

**SELECTED WORKS
OF HULDREICH
ZWINGLI**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649016150

Selected works of Huldreich Zwingli by Samuel Macaulay Jackson

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

SAMUEL MACAULAY JACKSON

**SELECTED WORKS
OF HULDREICH
ZWINGLI**



SELECTED WORKS
OF
HULDREICH ZWINGLI,
(1484-1531)

THE REFORMER OF GERMAN SWITZERLAND.

TRANSLATED FOR THE FIRST TIME FROM THE ORIGINALS.

The German Works by Lawrence A. McLouth, Professor of German in New York University, and the Latin by Henry Preble, New York City, and Professor George W. Gilmore, Meadville, Pennsylvania.

EDITED

WITH GENERAL AND SPECIAL INTRODUCTIONS AND OCCASIONAL NOTES

BY

SAMUEL MACAULEY JACKSON,

PROFESSOR OF CHURCH HISTORY IN NEW YORK UNIVERSITY; EDITOR OF "THE HEROES OF THE REFORMATION," AND AUTHOR IN THAT SERIES OF THE LIFE OF HULDREICH ZWINGLI.

PHILADELPHIA:
UNIVERSITY OF PENNSYLVANIA.

1901.

SOLD BY
LONGMANS, GREEN & CO.,
91 and 93 Fifth Avenue, New York.

REESE

COPYRIGHT, 1901,

BY

SAMUEL MACAULEY JACKSON.

PREFACE.

THIS volume presents a selection from the contents of the eight volumes in which the works of Huldreich Zwingli, the Reformer of German Switzerland, are preserved in the only edition now accessible, namely, that published in Zurich between 1828 and 1842, with a supplement in 1861. Egli and Finsler's edition in the *Corpus Reformatorum* is announced but will not be finished for at least ten years. The selection has been made purposely from those papers which had never been translated—at least not in their entirety—into modern German or English. These papers have been arranged in chronological order, and when read consecutively present a documentary history of several phases of the Zurich Reformation. They have been utilized in my biography of Zwingli, published by G. P. Putnam's Sons, New York city, in the series of "Heroes of the Reformation," and are here printed in full by the courtesy of the publishers of the series. As appears, the translations from the Latin were made by Mr. Henry Preble, of this city, and by Prof. George W. Gilmore, and those from the Zurich German by Mr. Lawrence A. McLouth, Professor of German in the New York University. They will be found accurate and spirited, and I am very proud to be able to put into the hands of the English reader for the first time matter of so interesting and important a character. My highest ambition is that Huldreich Zwingli may win in this way a large number of friends. My own part in this new volume is a very modest one. I have made the selections, supplied some introductory matter, and a few notes. Those who would like to read more of the writings of Zwingli I refer to

my biography alluded to above, in which will be found Professor McLouth's translation in full of the sermon upon fasting, preached in the spring of 1522, which was the first published reformation document in Switzerland; and the Confession of Faith presented by Zwingli at the Diet of Augsburg, 1530, translated by Rev. Henry E. Jacobs, D. D., LL. D., Professor in the Evangelical Lutheran Seminary, Philadelphia, Pa.; reprinted by permission, from Dr. Jacobs' edition of the *Book of Concord*, Philadelphia, the best edition of that important collection and its accompanying documents. Also, I would say that in 1899, in Collegeville, Pa., there appeared a translation of Zwingli's "Christian Education of Youth," by Professor Reichenbach, of Ursinus College, Philadelphia. I am not aware that there are any other accessible English translations of Zwingli's prose writings, but in my biography appear in English many extracts from Zwingli's correspondence and from documents bearing upon him.

SAMUEL MACAULEY JACKSON.

NEW YORK CITY, *April 8, 1901.*

INTRODUCTION.

HULDREICH ZWINGLI was born in the outskirts of the village of Wildhaus, forty miles east by south of Zurich, in Switzerland, on the first of January, 1484. His family on both sides were peasants, but persons of more or less prominence and of high character. His father was the village magistrate and his father's brother the village priest. This uncle was in 1487 transferred to a higher position at Wesen, upon the Lake of Walenstadt, twelve miles to the southwest of Wildhaus, and took Zwingli with him. So there the child received his first book learning, and then he was sent by his uncle, who was providentially a friend of the New Learning, to Bern, Vienna and Basel for school and university training. In 1506 Zwingli, who had just taken the degree of Master of Arts at the University of Basel, became the priest of the parish of Glarus, about seven miles south of Wesen. There he remained ten years, and would have stayed much longer, probably, had it not been that his very vigorous attacks upon the mercenary military service of the Swiss, which service he recognized as a disgrace to his country and a sure and swift means of their moral ruin, awakened so much opposition on the part of the principal families in the Canton, who were interested in hiring out these mercenaries, that he was compelled to leave. He next appears as preacher in the famous monastery of Einsiedeln, in which is the Chapel of Meinrad, containing the wonder-working wooden image of the Virgin and Child. Thousands of pilgrims have every year for a millennium visited this sacred spot, and among them have been the most distinguished in the Church. When Zwingli went there he was already a fine scholar, an admired

preacher and a recognized patriot. He inspired high and low with respect, and easily made the acquaintance of the cardinals and bishops and learned men who came in a continuous stream to the shrine. He also read diligently the books he found in the remarkably rich library of the monastery. Thus was he prepared for the prominent part he was destined to play. After two years he was called to the principal church of Zurich, and there he maintained himself as preacher and reformer and author for the rest of his life.

When he began his preaching in Zurich he had apparently no profound spiritual conceptions. He was an extremely pleasant, witty and agreeable man, and had a host of friends, for whose advantage he was ready at any time to do his best, so that he fastened them to himself as with hooks of steel. He was moreover a friend of the New Learning and felt the breath of the new era. He had been taught by Wyttenbach and Erasmus that the traditional church theology had very small basis in the Bible; had also come to the conclusion that the Bible was the great source of theology, so had been reading attentively the New Testament in the original Greek, and had even begun the study of Hebrew in order that he might get at the meaning of the Old Testament at first hand. In his zeal to drink in the water of life from the fountain he even had gone so far as to commit to memory the Epistles of St. Paul in Greek. From the beginning of his Zurich ministry he showed himself well acquainted with the text of Scripture, and able to quote it at pleasure. He began his preaching in Zurich with a continuous exposition of the Gospel of Matthew, and went on to expound other New Testament books in the same way. Living thus in the hearing of the divine oracles, thinking much upon their utterances, he was one of the first upon whom the vision of the purer, more unshackled, less hide-bound church fell. And without passing through any profound spiritual experience, entering rather as a devout scholar than as a religious enthusiast into the temple of God, he arrived at those concep-