he spoke freely. Nevertheless, though in imperfect articulation, the same voice, if we listen well, is to be heard also in his writings, in his poems. The one entitled *Ein' Feste Burg*, universally regarded as the best, jars upon our ears; yet there is something in it like the sound of Alpine avalanches, or the first murmur of earthquakes, in the very vastness of which dissonance a higher unison is revealed to us. Luther wrote this song in times of blackest threatenings, which, however, could in no sense become a time of despair. In these tones, rugged and broken as they are, do we hear the accents of that summoned man, who answered his friends' warning not to enter Worms, in this wise: - 'Were there as many devils in Worms as these tile roofs, I would on'; of him who, alone in that assemblage before all emperors and principalities and powers, spoke forth these final and forever memorable words, - 'It is neither safe nor prudent to do aught against conscience. Till such time as either by proofs from holy Scripture, or by fair reason or argument, I have been confuted and convicted, I cannot and will not recant. Here I stand - I cannot do otherwise - God be my help, Amen.' It is evident enough that to this man all popes, cardinals, emperors, devils, all hosts and nations were but weak, weak as the forest with all its strong trees might be to the smallest spark of electric fire."

In a very different style of language, but in a like strain of eulogy, writes Dr. Merle d'Aubigne, in the third volume of his *History of the Reformation*: "The church was no longer composed of priests and monks; it was now the congregation of believers. All were to take part in worship, and the chanting of the clergy was to be succeeded by the psalmody of the people. Luther, accordingly, in translating the psalms, thought of adapting them to be sung by the church. Thus a taste for music was diffused throughout the nation. From Luther's time, the people sang; the Bible inspired their songs. Poetry received the same impulse. In celebrating the praises of God, the people could not confine themselves to mere translations of ancient anthems. The souls of Luther and of several of his contemporaries, elevated by their faith to thoughts the most sublime, excited to enthusiasm by the struggles and dangers by which the church at its birth was unceasingly threatened, inspired by the poetic genius of the Old Testament and by the faith of the New, ere long gave vent to their feelings in hymns, in which all that is most heavenly in poetry and music was combined and blended. Hence the revival, in the sixteenth century, of *hymns* such as in the first century used to cheer the martyrs in their sufferings. We have seen Luther, in 1523, employing it to celebrate the martyrs at Brussels; other children of the Reformation followed his footsteps; hymns were multiplied; they spread rapidly among the people, and powerfully contributed to rouse it from sleep."

It is not difficult to come approximately at the order of composition of Luther's hymns. The earliest hymn-book of the Reformation - if not the earliest of all printed hymn-books - was published at Wittenberg in 1524, and contained *eight* hymns, four of them from the pen of Luther himself; of the other four not less than three were by Paul Speratus, and one of these three, the hymn *Es ist das Heil*, which caused Luther such delight when sung beneath his window by a wanderer from Prussia.⁴ Three of Luther's contributions to this little book were versions of Psalms - the xii, xiv, and cxxx - and the fourth was that touching utterance of personal religious experience, *Nun fruet euch, lieben Christen*

g'mein. But the critics can hardly be mistaken in assigning as early a date to the ballad of the Martyrs of Brussels. Their martyrdom took place July 1, 1523, and the "*New Song*" must have been inspired by the story as it was first brought to Wittenberg, although it is not found in print until the *Enchiridion*, which followed the *Eight Hymns*, later in the same year, from the press of Erfurt, and contained fourteen of Luther's hymns beside the four already published.

In the hymn-book published in 1525 by the composer Walter, Luther's friend, were six more of the Luther hymns. And in 1526 appeared the "German Mass and Order of Divine Service," containing "the German Sanctus," a versification of Isaiah vi. Of the remaining eleven, six appeared first in the successive editions of Joseph Klug's hymn-book, Wittenberg, 1535 and 1543. It is appropriate to the commemorative character of the present edition that in it the hymns should be disposed in chronological order.

The TUNES which are here printed with the hymns of Luther are of those which were set to them during his lifetime. Some of them, like the hymns to which they were set, are derived from the more ancient hymnody of the German and Latin churches. Others, as the tunes *Vom Himmel hoch*, *Ach Gott vom Himmel*, and *Christ unser Herr zum Jordan kam*, are conjectured to have been originally secular airs. But that many of the tunes that appeared simultaneously and in connection with Luther's hymns were original with Luther himself, there seems no good reason to doubt. Luther's singular delight and proficiency in music are certified by a hundred contemporary testimonies. His enthusiasm for it overflows in his Letters and his Table Talk. He loved to surround himself with accomplished musicians, with whom he would practise the intricate motets of the masters of that age; and his critical remarks on their several styles are on record. At least one autograph document proves him to have been a composer of melodies to his own words: one may see, appended to von Winterfeld's fine quarto edition of Luther's hymns (Leipzig, 1840) a fac-simile of the original draft of *Vater Unser*, with a melody sketched upon a staff of five lines, and then cancelled, evidently by hand practised in musical notation. But perhaps the most direct testimony to his actual work as a composer is found in a letter from the composer John Walter, capellmeister to the Elector of Saxony, written in his old age for the express purpose of embodying his reminiscences of his illustrious friend as a church-musician.

"It is to my certain knowledge," writes Walter, "that that holy man of God, Luther, prophet and apostle to the German nation, took great delight in music, both in choral and in figural composition. With whom I have passed many a delightful hour in singing; and oftentimes have seen the dear man wax so happy and merry in heart over the singing as that it was well-nigh impossible to weary or content him therewithal. And his discourse concerning music was most noble.

"Some forty years ago, when he would set up the German Mass at Wittenberg, he wrote to the Elector of Saxony and Duke Johannsen, of illustrious memory, begging to invite to Wittenberg the old musician Conrad Rupff and myself, to consult with him as to the character and the proper notation of the Eight Tones; and he finally himself decided to appropriate the Eighth Tone to the Epistle and the Sixth Tone to the Gospel, speaking on this wise: Our Lord Christ is a good Friend, and his words are full of love; so we will take the Sixth Tone for the Gospel. And since Saint Paul is a very earnest apostle we will set the Eighth Tone to the Epistle. So he himself made the notes over the Epistles, and the Gospels, and the Words of Institution of the true Body and Blood of Christ, and sung them over to me to get my judgment thereon. He kept me three weeks long at Wittenberg, to write out the notes over some of the Gospels and Epistles, until the first German Mass was sung in the parish church. And I must needs stay to hear it, and take with me a copy of the Mass to Torgau and present it to His Grace the Elector from Doctor Luther.

"Furthermore, he gave orders to re-establish the Vespers, which in many places were fallen into disuse, with short plain choral hymns for the students and boys; withal, that the charity-scholars, collecting their bread, should sing from door to door Latin Hymns, Anthems and Responses, appropriate to the season. It was no satisfaction to him that the scholars should sing in the streets nothing but German songs....The most profitable songs for the common multitude are the plain psalms and hymns, both Luther's and the earlier ones; but the Latin songs are useful for the learned and for students. We see, and hear, and clearly apprehend how the Holy Ghost himself wrought not only in the authors of the Latin hymns, but also in Luther, who in our time has had the chief part both in writing the German choral hymns, and in setting them to tunes; as may be seen, among others in the German Sanctus (*Jesaia dem Propheten das geschah*) how masterly and well he has fitted all the notes to the text, according to the just accent and concert. At the time, I was moved by His Grace to put the question how or where he had got this composition, or this instruction; whereupon the dear man laughed at my simplicity, and said: I learned this of the poet Virgil, who has the power so artfully to adapt his verses and his words to the story he is telling; in like manner must Music govern all its notes and melodies by the text."⁵

It seems superfluous to add to this testimony the word of Sleidan, the nearly contemporary historian,

who says expressly concerning "*Ein' feste Burg*" that Luther made for it a tune singularly suited to the words, and adapted to stir the heart.⁶ If ever there were hymn and tune that told their own story of a common and simultaneous origin, without need of confirmation by external evidence, it is these.

To an extent quite without parallel in the history of music, the power of Luther's tunes, as well as of his words, is manifest after three centuries, over the masters of the art, as well as over the common people. Peculiarly is this true of the great song *Ein' feste Burg*, which Heine not vainly predicted would again be heard in Europe in like manner as of old. The composers of the sixteenth and seventeenth centuries practised their elaborate artifices upon it. The supreme genius of Sebastian Bach made it the subject of study.⁷ And in our own times it has been used with conspicuous effect in Mendelssohn's Reformation Symphony, in an overture by Raff, in the noble *Festouvertüre* of Nicolai, and in Wagner's *Kaisermarsch*; and is introduced with recurring emphasis in Meyerbeer's masterpiece of *The Huguenots*.

It is needless to say that the materials of this Birth-day Edition of Luther's Hymns and Tunes have been prepared in profusion by the diligence of German scholars. But very thankful acknowledgments are also due to English translators, who have made this work possible within the very scanty time allotted to it. Full credit is given in the table of contents for the help derived from these various translators. But the exigencies of this volume were peculiarly severe, inasmuch as the translation was to be printed over against the original, and also under the music. Not even Mr. Richard Massie's careful work would always bear this double test; so that I have found myself compelled, in most cases, to give up the attempt to follow any translation exactly; and in some instances have reluctantly attempted a wholly new version. The whole credit of the musical editorship belongs to my accomplished associate, Mr. Nathan H. Allen, without whose ready resource and earnest labor the work would have been impossible within the limits of time necessarily prescribed. In the choice of harmonies for these ancient tunes, he has wisely preferred, in general, the arrangements of the older masters. The critical musician will see, and will not complain, that the original modal structure of the melodies is sometimes affected by the harmonic treatment.

And now the proper conclusion to this Introduction, which, like the rest of the volume, is in so slight a degree the work of the editor, is to add the successive prefaces from the pen of Luther which accompanied successive hymn-books published during his life-time and under his supervision.

LEONARD WOOLSEY BACON

1 Quoted in the *Christian Examiner*, 1860, p. 240; transcribed Philadelphia, 1875.

2 The popular impression that the hymn "*Ein' feste Burg*" was produced in these circumstances is due, doubtless, to a parallel in the third stanza, to the famous saying imputed to Luther on the eve of the Diet of Worms: "I'll go, be there as many devils in the city as there be tiles on the roofs." The time of its composition was in the year 1529, just before the Diet of Augsburg. If not written in his temporary refuge, the noble "*Burg*" or "*Festung*" of Coburg, it must often have been sung there by him; and it was sung, says Merle d'Aubigne, "during the Diet, not only at Augsburg, but in all the churches of Saxony."

3 This much-quoted phrase is from Richter. It is reported as an expression of Melancthon, looking on Luther's picture, "*Fulmina erant singula verba tua.*"

4 Merle d'Aubigne, *History of the Reformation*, Vol. III.

5 This interesting and characteristic document was printed first in the *Syntagma Musicum* of Michael Praetorius, many of whose harmonies are to be found in this volume. It has been repeatedly copied since. I take it from Rambach, "*Ueber D. Martin Luthers Verdienst um den Kirchengesang, oder Darstellung desjenigen was er als Liturg, als Liederdichter und Tonsetzer zur Verbesserung des oeffentlichen Gottesdienstes geleistet hat.*" Hamburg, 1813."

6 Quoted in Rambach, p. 215.

7 In more than one of his cantatas, especially that for the Reformationsfest.

Luther's First Preface.

To the "*Geystliche Gsangbuechlin, Erstlich zu Wittenberg, und volgend durch Peter schoeffern getruckt, im jar m. d. xxv. Autore Ioanne Walthero.*"

That it is good, and pleasing to God, for us to sing spiritual songs is, I think, a truth whereof no Christian can be ignorant; since not only the example of the prophets and kings of the Old Testament (who praised God with singing and music, poesy and all kind of stringed instruments) but also the like practice of all Christendom from the beginning, especially in respect to psalms, is well known to every one: yea, St. Paul doth also appoint the same (I Cor. xiv.) and command the Colossians, in the third chapter, to sing spiritual songs and psalms from the heart unto the Lord, that thereby the word of God and Christian doctrine be in every way furthered and practiced.

Accordingly, to make a good beginning and to encourage others who can do it better, I have myself, with some others, put together a few hymns, in order to bring into full play the blessed Gospel, which by God's grace hath again risen: that we may boast, as Moses doth in his song (Exodus xv.) that Christ is become our praise and our song, and that, whether we sing or speak, we may not know anything save Christ our Saviour, as St. Paul saith (I Cor. ii).

These songs have been set in four parts, for no other reason than because I wished to provide our young people (who both will and ought to be instructed in music and other sciences) with something whereby they might rid themselves of amorous and carnal songs, and in their stead learn something wholesome, and so apply themselves to what is good with pleasure, as becometh the young.

Beside this, I am not of opinion that all sciences should be beaten down and made to cease by the Gospel, as some fanatics pretend; but I would fain see all the arts, and music in particular, used in the service of Him who hath given and created them.

Therefore I entreat every pious Christian to give a favorable reception to these hymns, and to help forward my undertaking, according as God hath given him more or less ability. The world is, alas, not so mindful and diligent to train and teach our poor youth, but that we ought to be forward in promoting the same. God grant us his grace. Amen.

Luther's Second Preface.

To the Funeral Hymns: *"Christliche Geseng, Lateinisch und Deutsch, zum Begrebnis. Wittemberg, Anno m. d. xlii."*

DR. MARTIN LUTHER TO THE CHRISTIAN READER. St. Paul writes to the Thessalonians, that they should not sorrow for the dead as others who have no hope, but should comfort one another with God's word, as they who have a sure hope of life and of the resurrection of the dead. For that they should sorrow who have no hope is not to be wondered at, nor indeed are they to be blamed for it, since, being shut out from the faith of Christ, they must either regard and love the present life only, and be loth to lose it, or after this life look for everlasting death and the wrath of God in hell, and be unwilling to go thither.

But we Christians who from all this have been redeemed by the precious blood of the Son of God, should exercise and wont ourselves in faith to despise death, to look on it as a deep, sound, sweet sleep, the coffin no other than the bosom of our Lord Christ, or paradise, the grave nought but a soft couch of rest; as indeed it is in the sight of God, as he saith in St. John, xi., "our friend Lazarus sleepeth;" Matthew ix., "the maid is not dead but sleepeth."

In like manner also St. Paul, I Cor. xv., doth put out of sight the unlovely aspect of death in our perishing body, and bring forward nought but the lovely and delightsome view of life, when he saith: "It is sown in corruption; it is raised in incorruption; it is sown in dishonor (that is, in a loathsome and vile form); it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body."

Accordingly have we, in our churches, abolished, done away, and out-and-out made an end of the popish horrors, such as wakes, masses for the soul, obsequies, purgatory, and all other mummeries for the dead, and will no longer have our churches turned into wailing-places and houses of mourning, but, as the primitive Fathers called them, "Cemeteries," that is, resting and sleeping places.

We sing, withal, beside our dead and over their graves, no dirges nor lamentations, but comforting songs of the forgiveness of sins, of rest, sleep, live and resurrection of the departed believers, for the strengthening of our faith, and the stirring up of the people to a true devotion.

For it is meet and right to give care and honor to the burial of the dead, in a manner worthy of that blessed article of our creed, the resurrection of the dead, and to the spite of that dreadful enemy, death, who doth so shamefully and continually prey upon us, in every horrid way and shape. Accordingly, as we read, the holy patriarchs, Abraham, Isaac, Jacob, Joseph, and the rest, kept their burials with great pomp, and ordered them with much diligence; and afterwards the kings of Judah held

splendid ceremonials over the dead, with costly incense of all manner of precious herbs, thereby to hide the offense and shame of death, and acknowledge and glorify the resurrection of the dead, and so to comfort the weak in faith and the sorrowful. In like manner, even down to this present, have Christians ever been wont to do honorably by the bodies and the graves of the dead, decorating them, singing beside them and adorning them with monuments. Of all importance is that doctrine of the resurrection, that we be firmly grounded therein; for it is our lasting, blessed, eternal comfort and joy, against death, hell, the devil and all sorrow of heart. As a good example of what should be used for this end, we have taken the sweet music or melodies which under popish rule are in use at wakes, funerals and masses for the dead, some of which we have printed in this little book; and it is in our thought, as time shall serve, to add others to them, or have this done by more competent hands. But we have set other words thereto, such as shall adorn our doctrine of the resurrection, not that of purgatory with its pains and expiations, whereby the dead may neither sleep nor rest. The notes and melodies are of great price; it were pity to let them perish; but the words to them were unchristian and uncouth, so let these perish.

It is just as in other matters they do greatly excel us, having splendid rites of worship, magnificent convents and abbeys; but the preachings and doctrines heard therein do for the most part serve the devil and dishonor God; who nevertheless is Lord and God over all the earth, and should have of everything the fairest, best and noblest. Likewise have they costly shrines of gold and silver, and images set with gems and jewels; but within are dead men's bones, as foul and corrupt as in any charnel-house. So also have they costly vestments, chasubles, palliums, copes, hoods, mitres, but what are they that be clothed therewithal? slow-bellies, evil wolves, godless swine, persecuting and dishonoring the word of God. Just in the same way have they much noble music, especially in the abbeys and parish churches, used to adorn most vile, idolatrous words. Wherefore we have undressed these idolatrous, lifeless, crazy words, stripping off the noble music, and putting it upon the living and holy word of God, wherewith to sing, praise and honor the same, that so the beautiful ornament of music, brought back to its right use, may serve its blessed Maker and his Christian people; so that he shall be praised and glorified, and that we by his holy word impressed upon the heart with sweet songs, be builded up and confirmed in the faith. Hereunto help us God the Father, Son and Holy Ghost. Amen.

Yet is it not our purpose that these precise notes be sung in all the churches. Let each church keep its own notes according to its book and use. For I myself do not listen with pleasure in cases where the notes to a hymn or a *respon-sorium* have been changed, and it is sung amongst us in a different way from what I have been used to from my youth. The main point is the correcting of the words, not of the music.

[Then follow selections of Scripture recommended as suitable for epitaphs.]

Luther's Third Preface.

To the Hymn-book printed at Wittenberg by Joseph Klug, 1543. There are certain who, by their additions to our hymns, have clearly shown that they far excel me in this matter, and may well be called my masters. But some, on the other hand, have added little of value. And inasmuch as I see that there is no limit to this perpetual amending by every one indiscriminately according to his own liking, so that the earliest of our hymns are more perverted the more they are printed, I am fearful that it will fare with this little book as it has ever fared with good books, that through tampering by incompetent hands it may get to be so overlaid and spoiled that the good will be lost out of it, and nothing be kept in use but the worthless.

We see in the first chapter of St. Luke that in the beginning every one wanted to write a gospel, until among the multitude of gospels the true Gospel was well-nigh lost. So has it been with the works of St. Jerome and St. Augustine, and with many other books. In short, there will always be tares sown among the wheat.

In order as far as may be to avoid this evil, I have once more revised this book, and put our own hymns in order by themselves with name attached, which formerly I would not do for reputation's sake, but am now constrained to do by necessity, lest strange and unsuitable songs come to be sold under our name. After these, are arranged the others, such as we deem good and useful.

I beg and beseech all who prize God's pure word that henceforth without our knowledge and consent no further additions or alterations be made in this book of ours; and that when it is amended without our knowledge, it be fully understood to be not our book published at Wittenberg. Every man can for himself make his own hymn-book, and leave this of ours alone without additions; as we here beg, beseech and testify. For we like to keep our coin up to our own standard, debarring no man from making better for himself. Now let God's name alone be praised, and our name not sought. Amen.

To Valentine Bapst's Hymn-book, Leipzig, 1545. The xcvi Psalm saith: "Sing to the Lord a new song; sing to the Lord, all the earth." The service of God in the old dispensation, under the law of Moses, was hard and wearisome. Many and divers sacrifices had men to offer, of all that they possessed, both in house and in field, which the people, being idle and covetous, did grudgingly or for some temporal advantage; as the prophet Malachi saith, chap. i., "who is there even among you that would shut the doors for naught? neither do ye kindle fires on my altars for naught." But where there is such an idle and grudging heart there can be no singing, or at least no singing of any good. Cheerful and merry must we be in heart and mind, when we would sing. Therefore hath God suffered such idle and grudging service to perish, as he saith further: "I have no pleasure in you, saith the Lord of Hosts, neither will I accept an offering at your hand: for from the rising of the sun even to the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered in my name and a pure offering; for my name shall be great among the heathen, saith the Lord of Hosts."

So that now in the New Testament there is a better service, whereof the psalm speaketh: "Sing to the Lord a new song; sing to the Lord all the earth." For God hath made our heart and mind joyful through his dear Son whom he hath given for us to redeem us from sin, death and the devil. Who earnestly believes this cannot but sing and speak thereof with joy and delight, that others also may hear and come. But whoso will not speak and sing thereof, it is a sign that he doth not believe it, and doth not belong to the cheerful New Testament but to the dull and joyless Old Testament.

Therefore it is well done on the part of the printers that they are diligent to print good hymns, and make them agreeable to the people with all sorts of embellishments, that they may be won to this joy in believing and gladly sing of it. And inasmuch as this edition of Valtin Bapst [Pope] is prepared in fine style, God grant that it may bring great hurt and damage to that Roman *Bapst* who by his accursed, intolerable and abominable ordinances has brought nothing into the world but wailing, mourning and misery. Amen. I must give notice that the song which is sung at funerals,

"Nun lasst uns den Leib begraben,"

which bears my name is not mine, and my name is henceforth not to stand with it. Not that I reject it, for I like it very much, and it was made by a good poet, Johannes Weis* by name, only a little visionary about the Sacrament; but I will not appropriate to myself another man's work. Also in the *De Profundis*, read thus:

Des muss *dich* fuerchten jedermann.

Either by mistake or of purpose this is printed in most books

Des muss *sich* fuerchten jedermann.

Ut timearis. The Hebrew reading is as in Matthew xv.: "In vain do they fear me teaching doctrines of men." See also Psalms xiv. and liii.: "They call not on the Lord; there feared they where no fear was." That is, they may have much show of humiliation and bowing and bending in worship where I will have no worship. Accordingly this is the meaning in the place: Since forgiveness of sins is nowhere else to be found but only with thee, so must they let go all idolatry, and come with a willing heart bowing and bending before thee, creeping up to the cross, and have thee alone in honor, and take refuge in thee, and serve thee, as living by thy grace and not by their own righteousness, etc.

*Luther's mistake for *Michael Weyssse*, author of a Moravian hymn-book of 1531.

A Preface to All Good Hymn-Books.
By Dr. Martin Luther.

From Joseph Klug's Hymn-Book, Wittenberg, 1543.

Lady Musick Speaketh.

Of all the joys that are on earth
Is none more dear nor higher worth,
Than what in my sweet songs is found
And instruments of various sound.

Where friends and comrades sing in tune,
All evil passions vanish soon;
Hate, anger, envy, cannot stay,

All gloom and heartache melt away;
The lust of wealth, the cares that cling,
Are all forgotten while we sing.

Freely we take our joy herein,
For this sweet pleasure is no sin,
But pleaseth God far more, we know,
Than any joys the world can show;
The Devil's work it doth impede,
And hinders many a deadly deed.

Se fared it with King Saul of old;
When David struck his harp of gold,
So sweet and clear its tones rang out,
Saul's murderous thoughts were put to rout.

The heart grows still when I am heard,
And opens to God's Truth and Word;
So are we by Elisha taught,
Who on the harp the Spirit sought.

The best time of the year is mine,
When all the little birds combine
To sing until the earth and air
Are filled with sweet sounds everywhere;
And most the tender nightingale
Makes joyful every wood and dale,
Singing her love-song o'er and o'er,
For which we thank her evermore.

But yet more thanks are due from us
To the dear Lord who made her thus,
A singer apt to touch the heart,
Mistress of all my dearest art.
To God she sings by night and day,
Unwearied, praising Him alway;
Him I, too, laud in every song,
To whom all thanks and praise belong.

Translation by CATHARINE WINKWORTH.

A Warning by Dr. Martin Luther.

Viel falscher Meister itzt Lieder tichten
Sihe dich fuer und lern sie recht richten
Wo Gott hin bawet sein Kirch und sein wort
Da will der Cenfel sein mit trug und mord.

Wittenberg, 1543; Leipzig, 1545

False masters now abound, who songs indite;
Beware of them, and learn to judge them right:
Where God builds up his Church and Word, hard by
Satan is found with murder and a lie.

Translation by R. MASSIE

I. Nun freut euch, lieben Christen g'mein.
Dear Christians, one and all rejoice.

A Song of Thanksgiving for the great Benefits which God in Christ has mainifested to us.

FIRST MELODY, *Wittenberg, 1524. Harmony by* H. SCHEIN, 1627. SECOND MELODY, *Wittenberg, 1535. Harmony by* M. PRAETORIUS, 1610.

1. Dear Christians, one and all rejoice,

With exultation springing,
And with united heart and voice
And holy rapture singing,
Proclaim the wonders God hath done,
How his right arm the victory won;
Right dearly it hath cost him.

2. Fast bound in Satan's chains I lay,
Death brooded darkly o'er me;
Sin was my torment night and day,
Therein my mother bore me.
Deeper and deeper still I fell,
Life was become a living hell,
So firmly sin possessed me.

3. My good works could avail me naught,
For they with sin were stained;
Free-will against God's judgment fought,
And dead to good remained.
Grief drove me to despair, and I
Had nothing left me but to die,
To hell I fast was sinking.

4. God saw, in his eternal grace,
My sorrow out of measure;
He thought upon his tenderness-
To save was his good pleasure.
He turn'd to me a Father's heart-
Not small the cost - to heal my smart
He have his best and dearest.

5. He spake to his beloved Son:
'Tis time to take compassion;
Then go, bright jewel of my crown,
And bring to man salvation;
From sin and sorrow set him free,
Slay bitter death for him, that he
May live with thee forever.

6. The Son delighted to obey,
And born of Virgin mother,
Awhile on this low earth did stay
That he might be my brother.
His mighty power he hidden bore,
A servant's form like mine he wore,
To bind the devil captive.

7. To me he spake: cling fast to me,
Thou'lt win a triumph worthy;
I wholly give myself for thee;
I strive and wrestle for thee;
For I am thine, thou mine also;
And where I am thou art. The foe
Shall never more divide us.

8. For he shall shed my precious blood,
Me of my life bereaving;
All this I suffer for thy good;
Be steadfast and believing.
My life from death the day shall win,
My righteousness shall bear thy sin,
So art thou blest forever.

9. Now to my Father I depart,
From earth to heaven ascending;
Thence heavenly wisdom to impart,
The Holy Spirit sending.

He shall in trouble comfort thee,
Teach thee to know and follow me,
And to the truth conduct thee.

10. What I have done and taught, do thou
To do and teach endeavor;
So shall my kingdom flourish now,
And God be praised forever.
Take heed lest men with base alloy
The heavenly treasure should destroy.
This counsel I bequeath thee.

1. Nun freut euch, lieben Christen g'mein,
Und lasst uns froehlich springen,
Dass wir getrost und all in ein
Mit Lust und Liebe singen:
Was Gott an uns gewendet hat,
Und seine suesse Wunderthat,
Gar theur hat er's erworben.

2. Dem Teufel ich gefangen lag,
Im Tod war ich verloren,
Mein' Suend' mich quaelet Nacht und Tag,
Darin war ich geboren,
Ich fiel auch immer tiefer d'rein,
Es war kein gut's am Leben mein,
Die Suend' hat mich besessen.

3. Mein' gute Werk' die galten nicht,
Es war mit ihm verdorben;
Der frei Will' hasset Gottes G'richt,
Er war zum Gut'n erstorben;
Die Angst mich zu verzweifeln trieb,
Dass nichts denn Sterben bei mir blieb,
Zur Hoelle musst ich sinken.

4. Da jammert's Gott in Ewigkeit
Mein Elend ueber Massen,
Er dacht' an sein' Barmherzigkeit,
Er wollt' mir helfen lassen;
Er wandt' zu mir das Vaterherz,
Es war bei ihm fuerwahr kein Scherz,
Er liess sein Bestes kosten.

5. Er sprach zu seinem lieben Sohn:
Die Zeit ist hier zu 'rbarmen,
Fahr' hin mein's Herzens werthe Kron'
Und sei das Heil dem Armen,
Und hilf ihm aus der Suenden Noth,
Erwuerg' fuer ihn den bitterm Tod
Und lass' ihn mit dir leben.

6. Der Sohn dem Vater g'horsam ward,
Er kam zu mir auf Erden,
Von einer Jungfrau rein und zart,
Er sollt' mein Bruder werden.
Gar heimlich fuehrt er sein' Gewalt,
Er ging in meiner armen G'stalt,
Den Teufel wollt' er fangen.

7. Er sprach zu mir: halt' dich an mich,
Es soll dir jetzt gelingen,
Ich geb' mich selber ganz fuer dich,
Da will ich fuer dich ringen;
Denn ich bin dein und du bist mein,
Und wo ich bleib', da sollst du sein,

Uns soll der Feind nicht scheiden.

8. Vergiessen wird er mir mein Blut,
Dazu mein Leben rauben,
Das leid' ich alles dir zu gut,
Das halt' mit festem Glauben.
Den Tod vorschlingt das Leben mein,
Mein' Unschuld traegt die Suende dein,
Da bist du selig worden.

9. Gen Himmel zu dem Vater mein
Fahr' ich von diesem Leben,
Da will ich sein der Meister dein,
Den Geist will ich dir geben,
Der dich in Truebniss troesten soll
Und lehren mich erkennen wohl,
Und in der Wahrheit leiten.

10. Was ich gethan hab' und gelehrt,
Das sollst du thun und lehren,
Damit das Reich Gott's werd' gemehrt
Zu Lob' und seinen Ehren;
Und huet' dich vor der Menschen G'sats,
Davon verdirbt der edle Schatz,
Das lass' ich dir zur Letze.

II. Ach Gott, vom Himmel sieh' darein.
Look down, O Lord, from Heaven behold.

Psalm XII. - "*Salvum me fac, Domine.*"

FIRST MELODY, *Wittenberg*, 1524. *Harmony by*
A. HAUPT, 1869.

SECOND MELODY, *Wittenberg*, 1543. *Harmony by*
A. HAUPT, 1869.

1. Look down, O Lord, from heaven behold,
And let thy pity waken!
How few the flock within thy fold,
Neglected and forsaken!
Almost thou'lt seek for faith in vain,
And those who should thy truth maintain
Thy Word from us have taken.

2. With frauds which they themselves invent
Thy truth they have confounded;
Their hearts are not with one consent
On thy pure doctrine grounded;
And, whilst they gleam with outward show,
They lead thy people to and fro,
In error's maze astounded.

3. God surely will uproot all those
With vain deceits who store us,
With haughty tongue who God oppose,
And say, "Who'll stand before us?
By right or might we will prevail;
What we determine cannot fail,
For who can lord it o'er us?"

4. For this, saith God, I will arise,
These wolves my flock are rending;
I've heard my people's bitter sighs
To heaven my throne ascending:
Now will I up, and set at rest
Each weary soul by fraud opprest,

The poor with might defending.

5. The silver seven times tried is pure
From all adulteration;
So, through God's word, shall men endure
Each trial and temptation:
Its worth gleams brighter through the cross,
And, purified from human dross,
It shines through every nation.

6. Thy truth thou wilt preserve, O Lord,
From this vile generation;
Make us to lean upon thy word,
With calm anticipation.
The wicked walk on every side
When, 'mid thy flock, the vile abide
In power and exaltation.

1. Ach Gott, vom Himmel sieh' darein
Und lass' dich des erbarmen,
Wie wenig sind der Heil'gen dein,
Verlassen sind wir Armen:
Dein Wort man laesst nicht haben wahr,
Der Glaub' ist auch verloschen gar
Bei allen Menschenkindern.

2. Sie lehren eitel falsche List, Was eigen Witz erfindet, Ihr Herz nicht eines Sinnes ist n Gottes Wort
gegruendet; Der waehlet dies, der Ander das, Sie trennen uns ohn' alle Maas Und gleissen schoen von
aussen.

3. Gott woll' ausrotten alle Lahr,
Die falschen Schein uns lehren;
Dazu ihr' Zung' stolz offenbar
Spricht: Trotz, wer will's uns wehren?
Wir haben Recht und Macht allein,
Was wir setzen das gilt gemein,
Wer ist der uns soll meistern?

4. Darum spricht Gott, Ich muss auf sein,
Die Armen sind verstoeret,
Ihr Seufzen dringt zu mir herein,
Ich hab' ihr' Klag' erhoeret.
Mein heilsam Wort soll auf dem Plan,
Getrost und frisch sie greifen an
Und sein die Kraft der Armen.

5. Das Silber durch's Feuer siebenmal
Bewaehrt, wird lauter funden:
Am Gottes Wort man warten soll
Desgleichen alle Stunden:
Es will durch's Kreuz bewaehret sein,
Da wird sein' Kraft erkannt und Schein
Und leucht't stark in die Lande.

6. Das wollst du, Gott, bewahren rein
Fuer deisem argen G'schlechte,
Und lass uns dir befohlen sein,
Das sich's in uns nicht flechte,
Der gottlos' Hauf' sich umher findt,
Wo diese lose Leute sind
In deinem Volk erhaben.

III. Es spricht der Unweisen Mund wohl.
The Mouth of Fools doth God confess.

MELODY, *Wittenberg*, 1525. *Harmony by*
M. PRAETORIUS, 1610.

1. The mouth of fools doth God confess,
But while their lips draw nigh him
Their heart is full of wickedness,
And all their deeds deny him.
Corrupt are they, and every one
Abominable deeds hath done;
There is not one well-doer.

The Lord looked down from his high tower
On all mankind below him,
To see if any owned his power,
And truly sought to know him;
Who all their understanding bent
To search his holy word, intent
To do his will in earnest.

3. But none there was who walked with God,
For all aside had slidden,
Delusive paths of folly trod,
And followed lusts forbidden;
Not one there was who practiced good,
And yet they deemed, in haughty mood,
Their deeds must surely please him.

4. How long, by folly blindly led, Will ye oppress the needy, And eat my people up like bread? So fierce are ye, and greedy! n God they put no trust at all, Nor will on him in trouble call, But be their own providers.

5. Therefore their heart is never still,
A falling leaf dismays them;
God is with him who doth his will,
Who trusts him and obeys Him;
But ye the poor man's hope despise,
And laugh at him, e'en when he cries,
That God is his sure comfort.

6. Who shall to Israel's outcast race
From Zion bring salvation?
God will himself at length show grace,
And loose the captive nation;
That will he do by Christ their King;
Let Jacob then be glad and sing,
And Israel be joyful.

1. Es spricht der Unweisen Mund wohl:
Den rechten Gott wir meinen;
Doch ist ihr Herz Unglaubens voll,
Mit That sie ihn verneinen.
Ihr Wesen ist verderbet zwar,
Fuer Gott ist es ein Graeuel gar,
Es thut ihr'r Keiner kein gut.

2. Gott selbst vom Himmel sah herab
Auf aller Menschen Kinder,
Zu schauen sie er sich begab,
Ob er Jemand wird finden,
Der sein'n Verstand gerichtet haett
Mit Ernst, nach Gottes Worten thaet
Und fragt nach seinem Willen.

3. Da war Niemand auf rechter Bahn,

Sie war'n all' ausgeschritten;
Ein Jeder ging nach seinem Wahn
Und hielt verlorn'ne Sitten.
Es that ihm Keiner doch kein gut,
Wie wohl gar viel betrog der Muth,
Ihr Thun sollt' Gott gefallen.

4. Wie lang wollen unwissend sein
Die solche Mueh aufladen,
Und fressen dafuer das Volk mein
Und naehr'n sich mit sei'm Schaden?
Es steht ihr Trauen nicht auf Gott,
Sie rufen ihm nicht in der Noth,
Sie woll'n sich selbst versorgen.

5. Darum ist ihr Herz nimmer still
Und steht allzeit in Forchten;
Gott bei den Frommen bleiben will,
Dem sie mit Glauben g'horchen.
Ihr aber schmaeht des Armen Rath,
Und hoehnet alles, was er sagt,
Dass Gott sein Trost ist worden.

6. Wer soll Israel dem Armen
Zu Zion Heil erlangen?
Gott wird sich sein's Volk's erbarmen
Und loesen, sie gefangen.
Das wird er thun durch seinen Sohn,
Davon wird Jakob Wonne ha'n
Und Israel sich freuen.

IV. Aus tiefer Noth schrei' ich zu dir.
Out of the deep I cry to thee.

PSALM CXXX.-"*De profundis clamavi ad te.*"

FIRST MELODY, 1525. *Harmonized by* JOH. SEB. BACH.
SECOND MELODY, 1544. *Harmonized by* A. HAUPT, 1869.

1. Out of the deep I cry to thee;
O Lord God, hear my crying;
Incline thy gracious ear to me,
With prayer to thee applying.
For if thou fix thy searching eye
On all sin and iniquity,
Who, Lord, can stand before thee?

2. But love and grace with thee prevail,
O God, our sins forgiving;
The holiest deeds can naught avail
Of all before thee living.
Before thee none can boast him clear;
Therefore must each thy judgment fear,
And live on thy compassion.

3. For this, my hope in God shall rest,
Naught building on my merit;
My heart confides, of him possest,
His goodness stays my spirit.
His precious word assureth me;
My solace, my sure rock is he,
Whereon my soul abideth.

4. And though I wait the livelong night
And till the morn returneth,
My heart undoubting trusts his might

Nor in impatience mourneth.
Born of his Spirit, Israel
In the right way thus fareth well,
And on his God repositeth.

5. What though our sins are manifold?
Supreme his mercy reigneth;
No limit can his hand withhold,
Where evil most obtaineth.
He the good Shepherd is alone,
Who Israel will redeem and won,
Forgiving all transgression.

1. Aus tiefer Noth schrei' ich zu dir,
Herr Gott, erhoer' mein Rufen,
Dein gnaedig' Ohren kehr zu mir,
Und meiner Bitt' sie oeffnen.
Denn so du willst das sehen an,
Was Suend' und Unrecht ist gethan,
Wer kann, Herr, vor dir bleiben?

2. Bei dir gilt nichts denn Gnad' und Gunst
Die Suede zu vergeben.
Es ist doch unser Thun umsonst,
Auch in dem besten Leben.
Vor dir Niemand sich ruehmen kann,
Des muss dich fuerchten Jedermann
Und deiner Gnade Ieben.

3. Darum auf Gott will hoffen ich,
Auf mein Verdienst nicht bauen,
Auf ihn mein Herz soll lassen sich,
Und seiner Guete trauen,
Die mir zusagt sein werthes Wort,
Das ist mein Trost und treuer Hort,
Des will ich allzeit harren.

4. Und ob es waehrt bis in die Nacht
Und wieder an den Morgen,
Doch soll mein Herz an Gottes Macht
Verzweifeln nicht noch sorgen,
So thu' Israel rechter Art,
Der aus dem Geist erzeuget ward,
Und seines Gott's erharre.

5. Ob bei uns ist der Sunden viel,
Bei Gott ist viel mehr Gnaden;
Sein' Hand zu helfen hat kein Ziel,
Wie gross auch sei der Schaden.
Er ist allein der gute Hirt,
Der Israel erloe en wird
Aus seinen Sunden allen.

V. Ein neues Lied wir heben an.
By help of God I fain would tell.

A Song of the Two Christian Martyrs burnt at Brussels by the Sophists of Louvain in the year MDXXII
[July 1, 1523].

MELODY, 1525. *Harmony by* M. PRAETORIUS, 1610.

1. By help of God I fain would tell
A new and wondrous story,

And sing a marvel that befell
To his great praise and glory.
At Brussels in the Netherlands
He hath his banner lifted,
To show his wonders by the hands
Of two youths, highly gifted
With rich and heavenly graces.

2. One of these youths was called John,
And Henry was the other;
Rich in the grace of God was one,
A Christian true his brother.
For God's dear Word they shed their blood,
And from the world departed
Like bold and pious sons of God;
Faithful and lion-hearted,
They won the crown of martyrs.

3. The old Arch-fiend did them immure,
To terrify them seeking;
They bade them God's dear Word abjure,
And fain would stop their speaking.
From Louvain many Sophists came,
Deep versed in human learning,
God's Spirit foiled them at their game
Their pride to folly turning.
They could not but be losers.

4. They spake them fair, they spake them foul,
Their sharp devices trying.
Like rocks stood firm each brave young soul
The Sophists' art defying.
The enemy waxed fierce in hate,
And for their life-blood thirsted;
He fumed and chafed that one so great
Should by two babes be worsted,
And straightway sought to burn them.

5. Their monkish garb from them they take,
And gown of ordination;
The youths a cheerful Amen spake,
And showed no hesitation.
They thanked their God that by his aid
They now had been denuded
Of Satan's mock and masquerade,
Whereby he had deluded
The world with false pretences.

6. Thus by the power of grace they were
True priests of God's own making,
Who offered up themselves e'en there,
Christ's holy orders taking;
Dead to the world, they cast aside
Hypocrisy's sour leaven,
That penitent and justified
They might go clean to heaven,
And leave all monkish follies.

7. They then were told that they must read
A note which was dictated;
They straightway wrote their fate and creed,
And not one jot abated.
Now mark their heresy! "We must
In God be firm believers;
In mortal men not put our trust,
For they are all deceivers;"

For this they must be burned!

8. Two fires were lit; the youths were brought,
But all were seized with wonder
To see them set the flames at naught,
And stood as struck with thunder.
With joy they came in sight of all,
And sang aloud God's praises;
The Sophists' courage waxed small
Before such wondrous traces
Of God's almighty finger.

9. The scandal they repent, and would
Right gladly gloss it over;
They dare not boast their deed of blood,
But seek the stain to cover.
They feel the shame within their breast,
And charge therewith each other;
But now the Spirit cannot rest,
For Abel 'gainst his brother
Doth cry aloud for vengeance.

10. Their ashes will not rest; would-wide
They fly through every nation.
No cave nor grave, no turn nor tide,
Can hide th'abomination.
The voices which with cruel hands
They put to silence living,
Are heard, though dead, throughout all lands
Their testimony giving,
And loud hosannas singing.

11. From lies to lies they still proceed,
And feign forthwith a story
To color o'er the murderous deed;
Their conscience pricks them sorely.
These saints of God e'en after death
They slandered, and asserted
The youths had with their latest breath
Confessed and been converted,
Their heresy renouncing.

12. Then let them still go on and lie,
They cannot win a blessing;
And let us thank God heartily,
His Word again possessing.
Summer is even at our door,
The winter now has vanished,
The tender flowerets spring once more,
And he, who winter banished,
Will send a happy summer.

1. Ein neues Lied wir heben an,
Das walt' Gott unser Herre,
Zu singen was Gott hat gethan
Zu seinem Lob und Ehre.
Zu Bruessel in dem Niederland
Wohl durch zween junge Knaben
Hat er sein Wunder g'macht bekannt,
Die er mit seinen Gaben
So reichlich hat gezieret.

2. Der Erst' recht wohl Johannes heisst,
So reich an Gottes Hulden;
Sein Bruder Heinrich nach dem Geist,
Ein rechter Christ ohn' Schulden.

Von dieser Welt geschieden sind,
Sie ha'n die Kron' erworben,
Recht wie die frommen Gottes Kind
Fuer sein Wort sind gestorben,
Sein' Maert'rer sind sie worden.

3. Der alte Feind sie fangen liess,
Erschreckt sie lang mit Draeuen,
Das Wort Gott man sie lenken hiess,
Mit List auch wollt' sie taeuben,
Von Loewen der Sophisten viel,
Mit ihrer Kunst verloren,
Versammelt er zu diesem Spiel;
Der Geist sie macht zu Thoren,
Sie konnten nichts gewinnen.

4. Sie sungen suess, sie sungen sau'r,
Versuchten manche Listen;
Die Knaben standen wie ein' Mau'r,
Veracht'ten die Sophisten.
Den alten Feind das sehr verdross,
Dass er war ueberwunden
Von solchen Jungen, er so gross;
Er ward voll Zorn von Stunden,
Gedacht' sie zu verbrennen.

5. Sie raubten ihn'n das Klosterkleid,
Die Weih' sie ihn'n auch nahmen;
Die Knaben waren des bereit,
Sie sprachen froehlich: Amen!
Sie dankten ihrem Vater, Gott,
Dass sie los sollten werden
Des Teufels Larvenspiel und Spott,
Darin durch falsche Berden
Die Welt er gar betreuget.

6. Da schickt Gott durch sein Gnad' also,
Dass sie recht Priester worden:
Sich selbst ihm mussten opfern da
Und geh'n im Christen Orden,
Der Welt ganz abgestorben sein,
Die Heuchelei ablegen,
Zum Himmel kommen frei und rein,
Die Moencherei ausfegen
Und Menschen Tand hie lassen.

7. Man schrieb ihn'n fuer ein Brieflein klein,
Das hiess man sie selbst lesen,
Die Stueck' sie zeigten alle drein,
Was ihr Glaub' war gewesen.
Der huechste Irrthum dieser war:
Man muss allein Gott glauben,
Der Mensch leugt und treugt immerdar,
Dem soll man nichts vertrauen;
Dess mussten sie verbrennen.

8. Zwei grosse Feur sie zuend'ten an,
Die Knaben sie her brachten,
Es nahm gross Wunder Jedermann,
Dass sie solch' Pein veracht'ten,
Mit Freuden sie sich gaben drein,
Mit Gottes Lob und Singen,
Der Muth ward den Sophisten klein
Fuer diesen neuen Dingen,
Da sich Gott liess so merken.

9. Der Schimpf sie nun gereuet hat,
Sie wolltens gern schoen machen;
Sie thuern nicht ruehmen sich der That
Sie bergen fast die Sachen,
Die Schand' im Herzen beisset sie
Und klagen's ihr'n Genossen,
Doch kann der Geist nicht schweigen hie:
Des Habels Blut vergossen,
Es muss den Kain melden.

10. Die Aschen will nicht lassen ab,
Sie staeubt in allen Landen;
Hie hilft kein Bach, Loch, Grub' noch Grab,
Sie macht den Feind zu Schanden.
Die er im Leben durch den Mord
Zu schweigen hat gedrunge,
Die muss er todt an allem Ort
Mit aller Stimm' und Zungen
Gar froehlich lassen singen.

11. Noch lassen sie ihr Luegen nicht,
Den grossen Mord zu schmuecken,
Sie gehen fuer ein falsch Gedicht,
Ihr G'wissen thut sie druecken,
Die Heil'gen Gott's auch nach dem Tod
Von ihn'n gelaestert werden,
Sie sagen: in der lessten Noth
Die Knaben noch auf Erden
Sich sollen ha'n umkehret.

12. Die lass man luegen immerhin,
Sie haben's keinen Frommen,
Wir sollen danken Gott darin,
Sein Wort ist wiederkommen.
Der Sommer ist hart fuer der Thuer
Der Winter ist vergangen,
Die zarten Bluemlein geh'n herfuer:
Der das hat angefangen,
Der wird es wohl vollenden.

VI. Nun komm, der Heiden Heiland.
Saviour of the heathen, known.

From the Ambrosian Christmas Hymn, "Veni, Redemptor, Gentium."

Melody derived from the Ambrosian original, 1525.

Harmony from "The Choral Book for England," by
WM. STERNDALÉ BENNETT *and* OTTO
GOLDSCHMIDT, 1865.

1. Saviour of the heathen, known
As the promised virgin's Son;
Come thou wonder of the earth,
God ordained thee such a birth.

2. Not of flesh and blood the son,
Offspring of the Holy One,
Born of Mary ever-blest,
God in flesh is manifest.

3. Cherished is the Holy Child
By the mother undefiled;
In the virgin, full of grace,
God has made his dwelling-place.

4. Lo! he comes! the Lord of all

Leaves his bright and royal hall;
God and man, with giant force,
Hastening to run his course.

5. To the Father whence he came
He returns with brighter fame;
Down to hell he goes alone,
Then ascends to God's high throne.

6. Thou, the Father's equal, win
Victory in the flesh o'er sin;
So shall man, though weak and frail;
By the indwelling God prevail.

7. On thy lowly manger night
Sheds a pure unwonted light;
Darkness must not enter here,
Faith abides in sunshine clear.

8. Praise be to the Father done,
Praise be to the only Son,
Praises to the Spirit be,
Now and to eternity.

1. Nun komm, der Heiden Heiland,
Der Jungfrauen Kind erkannt,
Dass sich wunder alle Welt,
Gott solch' Geburt ihm bestellt.

2. Nicht von Mann's Blut noch von Fleisch,
Allein von dem heil'gen Geist
Ist Gott's Wort worden ein Mensch,
Und blueht ein Frucht Weibes Fleisch.

3. Der Jungfrau Leib schwanger ward
Doch blieb Keuschheit rein bewahrt,
Leucht herfuer manch Tugend schon,
Gott da war in seinem Thron.

4. Er ging aus der Kammer sein,
Dem koen'glichen Saal so rein,
Gott von Art und Mensch ein Held
Sein'n Weg er zu laufen eilt.

5. Sein Lauf kam vom Vater her
Und kehrt wieder zum Vater,
Fuhr hinunter zu der Hoell'
Und wieder zu Gottes Stuhl.

6. Der du bist dem Vater gleich,
Fuehr hinaus den Sieg im Fleisch,
Dass dein ewig Gottes G'walt
In uns das krank Fleisch enthalt.

7. Dein' Krippen glaenzt hell und klar,
Die Nacht giebt ein neu Licht dar,
Dunkel muss nicht kommen d'rein
Der Glaub' bleibt immer im Schein.

8. Lob sei Gott dem Vater g'than,
Lob sei Gott dem ein'gen Sohn,
Lob sei Gott dem heil'gen Geist,
Immer und in Ewigkeit.

VII. Christum wir sollen loben schon.
Now praise we Christ, the Holy One.

1. Now praise we Christ, the Holy One,
The spotless virgin Mary's Son,
Far as the blessed sun doth shine,
E'en to the world's remote confine.

2. He, who himself all things did make,
A servant's form vouchsafed to take,
That He as man mankind might win,
And save His creatures from their sin.

3. The grace of God, th'Almighty Lord,
On the chaste mother was outpoured;
A virgin pure and undefiled
In wondrous wise conceived a child.

4. The holy maid became th' abode
And temple of the living God;
And she, who knew not man, was blest
With God's own Word made manifest.

5. The noble mother bare a Son,
For so did Gabriel's promise run,
Whom John confest and leapt with joy,
Ere yet the mother knew her boy.

6. In a rude manger, stretched on hay,
In poverty content he lay;
With milk was fed the Lord of all,
Who feeds the ravens when they call.

7. Th' angelic choir rejoice, and raise
Their voice to God in songs of praise;
To humble shepherds is proclaimed
The Shepherd who the world hath framed.

8. Honor to thee, O Christ, be paid,
Pure offspring of a holy maid,
With Father and with Holy Ghost,
Till time in time's abyss be lost.

1. Christum wir sollen loben schon
Der reinen Magd Marien Sohn,
So weit die liebe Sonne leucht't
Und an aller Welt Ende reicht.

2. Der selig Schoepfer aller Ding'
Zog an ein's Knechtes Leib gering,
Dass er das Fleisch durch's Fleisch erwuerb',
Und sein Geschoepf nicht all's verdueb'.

3. Die goettlich Gnad' vom Himmel gross
Sich in die keusche Mutter goss;
Ein Maegdlein trug ein heimlich Pfand,
Das der Natur war unbekannt.

4. Das zuechtig Haus des Herzens zart
Gar bald ein Tempel Gottes ward,
Die kein Mann ruehret noch erkannt',
Von Gott's Wort man sie schwanger fand.

5. Die edle Mutter hat gebor'n,
Den Gabriel verhiess zuvorn,
Den Sanct Johann's mit Springen zeigt,
Da er noch lag im Mutter Leib.

6. Er lag im Heu mit Armuth gross,
Die Krippen hart ihn nicht verdross,
Es ward ein klein Milch sein Speis',
Der nie kein Voeglein hungern liess.

7. Des Himmels Choer' sich freuen drob,
Und die Engel singen Gott Lob,
Den armen Hirten wird vermeld't
Der Hirt und Schoepfer aller Welt.

8. Lob, Ehr und Dank sei dir gesagt,
Christe gebor'n von reinen Magd,
Mit Vater und dem heil'gen Geist
Von nun an bis in Ewigkeit!

VIII. Gelobet sei'st du, Jesu Christ.

All praise to Jesus' hallowed Name.

The first stanza an ancient German Christmas Hymn. Six stanzas added by Luther.

Ancient German Melody, in Walter, 1525. Harmony by A. HAUPT, 1869.

1. All praise to Jesus' hallowed name
Who of virgin pure became
True man for us! The angels sing
As the glad news to earth they bring.
Hallelujah!

2. Th' eternal Father's only Son
For a manger leaves his throne.
Disguised in our poor flesh and blood
See now the everlasting Good.
Hallelujah!

3. He whom the world could not inwrap
Yonder lies in Mary's lap;
He is become an infant small,
Who by his might upholdeth all.
Hallelujah!

4. Th' eternal Light, come down from heaven,
Hath to us new sunshine given;
It shineth in the midst of night,
And maketh us the sons of light.
Hallelujah!

5. The Father's Son, God everblest,
In the world became a guest;
He leads us from this vale of tears,
And makes us in his kingdom heirs.
Hallelujah!

6. He came to earth so mean and poor,
Man to pity and restore,
And make us rich in heaven above,
Equal with angels through his love.
Hallelujah!

7. All this he did to show his grace
To our poor and sinful race;
For this let Christendom adore
And praise his name for evermore.
Hallelujah!

1. Gelobet sei'st du, Jesu Christ,
Dass du Mensch geboren bist

Von einer Jungfrau, das ist wahr,
Dess freuet sich der Engel Schaar.
Kyrioleis.

2. Des ew'gen Vaters einzig Kind
Jetzt man in der Krippen findt,
In unser armes Fleisch und Blut
Verkleidet sich das ewig Gut.
Kyrioleis.

3. Den aller Welt Kreis nie beschloss,
Der liegt in Marien Schooss,
Er ist ein Kindlein worden klein,
Der alle Ding erhaelt allein.
Kyrioleis.

4. Das ewig Licht geht da herein,
Gibt der Welt ein'n neuen Schein;
Es leucht't wohl mitten in der Nacht
Und uns des Lichtes Kinder macht.
Kyrioleis.

5. Der Sohn des Vaters, Gott von Art,
Ein Gast in der Werlet ward,
Und fuehrt uns aus dem Jammerthal;
Er macht uns Erben in sei'm Saal.
Kyrioleis.

6. Er ist auf Erden kommen arm,
Dass er unser sich erbarm',
Und in dem Himmel machet reich
Und seinen lieben Engeln gleich.
Kyrioleis.

7. Das hat er alles uns gethan,
Sein' gross' Lieb' zu zeigen an.
Dess freu' sich alle Christenheit
Und dank' ihm des in Ewigkeit.
Kyrioleis.

IX. Christ lag in Todesbanden.
Christ was laid in Death's strong Bands.

"Christ ist erstanden."-[Gebessert. D. MARTIN LUTHER.]

Melody derived from that of the older hymn, 1525. Harmony by WM. STERNDALE BENNETT and OTTO GOLDSCHMITT, 1865.

1. Christ was laid in Death's strong bands
For our transgressions given.
Risen, at God's right hand he stands
And brings us life from heaven.
Therefore let us joyful be
Praising God right thankfully
With loud songs of Hallelujah!
Hallelujah!

2. None o'er Death could victory win;
O'er all mankind he reigned.
'Twas by reason of our sin;
There was not one unstained.
Thus came Death upon us all,
Bound the captive world in thrall,
Held us 'neath his dread dominion.
Hallelujah!

3. Jesus Christ, God's only Son,
To our low state descending,
All our sins away hath done
Death's power forever ending.
Ruined all his right and claim
Left him nothing but the name,
For his sting is lost forever.
Hallelujah!

4. Strange and dreadful was the fray,
When Death and Life contended;
But 'twas Life that won the day,
And Death's dark sway was ended.
Holy Scripture plainly saith,
Death is swallowed up of Death,
Put to scorn and led in triumph.
Hallelujah!

5. This, the Paschal Lamb, the Christ,
Whom God so freely gave us,
On the cross is sacrificed
In flames of love to save us.
On our door the blood-mark;-Faith
Holds it in the face of Death.
The Destroyer can not harm us.
Hallelujah!

6. Therefore let us keep the feast
With heartfelt exultation;
God to shine on us is pleased,
The Sun of our salvation.
On our hearts, with heavenly grace,
Beams the brightness of his face,
And the night of sin has vanished.
Hallelujah!

7. Eat th' unleavened bread to-day,
And drink the paschal chalice;
From God's pure word put away
The leaven of guile and malice.
Christ alone our souls will feed;
He is meat and drink indeed.
Faith no other life desireth.
Hallelujah!

1. Christ lag in Todesbanden
Fuer unser' Suend' gegeben;
Der ist wieder erstanden
Und hat uns bracht das Leben:
Dess wir sollen froehlich sein,
Gott loben und dankbar sein,
Und singen Halleluja!
Halleluja!

2. Den Tod Niemand zwingen konnt'
Bei allen Menschenkindern;
Das macht alles unser' Suend',
Kein' Unschuld war zu sinden.
Davon kam der Tod so bald
Und nahm ueber uns Gewalt,
Hielt uns in sei'm Reich gefangen.
Halleluja!

3. Jesus Christus, Gottes Sohn,
An unser Statt ist kommen,
Und hat die Suende abgethan,

Damit dem Tod genommen
All sein Recht und sein' Gewalt,
Da bleibt nichts denn Tod's Gestalt,
Den Stachel hat er verloren.
Halleluja!

4. Es war ein wunderlich Krieg,
Da Tod und Leben rungen;
Das Leben behielt den Sieg,
Es hat den Tod verschlungen.
Die Schrift hat verkuendet das,
Wie ein Tod den andern frass,
Ein Spott aus dem Tod ist worden.
Halleluja!

5. Hie ist das recht' Osterlamm,
Davon Gott hat geboten,
Das ist an des Kreuzes Stamm
In heisser Lieb' gebraten,
Dess Blut zeichnet unser' Thuer,
Das haelt der Glaub' dem Tod fuer,
Der Wuerger kann uns nicht ruehren.
Halleluja!

6. So feiern wir das hoh' Fest
Mit Herzens Freud' und Wonne,
Das uns der Herr scheinen laesst,
Er ist selber die Sonne,
Der durch seiner Gnaden Glanz
Erleucht't uns're Herzen ganz,
Der Sueden Nacht ist vergangen.
Halleluja!

7. Wir essen und leben wohl
In rechten Osterfladen,
Der alt' Sauerteig nicht soll
Sein bei dem Wort der Gnaden,
Christus will die Koste sein
Und speisen die Seel' allein,
Der Glaub' will kein's Andern Leben.
Halleluja!

X. Komm, Gott Schoepfer, heiliger Geist
Come, God Creator, Holy Ghost.

From the Hymn, "Veni, Creator Spiritus," ascribed to Charlemagne.

Melody, derived from the Latin original, 1543. Harmony by_ JOHN SEBASTIAN BACH. _From the Cantata, "Gott der Hoffnung erfuelle euch."

1. Come, God Creator, Holy Ghost,
And visit thou these souls of men;
Fill them with graces, as thou dost,
Thy creatures make pure again.

2. For *Comforter* thy name we call.
Sweet gift of God most high above,
A holy unction to us all
O Fount of life, Fire of love.

3. Our minds illumine and refresh,
Deep in our hearts let love burn bright;
Thou know'st the weakness of our flesh;
And strengthen us with thy might.

4. Thou with thy wondrous sevenfold gifts

The finger art of God's right hand;
The Father's word thou sendest swift
On tongues of fire to each land.

5. Drive far from us our wily foe;
Grant us thy blessed peace within,
That in thy footsteps we may go,
And shun the dark ways of sin.

6. Teach us the Father well to know,
Likewise his only Son our Lord,
Thyself to us believing show,
Spirit of both, aye adored.

7. Praise to the Father, and the Son
Who from the dead is risen again;
Praise to the Comforter be done
Both now and ever. Amen.

1. Komm, Gott Schoepfer, heiliger Geist,
Besuch' das Herz der Menschen dein,
Mit Gnaden sie fuell', wie du weisst,
Dass dein Geschoepf vorhin sein.

2. Denn du bist der Troester genannt,
Des Allerhoechsten Gabe theuer,
Ein' geistlich' Salb' an uns gewandt,
Ein lebend Brunn, Lieb' und Feuer.

3. Zuend' uns ein Licht an im Verstand,
Gib und in's Herz der Liebe Brunst,
Das schwach' Fleisch' in uns, dir bekannt,
Erhalt, fest' dein' Kraeft' und Gunst.

4. Du bist mit Gaben siebenfalt
Der Finger an Gott's rechter Hand;
Des Vaters Wort giebst du gar bald
Mit Zungen in alle Land.

5. Des Feindes List treibt von uns fern,
Den Fried' schaff' bei uns deine Gnad',
Dass wir dein'm Leiten folgen gern,
Und meiden der Seelen Schad'.

6. Lehr' uns den Vater kennen wohl,
Dazu Jesum Christ feinen Sohn,
Dass wir des Glaubens werden voll,
Dich beider Geist zu verstehen.

7. Gott Vater sei Lob und dem Sohn,
Der von den Todten auferstund;
Dem Troester sei dasselb' gethan
In Ewigkeit alle Stund'.

XI. Jesus Christus unser Heiland.
Jesus Christ, who came to save.

A Song of Praise for Easter.

_Melody in KLUG, 1535, and BAPST, 1543. *Originally Hypo-Dorian. Harmony after* JOHN SEBASTIAN BACH, _Condensed from a Choral-Vorspiel.

1. Jesus Christ, who came to save,
And overcame the grave,
Is now arisen,
And sin hath bound in prison.

Kyri' eleison!

2. Who withouten sin was found,
Bore our transgression's wound.
He is our Saviour,
And brings us to God's favor.
Kyri' eleison!

3. Life and mercy, sin and death,
All in his hands he hath;
Them he'll deliver,
Who trust in him forever.
Kyri' eleison!

1. Jesus Christus unser Heiland,
Der den Tod ueberwand,
Ist auferstanden,
Die Suend' hat er gefangen.
Kyrie eleison!

2. Der ohn' Suenden war gebor'n,
Trug fuer uns Gottes Zorn,
Hat uns versoehnet,
Dass Gott uns sein' Huld goenner.
Kyrie eleison!

3. Tod, Suend', Leben und Genad,
All's in Haenden er hat,
Er kann erretten
Alle, die zu ihm treten.
Kyrie eleison!

XII. Komm, heiliger Geist, Herre Gott.
Come, Holy Spirit, Lord our God.

"Veni, Sancte Spiritus, gebessert durch D. MARTIN LUTHER." The last two stanzas added by Luther's hand.

The original Latin Melody. Harmony after ERYTHRAEUS, 1609.

1. Come, Holy Spirit, Lord our God,
And pour thy gifts of grace abroad;
Thy faithful people fill with blessing,
Love's fire their hearts possessing.
O Lord, thou by thy heavenly light
Dost gather and in faith unite
Through all the world a holy nation
To sing to thee with exultation,
Hallelujah! Hallelujah!

2. O holiest Light! O Rock adored!
Give us thy light, thy living word,
To God himself our spirits leading,
With him as children pleading.
From error, Lord, our souls defend,
That they on Christ alone attend;
In him with faith unfeigned abiding,
In him with all their might confiding.
Hallelujah! Hallelujah!

3. O holiest Fire! O Source of rest!
Grant that with joy and hope possess,
And in thy service kept forever,
Naught us from thee may sever.
Lord, may thy power prepare each heart;

To our weak nature strength impart,
Onward to press, our foes defying,
To thee, through living and through dying.
Hallelujah! Hallelujah!

1. Komm, heiliger Geist, Herre Gott,
Erfuell' mit deiner Gnaden Gut
Deiner Glaebigen Herz, Muth und Sinn;
Dein bruenst'ge Lieb' entzueud' in ihn'n.
O Herr, durch deines Lichtes Glast
Zu dem Glauben versammelt hast
Das Volk aus aller Welt Zungen,
Das sei dir, Herr, zu Lob gesungen,
Halleluja! Halleluja!

2. Du heiliges Licht, edler Hort,
Lass uns leuchten des Lebens Wort,
Und lehr' uns Gott recht erkennen,
Von Herzen Vater ihn nennen.
O Herr, behuet' vor fremder Lehr,
Dass wir nicht Meister suchen mehr
Denn Jesum mit rechtem Glauben,
Und ihm aus ganzer Macht vertrauen.
Halleluja! Halleluja!

3. Du heilige Brunst, suesser Trost,
Nun hilf uns froehlich und getrost
In deinem Dienst bestaendig bleiben,
Die Truebsal uns nicht abtreiben.
O Herr, durch dein' Kraft uns bereit'
Und staerk des Fleisches Bloedigkeit,
Dass wir hier ritterlich ringen,
Durch Tod und Leben zu dir dringen.
Halleluja! Halleluja!

Note.-The first stanza is found in a service-book of the church of Basel, of the year 1514. The irregularities of the German versification may be explained in part by the two-fold authorship, in this and other hymns.

XIII. Diess sind die heil'gen zehn Gebot'.
That Man a godly Life might live.

Melody (from an old German Processional), Wittenberg, 1525. Harmony by M. PRAETORIUS, 1609.

1. That man a godly life might live,
God did these ten commandments give
By his true servant Moses, high
Upon the mount Sinai.
Have mercy, Lord.

2. I am thy God and Lord alone,
No other God besides me own;
On my great mercy venture thee,
With all thy heart love thou me.
Have mercy, Lord.

3. By idle word and speech profane
Take not my holy name in vain;
And praise not aught as good and true
But what God doth say and do.
Have mercy, Lord.

4. Hallow the day which God hath blest,
That thou and all thy house may rest;

Keep hand and heart from labor free,
That God may so work in thee.
Have mercy, Lord.

5. Give to thy parents honor due,
Be dutiful and loving too;
And help them when their strength decays;
So shalt thou have length of days.
Have mercy, Lord.

6. Kill thou not out of evil will,
Nor hate, nor render ill for ill;
Be patient and of gentle mood,
And to thy foe do thou good.
Have mercy, Lord.

7. Be faithful to thy marriage vows,
Thy heart give only to thy spouse;
Keep thy life pure, and lest thou sin
Keep thyself with discipline.
Have mercy, Lord.

8. Steal not; oppressive acts abhor;
Nor wring their life-blood from the poor;
But open wide thy loving hand
To all the poor in the land.
Have mercy, Lord.

9. Bear not false witness, nor belie
Thy neighbor by foul calumny;
Defend his innocence from blame,
With charity hide his shame.
Have mercy, Lord.

10. Thy neighbor's wife desire thou not,
His house, nor aught that he hath got;
But wish that his such good may be
As thy heart doth wish for thee.
Have mercy, Lord.

11. God these commandments gave, therein
To show thee, son of man, thy sin,
And make thee also well perceive
How man for God ought to live.
Have mercy, Lord.

12. Help us, Lord Jesus Christ, for we
A Mediator have in thee;
Without thy help our works so vain
Merit naught but endless pain.
Have mercy, Lord.

1. Diess sind die heil'gen zehn Gebot',
Die uns gab unser Herre Gott
Durch Mosen, seinen Diener treu,
Hoch auf dem Berg Sinai.
Kyrioleis!

2. Ich bin allein dein Gott der Herr,
Kein' Goetter sollst du haben mehr,
Du sollt mir ganz vertrauen dich,
Von Herzensgrund lieben mich.
Kyrioleis!

3. Du sollt nicht brauchen zu Unehr'n
Den Namen Gottes, deines Herrn;
Du sollt nicht preisen recht noch gut,

Ohn' was Gott selbst red't und thut.
Kyrioleis!

4. Du sollt heil'gen den siebent' Tag,
Dass du und dein Haus ruhen mag,
Du sollt von dei'm Thun lassen ab,
Das Gott sein Werk in dir hab'.
Kyrioleis!

5. Du sollt ehr'n und gehorsam sein
Dem Vater und der Mutter dein,
Und wo dein Hand ihn'n dienen kann,
So wirst du lang's Leben han.
Kyrioleis!

6. Du sollt nicht toedten zorniglich,
Nicht hassen noch selbst raechen dich,
Geduld haben und sanften Muth
Und auch dem Feind thun das Gut'.
Kyrioleis!

7. Dein' Eh' sollt du bewahren rein,
Dass auch dein Herz kein andere mein',
Und halten keusch das Leben dein
Mit Zucht und Maessigkeit fein.
Kyrioleis!

8. Du sollt nicht stehlen Geld noch Gut,
Nicht wuchern Jemands Schweiss und Blut;
Du solt aufthun dein' milde Hand
Den Armen in deinem Land.
Kyrioleis!

9. Du sollt kein falscher Zeuge sein,
Nicht luegen auf den Naechsten dein,
Sein' Unschuld sollt auch retten du
Und seine Schand' decken zu.
Kyrioleis!

10. Du sollt dein's Naechsten Weib und Haus
Begehren nicht, noch etwas d'raus,
Du sollt ihm wuenschen alles Gut',
Wie dir dein Herz selber thut.
Kyrioleis!

11. Die Gebot, all' uns geben sind,
Dass du dein Suend', o Menschenkind,
Erkennen sollt, und lernen wohl,
Wie man fuer Gott leben soll.
Kyrioleis!

12. Das helf' uns der Herr Jesus Christ,
Der unser Mittler worden ist:
Es ist mit unserm Thun verlorn,
Verdienen doch eitel Zorn.
Kyrioleis!

XIV. Jesus Christus unser Heiland.
Christ, who freed our Souls from Danger.

_"Improved" from the Communion Hymn of John Huss, "Jesus Christus, noster Salus."

Melody in Walter, 1525. Harmony in_VON TUCHER'S "Schatz des Evangel. Kirchengesangs,"_ 1848.

1. Christ, who freed our souls from danger,
And hath turned away God's anger,
Suffered pains no tongue can tell,

To redeem us from pains of hell.

2. That we never might forget it,
Take my flesh, he said, and eat it,
Hidden in this piece of bread,
Drink my blood in this wine, he said.

3. Whoso to this board repaireth,
Take good heed how he prepareth;
Death instead of life shall he
Find, who cometh unworthily.

4. Praise the Father, God in heaven,
Who such dainty food hath given,
And for misdeeds thou hast done
Gave to die his beloved Son.

5. Trust God's Word; it is intended
For the sick who would be mended;
Those whose heavy-laden breast
Groans with sin, and is seeking rest.

6. To such grace and mercy turneth
Every soul that truly mourneth;
Art thou well? Avoid this board,
Else thou reapest an ill reward.

7. Lo! he saith himself, "Ye weary,
Come to me, and I will cheer ye;"
Needless were the leech's skill
To the souls that be strong and well.

8. Couldst thou earn thine own salvation,
Useless were my death and passion;
Wilt thou thine own helper be?
No meet table is this for thee.

9. If thou this believest truly,
And confession makest duly,
Thou a welcome guest art here,
This rich banquet thy soul shall cheer.

10. Sweet henceforth shall be thy labor,
Thou shalt truly love thy neighbor
So shall he both taste and see
What thy Saviour hath done in thee.

1. Jesus Christus unser Heiland,
Der von uns den Zorn Gottes wandt',
Durch das bitter' Leiden sein
Half er uns aus der Hoelle Pein.

2. Dass wir nimmer dess vergessen,
Gab er uns sein' Leib zu essen,
Verborgen im Brot so klein,
Und zu trinken kein Blut im Wein.

3 Wer sich zu dem Tisch will machen,
Der hab wohl acht auf sein' Sachen:
Wer unwuerdig hiezu geht,
Fuer das Leben den Tod empfaeht.

4. Du sollt Gott den Vater preisen,
Dass er dich so wohl wollt' speisen,
Und fuer deine Missethat
In den Tod fein'n Sohn geben hat.

5. Du sollt glauben und nicht wanken,
Dass ein' Speise sei den Kranken,
Den'n ihr Herz' von Suenden schwer
Und fuer Angst ist betruebet sehr.

6. Solch' gross' Gnad' und Barmherzigkeit
Sucht ein Herz in grosser Arbeit:
Ist dir wohl, so bleib' davon,
Dass du nicht kriegest boesen Lohn.

7. Er spricht selber: Kommt ihr Armen,
Lasst mich ueber euch erbarmen:
Kein Arzt ist dem Starken noth,
Sein' Kunst wird an ihm gar ein Spott.

8. Haett'st du dir was konnt erwerben,
Was durst' dann ich fuer dich sterben?
Dieser Tisch auch dir nicht gilt,
So du selber dir helfen willt.

9. Glaubst du das von Herzen Grunde
Und bekennest mit dem Munde,
So bist du recht wohl geschickt
Und die Speise dein' Seel' erquickt.

10. Die Frucht soll auch nicht ausbleiben:
Deinen Naechsten sollt du lieben,
Dass er dein geniessen kann,
Wie dein Gott hat an dir gethan.

XV. Gott sei gelobet und gebenedeiet.
May God be praised henceforth and blest forever.

Melody (from a more ancient German Hymn-tune), Wittenberg, 1525. Harmony by H. SCHEIN, 1627.

1. May God be prais'd henceforth and blest forever!
Who, himself both gift and giver,
With his own flesh and blood our souls doth nourish;
May they grow thereby and flourish!
Kyri' eleison!
By thy holy body, Lord, the same
Which from thine own mother Mary came,
By the drops thou didst bleed,
Help us in the hour of need!
Kyri' eleison!

2. Thou hast to death thy holy body given,
Life to win for us in heaven;
By stronger love, dear Lord, thou couldst not bind us,
Whereof this should well remind us.
Kyri' eleison!
Lord, thy love constrain'd thee for our good
Mighty things to do by thy dear blood;
Thou hast paid all we owed,
Thou hast made our peace with God.
Kyri' eleison!

3. May God bestow on us his grace and blessing,
That, his holy footsteps tracing,
We walk as brethren dear in love and union,
Nor repent this sweet communion.
Kyri' eleison!
Let not us the Holy Ghost forsake;
May he grant that we the right way take;
That thy poor church may see
Days of peace and unity.

Kyri' eleison!

1. Gott sei gelobet und gebenedeiet,
Der uns selber hat gespeiset
Mit seinem Fleische und mit seinem Blute,
Das gib uns, Herr Gott, zu gute.
Kyrieleison!
Herr, durch deinen heiligen Leichnam,
Der von deiner Mutter Maria kam,
Und das heilige Blut,
Hilf uns, Herr, aus aller Noth.
Kyrieleison!

2. Der heilig' Leichnam ist fuer uns gegeben
Zum Tod, dass wir dadurch leben,
Nicht groesser' Guete konnte er uns schenken,
Dabei wir sein soll'n gedenken.
Kyrieleison!
Herr, dein Lieb' so gross dich zwungen hat,
Dass dein Blut an uns gross Wunder that
Und bezahlt unser Schuld,
Dass uns Gott ist worden hold.
Kyrieleison!

3. Gott geb' uns Allen seiner Gnade Segen,
Dass wir gehen auf seinen Wegen,
In rechter Lieb' und bruederlicher Treue,
Dass uns die Speis' nicht gereue.
Kyrieleison!
Herr, dein heilig' Geist uns nimmer lass,
Der uns geb' zu halten rechte Mass,
Dass dein' arm' Christenheit
Leb' in Fried' und Einigkeit.
Kyrieleison!

XVI. Es wollt' uns Gott genaedig sein.
May God unto us gracious be.

PSALM LXVII. - "*Deus miseratur nostri.*"

Melody, Phrygian, 1538. Harmony by A. HAUPT, 1869.

1. May God unto us gracious be,
And grant to us his blessing;
Lord, show thy face to us, through thee
Eternal life possessing:
That all thy work and will, o God,
To us may be revealed,
And Christ's salvation spread abroad
To heathen lands unsealed,
And unto God convert them.

2. Thine over all shall be the praise
And thanks of every nation,
And all the world with joy shall raise
The voice of exultation.
For thou the sceptre, Lord, dost wield
Sin to thyself subjecting;
Thy Word, thy people's pasture-field,
And fence their feet protecting,
Them in the way preserveth.

3. Thy fold, O God, shall bring to thee
The praise of holy living;
Thy word shall richly fruitful be,

And earth shall yield thanksgiving.
Bless us, O Father! bless, O Son!
Grant, Holy Ghost, thy blessing!
Thee earth shall honor-thee alone,
Thy fear all souls possessing.
Now let our hearts say, *Amen*.

1. Es wollt' uns Gott genaedig sein,
Und seinen Segen geben,
Sein Antlitz uns mit hellem Schein
Erleucht' zum ew'gen Leben,
Dass wir erkennen seine Werk'
Und was ihm b'liebt auf Erden,
Und Jesus Christus Heil und Staerk'
Bekannt den Heiden werden
Und sie zu Gott bekehren.

2. So danken, Gott, und loben dich
Die Heiden ueberalle,
Und alle Welt die freue sich
Und sing' mit grossem Schalle,
Dass du auf Erden Richter bist
Und lasst die Suend' nicht walten,
Dein Wort die Hut und Weide ist,
Die alles Volk erhalten,
In rechter Bahn zu wallen.

3. Es danke, Gott, und lobe dich
Das Volk in guten Thaten;
Das Land bringt Frucht und bessert sich,
Dein Wort ist wohl gerathen.
Uns segen' Vater und der Sohn,
Uns segen' Gott der heilig' Geist,
Dem alle Welt die Ehre thu,
Fuer ihm sich fuerchte allermeist,
Nun sprecht von Herzen, Amen!

XVII. Wohl dem, der in Gottesfurcht steht.
Happy the Man who feareth God.

PSALM CXXVIII.- "*Beati omnes qui timent Dominum.*"

FIRST MELODY, 1525. *Harmony by* GESIUS, 1605.

1. Happy the man who feareth God,
Whose feet his holy ways have trod;
Thine own good hand shall nourish thee,
And well and happy shalt thou be.

2. Thy wife shall, like a fruitful vine,
Fill all thy house with clusters fine;
Thy children all be fresh and sound,
Like olive-plants thy table round.

3. Lo! to the man these blessings cleave
Who in God's holy fear doth live;
From him the ancient curse hath fled
By Adam's race inherited.

4. Out of Mount Zion God shall send,
And crown with joy thy latter end;
That thou Jerusalem mayst see,
In favor and prosperity.

5. He shall be with thee in thy ways,

And give thee health and length of days;
Yea, thou shalt children's children see,
And peace on Israel shall be.

1. Wohl dem, der in Gottesfurcht steht,
Und der auf seinem Wege geht;
Dein eigen Hand dich naehren soll,
So lebst du recht und geht dir wohl.

2. Dein Weib wird in dei'm Hause sein
Wie ein' Reben voll Trauben fein,
Und dein' Kinder um deinen Tisch
Wie Oelpflanzen, gesund und frisch.

3. Sich so reich Segen haengt dem an,
Wo in Gottes Furcht lebt ein Mann,
Von ihm laesst der alt' Fluch und Zorn,
Den Menschenkindern angebor'n.

4. Aus Zion wird Gott segnen dich,
Dass du wirst schauen stetiglich
Das Glueck der Stadt Jerusalem,
Fuer Gott in Gnaden angenehm.

5. Fristen wird er das Leben dein
Und mit Guete stets bei dir sein,
Dass du sehen wirst Kindes Kind
Und dass Israel Friede findet.

XVIII. Mitten wir im Leben sind.
Though in Midst of Life we be.

Melody, 1525. Harmony by ERYTHRAEUS, 1608.

1. Though in midst of life we be,
Snares of death surround us;
Where shall we for succor flee,
Lest our foes confound us?
To thee alone, our Saviour.
We mourn our grievous sin which hath
Stirr'd the fire of thy fierce wrath.
Holy and gracious God!
Holy and mighty God!
Holy and all-merciful Saviour!
Thou eternal God!
Save us, Lord, from sinking
In the deep and bitter flood.
Kyrie eleison.

2. Whilst in midst of death we be,
Hell's grim jaws o'ertake us;
Who from such distress will free.
Who secure will make us?
Thou only, Lord, canst do it!
It moves thy tender heart to see
Our great sin and misery.
Holy and gracious God!
Holy and mighty God!
Holy and all-merciful Saviour!
Thou eternal God!
Let not hell dismay us
With its deep and burning flood.
Kyrie eleison.

3. Into hell's fierce agony

Sin doth headlong drive us:
Where shall we for succor flee,
Who, O , who will hide us?
Thou only, blessed Saviour.
Thy precious blood was shed to win
Peace and pardon for our sin.
Holy and gracious God!
Holy and mighty God!
Holy and all-merciful Saviour!
Thou eternal God!
From the true faith's comfort
Fall in our last need away.
Kyrie eleison.

1. Mitten wir im Leben sind
Mit dem Tod umpfangen,
Wen such'n wir der Huelfe thu',
Dass wir Gnad' erlangen?
Das bist du, Herr, alleine.
Uns reuet unser' Missethat,
Die dich, Herr, erzuernet hat.
Heiliger Herre Gott,
Heilger, starker Gott,
Heiliger, barmherziger Heiland,
Du ewiger Gott!
Lass uns nicht versinken
In der bittern Todesnoth.
Kyrieleison!

2. Mitten in den Tod ansieht
Uns der Hoellen Rachen;
Wer will uns aus solcher Noth
Frei und ledig machen?
Das thust du, Herr, alleine.
Es jammert dein' Barmherzigkeit
Unser' Sueund' und grosses Leid.
Heiliger Herre Gott,
Heilger, starker Gott,
Heiliger, barmherziger Heiland,
Du ewiger Gott!
Lass uns nicht verzagen
Fuer der tiefen Hoellenglut.
Kyrieleison!

3. Mitten in der Hoellen Angst
Unser' Klag' uns treiben;
Wo soll'n wir denn fliehen hin,
Da wir moegen bleiben?
Zu dir, Herr Christ, alleine.
Bergossen ist dein theures Blut,
Das g'nug fuer die Suende thut.
Heiliger Herre Gott,
Heilger, starker Gott,
Heiliger, barmherziger Heiland,
Du ewiger Gott!
Lass uns nicht entfallen
Von des rechten Glaubens Trost.
Kyrieleison!

XIX. Nun bitten wir den heiligen Geist.
Now pray we all God, the Comforter.

The first stanza from an ancient German hymn. The other stanzas added by Luther.

1. Now pray we all God, the Comforter,
Into every heart true faith to pour
And that he defend us, Till death here end us,
When for heaven we leave this world of sorrow.
Have mercy, Lord.

2. Shine into us, O most holy Light,
That we Jesus Christ may know aright;
Stayed on him forever, Our only Saviour,
Who to our true home again hath brought us.
Have mercy, Lord.

3. Spirit of love, now our spirits bless;
Them with thy own heavenly fire possess;
That in heart uniting, In peace delighting,
We may henceforth all be one in spirit.
Have mercy, Lord.

4. Our highest comfort in all distress!
O let naught with fear our hearts oppress:
Give us strength unfailing O'er fear prevailing,
When th' accusing foe would overwhelm us.
Have mercy, Lord.

1. Nun bitten wir den heiligen Geist
Um den rechten Glauben allermeist,
Dass er uns behuete an unserm Ende,
Wann wir heimfahr'n aus diesem Elende.
Kyrioleis!

2. Du werthes Licht, gib uns deinen Schein,
Lehr' uns Jesum Christ kennen allein,
Dass wir an ihm bleiben, dem treuen Heiland,
Der uns bracht hat zum rechten Vaterland.
Kyrioleis!

3. Du suesse Lieb', schenk uns deine Gunst,
Lass uns empfinden der Liebe Brunst,
Dass wir uns von Herzen einander lieben
Und in Frieden auf einem Sinn bleiben.
Kyrioleis!

4. Du hoechster Troester in aller Noth,
Hilf, dass wir nicht fuerchten Schand noch Tod,
Dass in uns die Sinne nicht verzagen,
Wenn der Feind wird das Leben verklagen.
Kyrioleis!

XX. Mit Fried' und Freud' ich fahr' dahin.
In Peace and Joy I now depart.

A Song Of Simeon, "Nunc Dimittis."

Melody, 1525. Harmony by M. PRAETORIUS, 1610.

1. In peace and joy I now depart,
At God's disposing;
For full of comfort is my heart,
Soft reposing.
So the Lord hath promis'd me,
And death is by a slumber.

2. 'Tis Christ that wrought this work for me,
The faithful Saviour;

Whom thou hast made mine eyes to see
By thy favor.
In him I behold my life,
My help in need and dying.

3. Him thou hast unto all set forth,
Their great salvation,
And to his kingdom called the earth-
Every nation.
By thy dear, health-giving word,
In every land resounding.

4. He is the Health and blessed Light
Of lands benighted,
By him are they who dwelt in night
Fed and lighted.
While his Israel's hope he is,
Their joy, reward and glory.

1. Mit Fried' und Freud' ich fahr' dahin,
In Gottes Wille,
Getrost ist mir mein Herz und Sinn,
Sanft und stille.
Wie Gott mir verheissen hat:
Der Tod ist mein Schlaf worden.

2. Das macht Christus, wahr Gottes Sohn,
Der treue Heiland,
Den du mich, Herr, hast sehen lan
Und macht bekannt,
Dass er sei das Leben
Und Heil in Noth und Sterben.

3. Den hast du Allen fuergestellt
Mit grossen Gnaden;
Zu seinem Reich die ganze Welt
Heissen laden
Durch dein theuer heilsam Wort,
An allem Ort erschollen.

4. Er ist das Heil und selig Licht
Fuer alle Heiden,
Zu 'rleuchten, die dich kennen nicht
Und zu weiden,
Er ist dein's Volks Israel
Der Preis, Ehr', Freud' und Wonne.

XXI. Mensch, wilt du leben seliglich.
Wilt thou, O Man, live happily.

_The Ten Commandments, abridged.

Melody, 1525. Harmony by H. SCHEIN, 1627.

1. Wilt thou, O man, live happily,
And dwell with God eternally,
The ten commandments keep, for thus
Our God himself biddeth us.
Kyr' eleison!

2. I am the Lord and God! take heed
No other god doth thee mislead;
Thy heart shall trust alone in me,
My kingdom then thou shalt be.
Kyr' eleison!

3. Honor my name in word and deed,
And call on me in time of need:
Hallow the Sabbath, that I may
Work in thy heart on that day.
Kyr' eleison!

4. Obedient always, next to me,
To father and to mother be;
Kill no man: even anger dread;
Keep sacred thy marriage-bed.
Kyr' eleison!

5. Steal not, nor do thy neighbor wrong
By bearing witness with false tongue;
Thy neighbor's wife desire thou not,
Nor grudge him aught he hath got.
Kyr' eleison!

1. Mensch, willst du leben seliglich,
Und bei Gott bleiben ewiglich,
Sollt du halten die zehn Gebot,
Die uns geben unser Gott.
Kyrioleis!

2. Dein Gott allein und Herr bin ich,
Kein ander Gott soll irren dich;
Trauen soll mir das Herze dein,
Mein eigen Reich sollt du sein.
Kyrioleis!

3. Du sollt mein'n Namen ehren schon
Und in der Noth mich rufen an,
Du sollt heil'gen den Sabbath-Tag,
Das ich in dir wirken mag.
Kyrioleis!

4. Dem Vater und der Mutter dein
Sollt du nach mir gehorsam sein;
Niemand toedten noch zornig sein,
Und deine Eh' halten rein.
Kyrioleis!

5. Du sollt ein'm andern stehlen nicht,
Auf Niemand falsches zeugen icht;
Deines Naechsten Weib nicht begeh'r'n
Und all sein's Gut's gern entbehr'n.
Kyrioleis!

XXII. Gott der Vater wohn' uns bei.
God, the Father, with us stay.

Adapted from an ancient German Litany.

Ancient German Melody. Harmony by LANDGRAF MORITZ, 1612.

1. God, the Father, with us stay,
Nor suffer us to perish;
All our sins O take away,
Us dying, cheer and cherish.
From the power of hell defend;
This grace to us be granted:-
Upon thee to be planted,
In heartfelt faith undaunted,
Trusting thee unto the end;
With saints of every nation,

Escaping hell's temptation,
Kept by the Lord's salvation.
Amen! Amen! Answer send!
So sing we all Hallelujah!

2. Jesus, Saviour with us stay,
Nor suffer us to perish;
All our sins O take away,
Us dying, cheer and cherish.
From the power of hell defend;
This grace to us be granted:-
Upon thee to be planted,
In heartfelt faith undaunted,
Trusting thee unto the end;
With saints of every nation,
Escaping hell's temptation,
Kept by the Lord's salvation.
Amen! Amen! Answer send!
So sing we all Hallelujah!

3. Holy Spirit, with us stay,
Nor suffer us to perish;
All our sins O take away,
Us dying, cheer and cherish.
From the power of hell defend;
This grace to us be granted:-
Upon thee to be planted,
In heartfelt faith undaunted,
Trusting thee unto the end;
With saints of every nation,
Escaping hell's temptation,
Kept by the Lord's salvation.
Amen! Amen! Answer send!
So sing we all Hallelujah!

1. Gott der Vater wohn' uns bei
Und lass uns nicht verderben,
Mach' uns aller Suenden frei
Und helf' uns selig sterben.
Fuer dem Teufel uns bewahr,
Halt' uns bei festem Glauben,
Und auf dich lass uns bauen,
Aus Herzen Grund vertrauen,
Dir uns lassen ganz und gar;
Mit allen rechten Christen
Entfliehen Teufels Listen,
Mit Waffen Gott's uns fristen.
Amen! Amen! das sei wahr,
So singen wir, Halleluja!

2. Jesus Christus wohn' uns bei
Und lass uns nicht verderben,
Mach' uns aller Suenden frei
Und helf' uns selig sterben.
Fuer dem Teufel uns bewahr,
Halt' uns bei festem Glauben,
Und auf dich lass uns bauen,
Aus Herzen Grund vertrauen,
Dir uns lassen ganz und gar;
Mit allen rechten Christen
Entflieh'n des Teufels Listen,
Mit Waffen Gott's uns fristen.
Amen! Amen! das sei wahr,
So singen wir, Halleluja!

3. Der heilig' Geist wohn uns bei,
Und lass uns nicht verberben,
Mach' uns aller Suenden frei
Und helf' uns selig sterben.
Fuer dem Teufel uns bewahr,
Halt' uns bei festem Glauben,
Und auf dich lass uns bauen,
Aus Herzen Grund vertrauen,
Dir uns lassen ganz und gar;
Mit allen rechten Christen
Entfliehen Teufels Listen,
Mit Waffen Gott's uns fristen.
Amen! Amen! das sei wahr,
So singen wir, Halleluja!

XXIII. Wir glauben All' an einen Gott.
We all believe in one true God.

This hymn and tune were intended by Luther to be sung as the Creed during the morning service ("The German Mass"), and remained in such use for a long time.

Melody, 1525. Harmony from_ BENNETT -and_ GOLDSCHMIDT'S "Choral Book for England," and there ascribed to an ancient source.

1. We all believe in one true God,
Maker of the earth and heaven,
The Father who to us the power
To become his sons hath given.
He will us at all times nourish,
Soul and body, guard us, guide us,
'Mid all harms will keep and cherish,
That no ill shall ever betide us.
He watches o'er us day and night;
All things are governed by his might.

2. And we believe in Jesus Christ,
Lord and Son of God confessed,
From everlasting day with God,
In like power and glory blessed.
By the Holy Ghost conceived,
Born of Mary, virgin mother,
That to lost men who believed
He should Saviour be and brother;
Was crucified, and from the grave,
Through God, is risen, strong to save.

3. We in the Holy Ghost believe,
Who with Son and Father reigneth,
One true God. He, the Comforter,
Feeble souls with gifts sustaineth.
All his saints, in every nation,
With one heart this faith receiving,
From all sin obtain salvation,
From the dust of death reviving.
These sorrows past, there waits in store
For us, the life for evermore.

1. Wir glauben All' an einen Gott,
Schoepfer Himmels und der Erden,
Der sich zum Vater geben hat,
Dass wir seine Kinder werden.
Er will uns allzeit ernaehren,
Leib und Seel' auch wohl bewahren,
Allem Unfall will er wehren,

Kein Leid soll uns widerfahren,
Er sorget fuer uns, huet't und wacht,
Es steht Alles in seiner Macht.

2. Wir glauben auch an Jesum Christ,
Seinen Sohn und unser'n Herren,
Der ewig bei dem Vater ist,
Gleicher Gott von Macht und Ehren,
Von Maria der Jungfrauen
Ist ein wahrer Mensch geboren
Durch den heil'gen Geist im Glauben,
Fuer uns, die wir war'n verloren,
Am Kreuz gestorben, und vom Tod
Wieder auferstanden durch Gott.

3. Wir glauben an den heil'gen Geist,
Gott mit Vater und dem Sohne,
Der aller Bloeden Troester heisst
Und mit Gaben zieret schoene
Die ganz' Christenheit auf Erden,
Haelt in einem Sinn gar eben,
Hie all' Suend' vergeben werden,
Das Fleisch soll auch wieder leben.
Nach diesem Elend ist bereit
Uns ein Leben in Ewigkeit.

XXIV. Waer' Gott nicht mit uns diese Zeit.
Had God not come, may Israel say.

PSALM CXXIV.- "*Nisi quia Dominus.*"

Melody, 1525. Harmony by M. PRAETORIUS, 1610.

1. Had God not come, may Israel say,
Had God not come to aid us,
Our enemies on that sad day
Would surely have dimayed us;
A remnant now, and handful small,
Held in contempt and scorn by all
Who cruelly oppress us.

2. Their furious wrath, did God permit,
Would surely have consumed us,
And in the deep and yawning pit
With life and limb entombed us;
Like men o'er whom dark waters roll,
The streams had gone e'en o'er our soul,
And mightily o'erwhelmed us.

3. Thanks be to God, who from the pit
Snatched us, when it was gaping;
Our souls, like birds that break the net,
To the blue skies escaping;
The snare is broken-we are free!
The Lord our helper praised be,
The God of earth and heaven.

1. Waer' Gott nicht mit uns diese Zeit,
So soll Israel sagen,
Waer' Gott nicht mit uns diese Zeit,
Wir haetten musst verzagen:
Die so ein armes Haeuflein sind,
Veracht't von so viel Menschen Kind,
Die an uns setzen alle.

2. Auf uns ist so zornig ihr Sinn,
Wo Gott haett' das zugeben,
Verschlungen haetten sie uns hin
Mit ganzem Leib und Leben.
Wir waer'n als die ein' Fluth ersaeuft
Und ueber dei gross' Wasser laeuft
Und mit Gewalt verschwemmet.

3. Gott Lob und Dank, der nicht zugab,
Dass ihr Schlund uns moecht' fangen,
Wie ein Vogel des Stricks kommt ab,
Ist unser' Seel' entgangen.
Strick ist entzwei, und wir sind frei,
Des Herren Namen steht uns bei,
Des Gott's Himmels und Erden.

XXV. Jesaia, dem Propheten, das geschah.
These Things the Seer Isaiah did befall.

The German Sanctus. Written for Luther's German Mass, 1526.

Melody, 1526. Harmony by ERYTHRAEUS, 1608.

These things the seer Isaiah did befall:
In spirit he beheld the Lord of all
On a high throne, raised up in splendor bright,
His garment's border filled the choir with light.
Beside him stood two seraphim which had
Six wings, wherewith they both alike were clad;
With twain they hid their shining with twain
They hid their feet as with a flowing train,
And with the other twain they both did fly.
One to the other thus aloud did cry:
"Holy is God, the Lord of Sabaoth!
Holy is God, the Lord of Sabaoth!
Holy is God, the Lord of Sabaoth!
His glory filleth all the trembling earth!"
With the loud cry the posts and thresholds shook,
And the whole house was filled with mist and smoke.

Jesaia, dem Propheten, das geschah,
Dass er im Geist den Herren sitzen sah
Auf einem hohen Thron, in hellem Glanz,
Seines Kleides Saum den Chor fuellet ganz.
Es stunden zween Seraph bei ihm daran,
Sechs Fluegel sah er eineu jeden han;
Mit zween verbargen sie ihr Antlitz klar,
Mit zween bedeckten sie die Fuesse gar,
Und mit den andern zween sie flogen frei;
Gen ander ruften sie mit grossem G'schrei:
"Heilig ist Gott, der Herre Zebaoth!
Heilig ist Gott, der Herre Zebaoth!
Heilig ist Gott, der Herre Zebaoth!
Sein' Ehr' die ganze Welt erfuellet hat!"
Von dem G'schrei zittert Schwell' und Balken gar,
Das Haus auch ganz voll Rauch und Nebel war.

XXVI. Ein' feste Burg ist unser Gott.
Strong Tower and Refuge is our God.

PSALM XLVI.- "*Deus noster refugium et virtus.*"

Melody, 1529.

1. Strong tower and refuge is our God,
Right goodly shield and weapon;
He helps us free in every need,
That hath us now o'ertaken.
The old evil foe,
Means us deadly woe;
Deep guile and great might
Are his dreaded arms in fight;
On earth is not his equal.

2. With our own might we nothing can,
Soon are we lost and fallen;
But for us fights the righteous man,
Whom God himself hath callen.
Ask ye, Who is this?
Jesus Chirst it is,
Our sole King and Lord,
As God of Hosts adored;
He holds the field foever.

3. Though earth all full of devils were,
Wide roaring to devour us;
Yet fear we no such grievous fear,
They shall not overpower us.
This world's prince may still
Scowl fierce as he will,
He can harm us none,
He's judged; the deed is done;
One little word can fell him.

4. His Word they still shall let abide,
And little thank have for it;
Through all the fight he's on our side
With his good gifts and Spirit.
Take they then our life,
Wealth, fame, child and wife,
Let these all be gone,
No triumph have they won.
The kingdom ours remaineth.

1. Ein' feste Burg ist unser Gott,
Ein' gute Wehr und Waffen,
Er hilft uns frei aus aller Noth,
Die uns jetzt hat betroffen.
Der alt' boese Feind,
Mit Ernst er's jetzt meint:
Gross Macht und viel List,
Sein' grausam Ruestung ist,
Auf Erd' ist nicht sein gleichen.

2. Mit unser' Macht ist nichts gethan,
Wir sind gar bald verloren,
Es streit't fuer uns der rechte Mann,
Den Gott hat selbst erkoren.
Fragst du, wer der ist?
Er heisst Jesu Christ,
Der Herr Zebaoth,
Und ist kein ander' Gott,
Das Feld muss er behalten.

3. Und wenn die Welt voll Teufel waer,
Und wollt' uns gar verschlingen,
So fuerchten wir uns nicht so sehr,
Es soll uns doch gelingen.
Der Fuerst dieser Welt,

Wie saur er sich stellt
Thut er uns doch nicht,
Das macht, er ist gericht't;
Ein Woertlein kann ihn faellen.

4. Das Wort sie sollen lassen stahn,
Und kein'n Dank dazu haben;
Er ist bei uns wohl auf dem Plan
Mit seinem Geist und Gaben.
Nehmen sie den Leib,
Gut, Ehr', Kind und Weib,
Lass fahren dahin,
Sie haben's kein'n Gewinn,
Das Reich muss uns doch bleiben.

NOTE.-The perfectly regular though rugged versification of the original text (8,7; 8,7; 5,5,5,6,7.) has been modified in later editions by an attempt to extend the shorter lines by one syllable. The genuine text is here given, and the English version is conformed to it.

XXVII. Berleih' uns Frieden gnaediglich.
In these our Days so perilous.

"Da pacem Domine."

Melody, 1543. Harmony by ERYTHRAEUS, 1608.

In these our days so perilous,
Lord, peace in mercy send us;
No God but thee can fight for us,
No God but thee defend us;
Thou our only God and Saviour.

Berleih' uns Frieden gnaediglich,
Herr Gott, zu unser'n Zeiten,
Es ist doch ja kein Ander' nicht,
Der fuer uns koennte streiten,
Denn du, unser Gott alleine.

XXVIII. Herr Gott, dich loben wir.
Lord God, thy Praise we sing.

Te Deum Laudamus. For two Choirs.

Melody, from the Latin Melody. Harmony by LANDGRAF MORITZ.

Lord God, thy praise we sing;
Lord God, our thanks we bring;
Father in eternity,
All the world worships thee.
Angels all and heavenly host
Of thy glory loudly boast;
Both cherubim and Seraphim
Sing ever with loud voice this hymn:
Holy art thou, our God!
Holy art thou, our God!
Holy art thou, our God,
the Lord of Sabaoth!

Thy majesty and godly might
Fill the earth and all the realms of light.
The twelve apostles join in song
With the dear prophets' goodly throng
The martyrs' noble army raise

Their voice to thee in hymns of praise.
The universal Church doth thee
Throughout the world confess to be

Thee, Father, on thy highest throne,
Thy worthy, true, and well belov'd Son,
The Comforter, ev'n the Holy Ghost,
Whereof she makes her constant boast.
Thee King of all glory, Christ, we own,
Th'eternal Father's eternal Son.
To save mankind thou hast not, Lord,
The Virgin Mary's womb abhorred;
Thou over camest death's sharp sting,
Believers unto heaven to bring;
At God's right hand thou sittest, clad
In th'glory with the Father had;
Thou shalt in glory come again,
To judge both dead and living men.
Thy servants help whom thou, O God,
Hast ransomed with that precious blood;
Grant that we share the heav'nly rest
With the happy saints eternally blest.
Help us, O Lord, from age to age,
And bless thy chosen heritage.
Nourish and keep them by thy power,
And lift them up for evermore.

Lord God, we praise thee day by day,
And sanctify thy name alway.
Keep us this day, and at all times,
From secret sins and open crimes;
For mercy only, Lord, we plead;
Be merciful to our great need.
Show us thy mercy, Lord, as we
Our steadfast trust repose in thee.
In thee, Lord, have we put our trust;
O never let our hope be lost!
Amen.

1. Herr Gott, dich loben wir,
Herr Gott, wir danken dir!
Dich, Vater in Ewigkeit,
Ehrt die Welt weit und breit.
All Engel und Himmels Herr'
Und was dienet deiner Ehr',
Auch Cherubin und Seraphin
Singen immer mit hoher Stimm':
Heilig ist unser Gott!
Heilig ist unser Gott!
Heilig ist unser Gott,
der Herre Zebaoth!

2. Dein' goettlich' Macht und Herrlichkeit
Geht ueber Himmel und Erden weit.
Der heiligen zwoelf Boten Zahl,
Und die lieben Propheten all',
Die theuren Maert'rer allzumal
Loben dich, Herr, mit grossem Schall.
Die ganze werthe Christenheit
Ruehmt dich auf Erden alle Zeit,

3. Dich, Gott Vater, im hoechsten Thron,
Deinen rechten und einigen Sohn,
Den heiligen Geist und Troester werth
Mit rechtem Dienst sie lobt und ehrt.

Du Koenig der Ehren, Jesu Christ,
Gott Vaters ewiger Sohn du bist.
Der Jungfrau Leib nicht hast verschmaeht,
Zu'rloesen das menschlich Geschlecht;
Du hast dem Tod zerstoert sein' Macht
Und all' Christen zum Himmel bracht;
Du sitz'sst zur Rechten Gottes gleich
Mit aller Ehr' in's Vaters Reich;
Ein Richter du zukunftig bist
Alles das todt und lebend ist.

4. Nun hilf uns, Herr, den Dienern dein,
Die mit dei'm theu'rn Blut erloeset sein:
Lass uns im Himmel haben Theil
Mit den Heiligen in ewigem Heil.
Hilf deinem Volk, Herr Jesu Christ,
Und segne das dein Erbtheil ist;
Wart' und pfleg' ihr'r zu aller Zeit
Und heb' sie hoch in Ewigkeit.
Taeglich, Herr Gott, wir loben dich,
Und ehr'n dein Namen stetiglich.
Behuet' uns heut', o treuer Gott,
Fuer aller Suend' und Missethat.
Sei uns gnaedig, o Herre Gott,
Sei uns gnaedig in aller Noth:
Zeig' uns deine Barmherzigkeit,
Wie unsre Hoffnung zu dir steht.
Auf dich hoffen wir, lieber Herr;
In Schanden lass uns nimmermehr!
Amen.

XXIX. Von Himmel hoch da komm ich her.
From Heaven above to Earth I come.

A Christmas Song. LUKE, ii.

Melody, 1543.

1. From heaven above to earth I come,
To bear good news to every home;
Glad tidings of great joy I bring,
Whereof I now will say and sing.

2. To you, this night, is born a child
Of Mary, chosen Mother mild;
This tender child of lowly birth,
Shall be the joy of all your earth.

3. 'Tis Christ our God, who far on high
Had heard your sad and bitter cry;
Himself will your salvation be,
Himself from sin will make you free.

4. He brings those blessings long ago Prepared by God for all below; That in his heavenly kingdom
blest You may with us forever rest.

5. These are the tokens ye shall mark,
The swaddling-clothes and manger dark;
There shall ye find the young child laid,
By whom the heavens and earth were made.

6. Now let us all, with gladsome cheer,
Follow the shepherds, and draw near
To see this wondrous gift of God,

Who hath his own dear Son bestowed.

7. Give heed, my heart, lift up thine eyes!
What is it in yon manger lies?
Who is this child, so young and fair?
The blessed Christ-child lieth there!

8. Welcome to earth, thou noble guest,
Through whom e'en wicked men are blest!
Thou com'st to share our misery,
What can we render, Lord, to thee!

9. Ah, Lord, who hast created all,
How hast thou made thee weak and small,
To lie upon the coarse dry grass,
The food of humble ox and ass.

10. And were the world ten times as wide,
With gold and jewels beautified,
It would be far too small to be
A little cradle, Lord, for thee.

11. Thy silk and velvet are coarse hay,
Thy swaddling bands the mean array,
With which even thou, a King so great,
Art clad as with a robe of state.

12. Thus hath it pleased thee to make plain
The truth to us, poor fools and vain,
That this world's honor, wealth and might
Are naught and worthless in thy sight.

13. Ah, dearest Jesus, holy child,
Make thee a bed, soft, undefiled,
Here in my poor heart's inmost shrine,
That I may evermore be thine.

14. My heart for very joy doth leap,
My lips no more can silence keep,
I too must sing, with joyful tongue,
That sweetest ancient cradle song:-

15. Glory to God in highest heaven,
Who unto man his Son hath given,
While angels sing, with pious mirth,
A glad New Year to all the earth.

1. Von Himmel hoch da komm ich her,
Ich bring' euch gute neue Maehr,
Der guten Maehr bring ich so viel,
Davon ich sing'n und sagen will.

2. Euch ist ein Kindlein heut' gebor'n
Von einer Jungfrau auserkor'n,
Ein Kindelein so zart und fein,
Das soll eu'r Freund und Wonne sein.

3. Es ist der Herr Christ unser Gott,
Der will euch fuehr'n aus aller Noth,
Er will eu'r Heiland selber sein,
Von allen Suenden machen rein.

4. Er bringt euch alle Selighkeit,
Die Gott der Vater hat bereit't,
Dass ibr mit uns im Himmelreich
Sollt leben nun und ewiglich.

5. So merket nun das Zeichen recht,
Die Krippen, Windelein so schlecht;
Da sindet ihr das Kind gelegt,
Das alle Welt erhaelt und traegt.

6. Dess lasst uns Alle froehlich sein
Und mit den Hirten geh'n hinein,
Zu seh'n was Gott uns hat bescheert,
Mit seinem lieben Sohn verehrt.

7. Merk auf, mein Herz, und sieh dort hin:
Was liegt doch in dem Krippelein?
Wess ist das schoene Kindelein?
Es ist das liebe Jesulein.

8. Bis willekomm, du edler Gast,
Den Suender nicht verschmaehet hast,
Und koemmst in Elend her zu mir,
Wie soll ich immer danken dir?

9. Ach Herr, du Schoepfer aller Ding',
Wie bist du worden so gering,
Dass du da liegst auf duerrem Gras,
Davon ein Kind und Esel ass.

10. Uud waer' die Welt vielmal so weit,
Von Edelstein und Gold bereit't,
So waer sie doch dir viel zu klein,
Zu sein ein enges Wiegelein.

11. Der Sammet und die Seiden dein,
Das ist grob Heu und Windelein,
Darauf du Koen'g so gross und reich
Herprangst, als waers dein Himmelreich.

12. Das hat also gefallen dir,
Die Wahrheit anzuzeigen mir:
Wie aller Welt Macht, Ehr und Gut
Fuer dir nichts gilt, nicht hilft noch thut.

13. Ach, mein herzliebes Jesulein,
Mach dir ein rein sanft Bettelein,
Zu ruhen in mein's Herzens Schrein,
Dass ich nimmer vergesse dein.

14. Davon ich allzeit froehlich sei,
Zu springen, singen immer frei
Das rechte Susannine* schon,
Mit Herzen Lust den suessen Ton.

15. Lob, Ehr sei Gott im hoechsten Thron,
Der uns schenkt seinen ein'gen Sohn,
Des freuen sich der Engel Schaar
Und singen uns solch's neues Jahr.

*d.h. Wiegenliedlein.

XXX. Sie ist mir lieb, die werthe Magd.
Dear is to me the holy Maid.

Founded on the twelfth chapter of the Revelation.

Melody, Wittenberg, 1545. Harmony by M. PRAETORIUS, 1610.

1. Dear is to me the holy Maid,-
I never can forget her;

For glorious things of her are said;
Than life I love her better:
So dear and good,
That if I should
Afflicted be,
It moves not me;
For she my soul will ravish
With constancy and love's pure fire,
And with her bounty lavish
Fulfil my heart's desire.

2. She wears a crown of purest gold,
Twelve shining stars attend her;
Her raiment, glorious to behold,
Surpasses far in splendor
The sun at noon;
Upon the moon
She stands, the Bride
Of him who died:
Sore travail is upon her;
She bringeth forth a noble Son
Whom all the world doth honor;
She bows before his throne.

3. Thereat the Dragon raged, and stood
With open mouth before her;
But vain was his attempt, for God
His buckler broad threw o'er her.
Up to his throne
He caught his Son,
But left the foe
To rage below.
The mother, sore afflicted,
Alone into the desert fled,
There by her God protected,
By her true Father fed.

1. Sie ist mir lieb, die werthe Magd,
Und kann ihr'r nicht vergessen,
Lob', Ehr' und Zucht von ihr man sagt,
Sie hat mein Herz besessen.
Ich bin ihr hold,
Und wenn ich sollt
Gross Unglueck han,
Da liegt nichts an;
Sie will mich des ergoetzen
Mit ihrer Lieb' und Treu an mir,
Die sie zu mir will setzen,
Und thun all mein Begier.

2. Sie traegt von Gold so rein ein' Kron
Da leuchten ihn zivoelf Sterne,
Ihr Kleid ist wie die Sonne schoen
Das glaenzet hell und ferne,
Und auf dem Mon'
Ihr' Fuesse ston
Sie ist die Braut,
Dem Herrn vertraut,
Ihr ist weh, und muss g'baeren
Ein schoenes Kind, den edlen Sohn,
Und aller Welt ein'n Herren,
Dem sie ist unterthon.

3. Das thut dem alten Drachen Zorn
Und will das Kind verschlingen;

Sein Loben ist doch ganz verlorn,
Es kann ihm nicht gelingen:
Das Kind ist doch
Gen Himmel hoch
Genommen hin,
Und laasset ihn
Auf Erden fast sehr wuethen;
Die Mutter muss gar fein allein,
Doch will sie Gott behueten,
Und der recht' Vater sein.

XXXI. Vater unser im Himmelreich.
Our Father, thou in Heaven above.

"Das Vaterunser, kurtz und gut ausgelegt, und in gesangsweise gebracht, durch D. MARTIN LUTHER." The Lord's Prayer, paraphrased.

Melody, 1538. ? Harmony by A. HAUPT, 1869.

1. Our Father, thou in heaven above,
Who biddest us to dwell in love,
As brethren of one family,
And cry for all we need to thee;
Teach us to mean the words we say,
And from the inmost heart to pray.

2. All hallowed be thy name, O Lord!
O let us firmly keep thy Word,
And lead, according to thy name,
A holy life, untouched by blame;
Let no false teachings do us hurt,-
All poor deluded souls convert.

3. Thy kingdom come! Thine let it be
In time, and through eternity!
O let thy Holy Spirit dwell
With us, to rule and guide us well;
From Satan's mighty power and rage
Preserve thy Church from age to age.

4. Thy will be done on earth, O Lord,
As where in heaven thou art adored!
Patience in time of grief bestow,
Thee to obey through weal and woe;
Our sinful flesh and blood control
That thwart thy will within the soul.

5. Give us this day our daily bread,
Let us be duly clothed and fed,
And keep thou from our homes afar
Famine and pestilence and war,
That we may live in godly peace,
Unvexed by cares and avarice.

6. Forgive our sins, O Lord, that they
No more may vex us, day by day,
As we forgive their trespasses
Who unto us have done amiss;
Thus let us dwell in charity,
And serve each other willingly.

7. Into temptation lead us not;
And when the foe doth war and plot
Against our souls one very hand,
Then, armed with faith, O may we stand
Against him as a valiant host,

Through comfort of the Holy Ghost.

8. Deliver us from evil, Lord!

The days are dark and foes abroad;
Redeem us from eternal death;
And when we yield our dying breath,
Console us, grant us calm release,
And take our souls to thee in peace.

9. Amen! that is, So let it be!

Strengthen our faith and trust in thee,
That we may doubt not, but believe
That what we ask we shall receive;
Thus in thy name and at thy word
We say Amen, now hear us, Lord!

1. Vater unser im Himmelreich,
Der du uns alle heissest gleich
Brueder sein, und dich rufen an
Und willt das Beten von uns han:
Gieb dass nicht bet allein der Mund,
Hils dass es geh von Herzens Grund.

2. Geheiligt werd der Name dein,
Dein Wort bei uns hilf halten rein,
Dass auch wir leben heiliglich,
Nach deinem Namen wuerdiglich.
Behuet uns, Herr, fuer falscher Lehr,
Das arm verfuehret Volk bekehr.

3. Es komm dein Reich zu dieser Zeit
Und dort hernach in Ewigkeit;
Der heilig Geist uns wohne bei,
Mit seinen Gaben mancherlei;
Des Satans Zorn uns gross Gewalt
Zerbrich, fuer ihm dein' Kirch' erhalt.

4. Dein Will gescheh', Herr Gott, zugleich
Auf Erden wie im Himmelreich,
Gib uns Geduld in Leidenszeit,
Gehorsam sein in Lieb und Leid,
Wehr und steu'r allem Fleisch und Blut,
Das wider deinen Willen thut.

5. Gib uns beut unser taeglich Brot
Und was man darf zur Leibes Noth;
Behuet uns, Herr, fuer Unfried, Streit,
Fuer Seuchen und fuer theuer Zeit,
Dass wir in gutem Frieden stehn
Der Sorg und Geizens muessig gehen.

6. All unser Schuld' vergib uns, Herr,
Dass sie uns nicht betrueben mehr,
Wie wir auch unsern Schuldigern
Ihr Schuld und Fehl vergeben gern;
Zu dienen mach uns all bereit
In rechter Lieb und Einigkeit.

7. Fuehr uns, Herr, in Versuchung nicht,
Wenn uns der boese Feind ansicht
Zur linken und zur rechten Hand,
Hilf uns thun starken Widerstand;
Im Glauben fest und wohlgeruest't
Und durch des heil'gen Geistes Trost.

8. Von allem Uebel uns erloes,
Es sind die Zeit und Tage boes;

Erloes uns vom wiegen Tod
Und troest uns in der letzten Noth.
Bescher uns auch ein selig's End,
Nimm unser Seel in deine Hand'.

9. Amen, das ist: es werde wahr;
Staerk unsern Glauben immerdar,
Auf dass wir ja nicht zweifeln dran,
Dass wir hiermit gebeten han;
Auf dein Wort in dem Namen dein,
So sprechen wir das Amen fein.

XXXII. Von Himmel kam der Engel schaar.
To Shepherds, as they watched by Night.

_A second Christmas Song, to the Tune, "Vom Himmel hoch."

Melody, 1543.

1. To shepherds, as they watched by night,
Appeared a troop of angels bright;
Behold the tender babe, they said,
In yonder lowly manger laid.

2. At Bethlehem, in David's town,
As Micah did of old make known;-
'Tis Jesus Christ, your Lord and King,
Who doth to all salvation bring.

3. Rejoice ye, then, that through his Son
God is with sinners now at one;
Made like yourselves of flesh and blood,
Your brother is th' eternal Good.

4. What harm can sin and death then do?
The true God now abides with you:
Let hell and Satan chide and chafe,
God is your fellow-ye are safe.

5. Not one he will nor can forsake
Who him his confidence doth make:
Let all his wiles the tempter try,
You may his utmost powers defy.

6. You must prevail at last, for ye
Are now become God's family:
To God forever give ye praise,
Patient and cheerful all your days.

1. Von Himmel kam der Engel schaar,
Erschien den Hirten offenbar;
Sie sagten ihn: Ein Kindlein zart
Das liegt dort in der Krippen hart.

2. Zu Bethlehem in Davids Stadt,
Wie Micha das verkuendet hat,
Es ist der Herre Jesus Christ
Der euer aller Heiland ist.

3. Des sollt ihr billig froehlich sein,
Dass Gott mit euch ist worden ein;
Er ist gebor'n eu'r Fleisch und Blut,
Eu'r Bruder ist das ewig Gut.

4. Was kann euch thun die Suend' und Tod?
Ihr habt mit euch den wahren Gott.

Lasst zuernen Teufel und die Hoell'
Gott's Sohn ist 'worden eu'r Gesell.

5. Er will und kann euch lassen nicht,
Setz't ihr aus ihn eu'r Zuversicht;
Es moegen euch viel fechten an
Dem sei Trotz, der's nicht lassen kann.

6. Zuletzt muss ihr doch haben recht,
Ihr seid nun 'worden Gott's Geschlecht;
Dess danket Gott in Ewigkeit,
Geduldig, froehlich, alle Zeit.

XXXIII. Erhalt' uns, Herr, bei deinem Wort.
Lord, keep us in Thy Word and Work.

A Children's Song against the two arch-enemies of Christ and his Holy Church.

Melody, 1543. Harmony by WM. STERNDALE BENNETT, 1865.

1. Lord, keep us in thy word and work,
Restrain the murderous Pope and Turk,
Who fain would tear from off thy throne
Christ Jesus, thy beloved Son.

2. Lord Jesus Christ, thy power make known,
For thou art Lord of lords alone.
Shield thy poor Christendom, that we
May evermore sing praise to thee.

3. God, Holy Ghost, our joy thou art,
Give to thy flock on earth one heart.
Stand by us in our latest need,
And us from death to glory lead.

1. Erhalt' uns, Herr, bei deinem Wort
Und steure deine Feinde Mord,
Die Jesum Christum deinen Sohn,
Wollen stuerzen von deinem Thron.

2. Beweis' dein Macht, Herr Jesu Christ,
Der du Herr allen Herren bist;
Beschirm' dein' arme Christenheit,
Dass sie dich lob' in Ewigkeit.

3. Gott heil'ger Geist, du Troester werth,
Gieb' dei'm Volk ein'rlei Sinn' auf Erd'
Steh bei uns in der letzten Noth,
G'leit uns ins Leben aus dem Tod.

XXXIV. Christ, unser Herr, zum Jordan kam.
To Jordan came our Lord the Christ.

This melody, known also by the title, "Es soll uns Gott genaedig sein," is supposed to have been taken from a secular tune of much earlier date.

Harmony by A. HAUPT, 1869.

1. To Jordan came our Lord the Christ,
To do God's pleasure willing,
And there was by Saint John baptized,
All righteousness fulfilling;
There did he consecrate a bath
To wash away transgression,
And quench the bitterness of death

By his own blood and passion;
He would a new life give us.

2. So hear ye all, and well perceive
What God doth call baptism,
And what a Christian should believe
Who error shuns and schism:
That we should water use, the Lord
Declareth it his pleasure;
Not simple water, but the Word
And Spirit without measure;
He is the true Baptizer.

3. To show us this, he hath his word
With signs and symbols given;
On Jordan's banks was plainly heard
The Father's voice from heaven:
"This is my well-beloved Son,
In whom my soul delighteth;
Hear him." Yea, hear him every one
Whom he himself inviteth,
Hear and obey his teaching.

4. In tender manhood Jesus straight
To holy Jordan wendeth;
The Holy Ghost from heaven's gate
In dovelike shape descendeth;
That thus the truth be not denied,
Nor should our faith e'er waver,
That the Three Persons all preside,
At Baptism's holy laver,
And dwell with the believer.

5. Thus Jesus his disciples sent:
Go teach ye every nation,
That lost in sin they must repent;
And flee from condemnation:
He that believes and is baptized,
Obtains a mighty blessing;
A new-born man, no more he dies,
Eternal life possessing,
A joyful heir of heaven.

6. Who in this mercy hath not faith,
Nor aught therein discerneth,
Is yet in sin, condemned to death,
And fire that ever burneth;
His holiness avails him not,
Nor aught which he is doing;
His inborn sin brings all to naught,
And maketh sure his ruin;
Himself he cannot succor.

7. The eye of sense alone is dim,
And nothing sees but water;
Faith sees Christ Jesus, and in him
The lamb ordained for slaughter;
She sees the cleansing fountain red
With the dear blood of Jesus,
Which from the sins inherited
From fallen Adam frees us,
And from our own misdoings.

1. Christ, unser Herr, zum Jordan kam
Nach seines Vaters Willen,
Von Sanct Johann's die Taufe nahm,

Sein Werk und Amt zu 'rfuellen.
Da wollt' er stiften uns ein Bad,
Zu waschen uns von Suenden,
Ersaeufen auch den bittern Tod
Durch sein selbst Blut und Wunden,
Es galt ein neues Leben.

2. So hoert und merket alle wohl,
Was Gott heisst selbst die Taufe,
Und was ein Christen glauben soll,
Zu meiden Ketzzer Haufen:
Gott spricht und will, das Wasser sei
Doch nicht allein schlecht Wasser,
Sein heilig's Wort ist auch dabei
Mit reichem Geist ohn' Massen,
Der ist allhie der Taeufer.

3. Solch's hat er uns beweiset klar,
Mit Bildern und mit Worten,
Des Vaters Stimm man offenbar
Daselbst am Jordan hoerte.
Er sprach: das ist mein lieber Sohn,
An dem ich hab' Gefallen,
Den will ich euch befohlen han,
Dass ihr ihn hoeret alle
Und folget seinen Lehren.

4. Auch Gottes Sohn hie selber steht
In seiner zarten Menschheit,
Der heilig' Geist hernieder faehrt
In Taubenbild verkleidet;
Dass wir nicht sollen zweifeln d'ran,
Wenn wir getaufet werden,
All' drei Person getaufet han,
Damit bei uns auf Erden
Zu wohnen sich ergeben.

5. Sein' Juenger heisst der Herre Christ:
Geht hin all' Welt zu lehren,
Dass sie verlorn in Suenden ist,
Sich soll zur Busse kehren;
Wer glaubet und sich taufen laesst,
Soll dadurch selig werden,
Ein neugeborner Mensch er heisst,
Der nicht mehr konne sterben,
Das Himmelreich soll erben.

6. Wer nicht glaubt dieser grossen G'nad,
Der bleibt in seinen Suenden,
Und ist verdammt zum ew'gen Tod
Tief in der Hoellen Grunde,
Nichts hilst sein' eigen' Heiligkeit,
All' sein Thun ist verloren.
Die Erbsuend' macht's zur Nichtigkeit,
Darin er ist geboren,
Vermag ihm selbst nichts helfen.

7. Das Aug' allein das Wasser seihet,
Wie Menschen Wasser giessen,
Der Glaub' im Geist die Kraft versteht
Des Blutes Jesu Christi,
Und ist fuer ihm ein' rothe Fluth
Von Christus Blut gefaerbet,
Die allen Schaden heilen thut
Von Adam her geerbet,
Auch von uns selbst begangen.

XXXV. Was fuercht'st du, Feind Herodes, sehr?
Why, Herod, unrelenting foe.

From the Hymn of Coelius Sedelius, of the Fifth Century, "Herodes hostis impie."

Harmony by M. PRAETORIUS, 1609.

1. Why, Herod, unrelenting foe,
Doth the Lord's coming move thee so?
He doth no earthly kingdom seek
Who brings his kingdom to the meek.

2. Led by the star, the wise men find
The Light that lightens all mankind;
The threefold presents which they bring
Declare him God, and Man, and King.

3. In Jordan's sacred waters stood
The meek and heavenly Lamb of God,
And he who did no sin, thereby
Cleansed us from all iniquity!

4. And now a miracle was done:
Six waterpots stood there of stone;
Christ spake the word with power divine,
The water reddened into wine.

5. All honor unto Christ be paid,
Pure offspring of the holy maid,
With Father and with Holy Ghost,
Till time in endless time be lost.

1. Was fuercht'st du, Feind Herodes, sehr,
Dass uns gebor'n kommt Christ der Herr?
Er sucht kein sterblich Koenigreich,
Der zu uns bringt sein Himmelreich.

2. Dem Stern die Weisen folgen nach,
Solch' Licht zum rechten Licht sie bracht';
Sie zeigen mit den Gaben drei,
Dies Kind, Gott, Mensch, und Koenig sei.

3. Die Tauf' im Jordan an sich nahm
Das himmelische Gottes Lamm,
Dadurch, der nie kein' Suende that,
Bon Suenden uns gewaschen hat.

4. Ein Wunderwerk da neu geschah;
Sechs steinern' Kruege man da sah
Voll Wasser, das verlor sein Art,
Rother Wein durch sein Wort d'raus ward.

5. Lob, Ehr' und Dank fei dir gesagt,
Christ, gebor'n von der reinen Magd,
Mit Vater und dem heiligen Geist
Von nun an bis in Ewigkeit.

XXXVI. Der du bist drei in Einigkeit.
Thou, who art Three in Unity.

An imitation from the Gregorian hymn, "O lux beata trinitas."

Original Latin Melody. Harmony in VON TUCHER, 18—.

1. Thou who art Three in Unity,
True God from all eternity,
The sun is fading from our sight,

Shine thou on us with heavenly light.

2. We praise thee with the dawning day,
To thee at evening also pray,
With our poor song we worship thee
Now, ever and eternally.

3. Let God the Father be adored,
And God the Son, the only Lord,
And equal adoration be,
Eternal Comforter, to thee.

1. Der du bist drei in Einigkeit,
Ein wahrer Gott von Ewigkeit;
Die Sonn' mit dem Tag von uns weicht:
Lass leuchten uns dein goettlich Licht.

2. Des Morgens, Gott, dich loben wir,
Des Abends auch beten fuer dir,
Unser armes Lied ruehmt dich
Jetzt und immer und ewiglich.

Gott Vater, dem sei ewig Ehr,
Gott Sohn der ist der einig' Herr,
Und dem Troester heiligen Geist,
Von nun an bis in Ewigkeit.

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Etext of The Hymns of Martin Luther

Luther's Little Instruction Book
(The Small Catechism of Martin Luther)
Translation by Robert E. Smith
May 22, 1994
Version 1.1 — December 22, 1994
PW# 001-003-002Ea

I. The Ten Commandments: The Simple Way a Father Should Present
Them to His Household

A. The First Commandment

You must not have other gods.

Q. What does this mean?

A. We must fear, love, and trust God more than anything else.

B. The Second Commandment

You must not misuse your God's name.

Q. What does this mean?

A. We must fear and love God, so that we will not use His name to curse, swear, cast a spell, lie or

deceive, but will use it to call upon Him, pray to Him, praise Him and thank Him in all times of trouble.

C. The Third Commandment

You must keep the Sabbath holy.

Q. What does this mean?

A. We must fear and love God, so that we will not look down on preaching or God's Word, but consider it holy, listen to it willingly, and learn it.

D. The Fourth Commandment

You must honor your father and mother. [So that things will go well for you and you will live long on earth].

Q. What does this mean?

A. We must fear and love God, so that we will neither look down on our parents or superiors nor irritate them, but will honor them, serve them, obey them, love them and value them.

E. The Fifth Commandment

You must not kill.

Q. What does this mean?

A. We must fear and love God, so that we will neither harm nor hurt our neighbor's body, but help him and care for him when he is ill.

F. The Sixth Commandment

You must not commit adultery.

Q. What does this mean?

A. We must fear and love God, so that our words and actions will be clean and decent and so that everyone will love and honor their spouses.

G. The Seventh Commandment

You must not steal.

Q. What does this mean?

A. We must fear and love God, so that we will neither take our neighbor's money or property, nor acquire it by fraud or by selling him poorly made products, but will help him improve and protect his property and career.

H. The Eighth Commandment

You must not tell lies about your neighbor.

Q. What does this mean?

A. We must fear and love God, so that we will not deceive by lying, betraying, slandering or ruining our neighbor's reputation, but will defend him, say good things about him, and see the best side of everything he does.

I. The Ninth Commandment

You must not desire your neighbor's house.

Q. What does this mean?

A. We must fear and love God, so that we will not attempt to trick our neighbor out of his inheritance or house, take it by pretending to have a right to it, etc. but help him to keep & improve it.

J. The Tenth Commandment

You must not desire your neighbor's wife, servant, maid, animals or anything that belongs to him.

Q. What does this mean?

A. We must fear and love God, so that we will not release his cattle, take his employees from him or seduce his wife, but urge them to stay and do what they ought to do.

K. The Conclusion to the Commandments

Q. What does God say to us about all these commandments?

A. This is what He says:

“I am the Lord Your God. I am a jealous God. I plague the grandchildren and great-grandchildren of those who hate me with their ancestor's sin. But I make whole those who love me for a thousand generations.”

Q. What does it mean?

A. God threatens to punish everyone who breaks these commandments. We should be afraid of His anger because of this and not violate such commandments. But He promises grace and all good things to those who keep such commandments. Because of this, we, too, should love Him, trust Him, and willingly do what His commandments require.

The Creed: The Simple Way a Father Should Present it to His Household

I. The First Article: On Creation

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

Q. What does this mean?

A. I believe that God created me, along with all creatures. He gave to me: body and soul, eyes, ears and all the other parts of my body, my mind and all my senses and preserves them as well. He gives me clothing and shoes, food and drink, house and land, wife and children, fields, animals and all I own. Every day He abundantly provides everything I need to nourish this body and life. He protects me against all danger, shields and defends me from all evil. He does all this because of His pure, fatherly and divine goodness and His mercy, not because I've earned it or deserved it. For all of this, I must thank Him, praise Him, serve Him and obey Him. Yes, this is true!

II. The Second Article: On Redemption

And in Jesus Christ, His only Son, our Lord, Who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried, descended to Hell, on the third day rose again from the dead, ascended to Heaven and sat down at the right hand of God the Almighty Father. From there He will come to judge the living and the dead.

Q. What does this mean?

A. I believe that Jesus Christ is truly God, born of the Father in eternity and also truly man, born of the Virgin Mary. He is my Lord! He redeemed me, a lost and condemned person, bought and won me from all sins, death and the authority of the Devil. It did not cost Him gold or silver, but His holy, precious blood, His innocent body — His death! Because of this, I am His very own, will live under Him in His kingdom and serve Him righteously, innocently and blessedly forever, just as He is risen from death, lives and reigns forever. Yes, this is true.

III. The Third Article: On Becoming Holy

I believe in the Holy Spirit, the holy Christian Church, the community of the saints, the forgiveness of sins, the resurrection of the body, and an everlasting life. Amen.

Q. What does this mean?

A. I believe that I cannot come to my Lord Jesus Christ by my own intelligence or power. But the Holy Spirit call me by the Gospel, enlightened me with His gifts, made me holy and kept me in the true faith, just as He calls, gathers together, enlightens and makes holy the whole Church on earth and keeps it with Jesus in the one, true faith. In this Church, He generously forgives each day every sin

committed by me and by every believer. On the last day, He will raise me and all the dead from the grave. He will give eternal life to me and to all who believe in Christ. Yes, this is true!

The Our Father

The Simple Way a Father Should Present it to His Household

I. Introduction

Our Father, Who is in Heaven.

Q. What does this mean?

A. In this introduction, God invites us to believe that He is our real Father and we are His real children, so that we will pray with trust and complete confidence, in the same way beloved children approach their beloved Father with their requests.

II. The First Request

May Your name be holy.

Q. What does this mean?

A. Of course, God's name is holy in and of itself, but by this request, we pray that He will make it holy among us, too.

Q. How does this take place?

A. When God's Word is taught clearly and purely, and when we live holy lives as God's children based upon it. Help us, Heavenly Father, to do this! But anyone who teaches and lives by something other than God's Word defiles God's name among us. Protect us from this, Heavenly Father!

III. The Second Request

Your Kingdom come.

Q. What does this mean?

A. Truly God's Kingdom comes by itself, without our prayer. But we pray in this request that it come to us as well.

Q. How does this happen?

A. When the Heavenly Father gives us His Holy Spirit, so that we believe His holy Word by His grace and live godly lives here in this age and there in eternal life.

IV. The Third Request

May Your will be accomplished, as it is Heaven, so may it be on Earth.

Q. What does this mean?

A. Truly, God's good and gracious will is accomplished without our prayer. But we pray in this request that it be accomplished among us as well.

Q. How does this happen?

A. When God destroys and interferes with every evil will and all evil advice, which will not allow God's Kingdom to come, such as the Devil's will, the world's will and will of our bodily desires. It also happens when God strengthens us by faith and by His Word and keeps living by them faithfully until the end of our lives. This is His will, good and full of grace.

V. The Fourth Request

Give us our daily bread today.

Q. What does this mean?

A. Truly, God gives daily bread to evil people, even without our prayer. But we pray in this request that He will help us realize this and receive our daily bread with thanksgiving.

Q. What does ``Daily Bread'' mean?

A. Everything that nourishes our body and meets its needs, such as: Food, drink, clothing, shoes, house, yard, fields, cattle, money, possessions, a devout spouse, devout children, devout employees, devout and faithful rulers, good government, good weather, peace, health, discipline, honor, good friends, faithful neighbors and other things like these.

VI. The Fifth Request

And forgive our guilt, as we forgive those guilty of sinning against us.

Q. What does this mean?

A. We pray in this request that our Heavenly Father will neither pay attention to our sins nor refuse requests such as these because of our sins and because we are neither worthy nor deserve the things for which we pray. Yet He wants to give them all to us by His grace, because many times each day we sin and truly deserve only punishment. Because God does this, we will, of course, want to forgive from our hearts and willingly do good to those who sin against us.

VII. The Sixth Request

And lead us not into temptation.

Q. What does this mean?

A. God tempts no one, of course, but we pray in this request that God will protect us and save us, so that the Devil, the world and our bodily desires will neither deceive us nor seduce us into heresy, despair or other serious shame or vice, and so that we will win and be victorious in the end, even if they attack us.

VIII. The Seventh Request

But set us free from the Evil One.

Q. What does this mean?

A. We pray in this request, as a summary, that our Father in Heaven will save us from every kind of evil that threatens body, soul, property and honor. We pray that when at last our final hour has come, He will grant us a blessed death, and, in His grace, bring us to Himself from this valley of tears.

IX. Amen.

Q. What does this mean?

A. That I should be certain that such prayers are acceptable to the Father in Heaven and will be granted, that He Himself has commanded us to pray in this way and that He promises to answer us. Amen. Amen. This means: Yes, yes it will happen this way.

The Sacrament of Holy Baptism:

The Simple Way a Father Should Present it to His Household

I. Q. What is Baptism? A. Baptism is not just plain water, but it is water contained within God's command and united with God's Word.

Q. Which Word of God is this?

A. The one which our Lord Christ spoke in the last chapter of Matthew:

``Go into all the world, teaching all heathen nations, and baptizing them in the name of the Father, the Son and of the Holy Spirit.''

II. Q. What does Baptism give? What good is it?

A. It gives the forgiveness of sins, redeems from death and the Devil, gives eternal salvation to all who believe this, just as God's words and promises declare.

Q. What are these words and promises of God?

A. Our Lord Christ spoke one of them in the last chapter of Mark: ``Whoever believes and is baptized will be saved; but whoever does not believe will be damned."

III. Q. How can water do such great things?

A. Water doesn't make these things happen, of course. It is God's Word, which is with and in the water. Because, without God's Word, the water is plain water and not baptism. But with God's Word it is a Baptism, a grace-filled water of life, a bath of new birth in the Holy Spirit, as St. Paul said to Titus in the third chapter: ``Through this bath of rebirth and renewal of the Holy Spirit, which He poured out on us abundantly through Jesus Christ, our Savior, that we, justified by the same grace are made heirs according to the hope of eternal life. This is a faithful saying."

IV. Q. What is the meaning of such a water Baptism?

A. It means that the old Adam in us should be drowned by daily sorrow and repentance, and die with all sins and evil lusts, and, in turn, a new person daily come forth and rise from death again. He will live forever before God in righteousness and purity.

Q. Where is this written?

A. St. Paul says to the Romans in chapter six: ``We are buried with Christ through Baptism into death, so that, in the same way Christ is risen from the dead by the glory of the Father, thus also must we walk in a new life."

How One Should Teach the Uneducated to Confess

I. Q. What is confession?

A. Confession has two parts:

First, a person admits his sin

Second, a person receives absolution or forgiveness from the confessor, as if from God Himself, without doubting it, but believing firmly that his sins are forgiven by God in Heaven through it.

II. Q. Which sins should people confess?

A. When speaking to God, we should plead guilty to all sins, even those we don't know about, just as we do in the ``Our Father," but when speaking to the confessor, only the sins we know about, which we know about and feel in our hearts.

Q. Which are these?

A. Consider here your place in life according to the Ten Commandments. Are you a father? A mother? A son? A daughter? A husband? A wife? A servant? Are you disobedient, unfaithful or lazy? Have you hurt anyone with your words or actions? Have you stolen, neglected your duty, let things go or injured someone?

The Sacrament of the Altar:

The Simple Way a Father Should Present it to his Household

I. Q. What is the Sacrament of the Altar?

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

II. Q. Where is that written?

A. The holy apostles Matthew, Mark and Luke and St. Paul write this:

``Our Lord Jesus Christ, in the night on which He was betrayed, took bread, gave thanks, broke it, gave it to His disciples and said: ``Take! Eat! This is My body, which is given for you. Do this to remember Me!" In the same way He also took the cup after supper, gave thanks, gave it to them, and said: ``Take and drink from it, all of you! This cup is the New Testament in my blood, which is shed for

you to forgive sins. This do, as often as you drink it, to remember Me!"

III. Q. What good does this eating and drinking do?

A. These words tell us: ``Given for you" and ``Shed for you to forgive sins." Namely, that the forgiveness of sins, life and salvation are given to us through these words in the sacrament. Because, where sins are forgiven, there is life and salvation as well.

IV. Q. How can physical eating and drinking do such great things?

A. Of course, eating and drinking do not do these things. These words, written here, do them: ``given for you" and ``shed for you to forgive sins." These words, along with physical eating and drinking are the important part of the sacrament. Anyone who believes these words has what they say and what they record, namely, the forgiveness of sins.

V. Q. Who, then, receives such a sacrament in a worthy way?

A. Of course, fasting and other physical preparations are excellent disciplines for the body. But anyone who believes these words, ``Given for you," and ``Shed for you to forgive sins," is really worthy and well prepared. But whoever doubts or does not believe these words is not worthy and is unprepared, because the words, ``for you" demand a heart that fully believes.

How a Father Should Teach His Household to Conduct Morning and Evening Devotions.

Morning Devotions

As soon as you get out of bed in the morning, you should bless yourself with the sign of the Holy Cross and say:

May the will of God, the Father, the Son and the Holy Spirit be done! Amen.

Then, kneeling or standing, say the creed and pray the Lord's Prayer. If you wish, you may then pray this little prayer as well:

My Heavenly Father, I thank You, through Jesus Christ, Your beloved Son, that You kept me safe from all evil and danger last night. Save me, I pray, today as well, from every evil and sin, so that all I do and the way that I live will please you. I put myself in your care, body and soul and all that I have. Let Your holy Angels be with me, so that the evil enemy will not gain power over me. Amen.

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