

**OXFORD CHURCH TEXT
BOOKS.
THE CONTINENTAL
REFORMATION**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649494675

Oxford Church Text Books. The Continental Reformation by B. J. Kidd

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

B. J. KIDD

**OXFORD CHURCH TEXT
BOOKS.
THE CONTINENTAL
REFORMATION**

Oxford Church Text Books

The Continental
Reformation

BY

THE REV. B. J. KIDD, D.D.

KEBLE COLLEGE

TUTOR OF NON-COLLEGIATE STUDENTS

LECTURER AT PEMBROKE COLLEGE,

AND VICAR OF ST. PAUL'S, OXFORD

SECOND EDITION

NEW YORK

EDWIN S. GORHAM

CHURCH MISSIONS HOUSE, FOURTH AVENUE, AND 22ND STREET

1908



941
K46cn
1908

TO THE DEAR AND HONOURED
MEMORY OF
WILLIAM BRIGHT, D.D.,
LATE CANON OF CHRIST CHURCH AND REGIUS PROFESSOR
OF ECCLESIASTICAL HISTORY, OXFORD.

CONTENTS

PART I.—THE GERMAN REFORMATION.

CHAP.	PAGE
I. Luther (1483-1517),	1
II. Reform. From the publication of the Theses to the Diet of Worms (1517-1521),	15
III. Revolution. From the Diet of Worms to the Diet of Speyer (1521-1526),	29
IV. Reconstruction. From the Diet of Speyer to the Diet of Augsburg (1526-1530),	42
V. Conflict. From the Diet of Augsburg to the Peace of Augsburg (1530-1555),	58

PART II.—THE SWISS REFORMATION.

VI. In German Switzerland. Zürich—Zwingli (1519-1531),	72
VII. In French Switzerland. Geneva—Calvin (1541-1564),	87

PART III.—THE EXTENT AND INFLUENCE OF THE REFORMATION.

VIII. The Principles of the Reformation,	106
--	-----

APPENDIX.

The territorial expansion of Protestantism,	127
The territorial expansion of the Reformed,	135
INDEX,	138

THE CONTINENTAL REFORMATION

PART I. THE GERMAN REFORMATION

CHAPTER I

LUTHER—1483-1517

§ 1. Luther was born at Eisleben, 10th November 1483. Next day, at his baptism, he received the name of Martin, after the saint of the day. His parents, Hans and Margaret Luther, were poor folk, and hard in the bringing up of their children. Luther remembered the beatings that he had from them as a boy; 'so that,' said he, 'the severe and harsh life which I led with them was the reason that I afterwards took refuge in the cloister and became a monk.' But they knew the value of an education, and sent him to school when 'a little child' at Mansfeld. It was a miserable training he got there, harsh and narrow, though religious in its way. At fourteen he was sent on to Magdeburg, 1497, to the school of the 'Nullbrüder,' probably the Brethren of the Common Life; but he was there no more than a year. In 1498 he was removed to Eisenach. Here it was that the poor scholar, with the fine alto voice, who sang for his maintenance from door to door, attracted the notice of a lady, Ursula Cotta. It was his first introduction to a social grade above his own. Eisenach too was rich in religious foundations; and his earliest extant letter shows him on friendly terms with a house of Franciscans, to which Frau Cotta's family, as it would seem, had been

2 THE CONTINENTAL REFORMATION

liberal benefactors. But he was not to enter religion yet. His university course was to intervene.

§ 2. Erfurt was the university to which he was sent, possibly as lying within easy reach of home. Here he spent seven years (1501-08), first as a student, then as a friar. He matriculated in 1501, took his B.A. in 1502, and his M.A. in 1505, when he stood second among seventeen candidates. Erfurt, founded at the end of the fourteenth century, belonged to the older group of German universities. Logic, dialectic and rhetoric, followed by a course of natural philosophy, resting not, as with us, on observation and experiment, but, like the study of moral philosophy, on the authority of Aristotle and his commentators, formed the usual training through which Luther would have proceeded to his degree. It was an education which did much to cultivate the mental powers, but little to furnish the mind, specially under the rule of Nominalism, then supreme. But Erfurt had also felt the touch of the new learning then astir in Germany; and when Luther was there, the university had its circle of 'poets,' as they were called, or teachers and students of polite letters. Yet he was not one of them, nor much influenced by them. He learned no Greek at Erfurt; and his Latin, while terse and vigorous, made no pretence, as theirs, to scholarly finish. The Latin authors he read for their subject-matter, not for their style. Learning as a whole he acquired for use, to be applied in practical life or in theology, not for its own sake. At his father's wish he now began to study the law; but that was not his bent. One day, returning to Erfurt from a visit home, he was overtaken near the village of Stotterheim by a thunderstorm, just at a time when some intimate friend had recently met with a violent death. He vowed to enter religion if he should escape with his life; and on 17th July 1505 presented himself for admission at the Augustinian Convent. Such was the outer change.

It led to an *inward struggle*, lasting over his ordination to the priesthood, 2nd May 1507, till he left Erfurt in the autumn of the following year. Not that he had no true vocation, nor that the convent was so lax in its

religion as to be distasteful to him. On the contrary, he threw himself with devotion into the duties and studies of the house. 'I was a pious monk,' he afterwards wrote, 'and so strictly observed the rules of my order, that I can say, if ever a monk got to heaven by monkery, so should I also have got there; and to this all my comrades in the cloister who have known me will bear witness. For if it had lasted longer, I should have tortured myself to death with watching, praying, reading, and other work.' He had a good conscience; but it was a conscience increasingly oppressed by the sense that, for all the self-discipline and ceremonial exactness which he observed in accordance with the monastic rule and ideal of holiness, he could neither find acceptance with God nor peace within. Thus the inward struggle began, not between a good will and bad desires of his own, but between his whole being fixed in the resolve to please God and the legalism of the system to which he was committed. For it was a system which tended to represent God as an inexorable taskmaster, and so to leave His servants with a perpetual sense of falling short of His demands when they failed in any point of its requirements. To his own superiors Luther was indebted for his deliverance. An old friar pointed him to the article in the Creed, 'I believe in the forgiveness of sins,' and bade him remember that it applied to his case. The master of the novices asked him when in deep distress, 'Do you not know that the Lord has *commanded* us to hope?' But it was to Staupitz, the Vicar-General of his Order, that Luther owed most, both as confessor and friend. Staupitz was one of those bright examples in whom, as in the psalmists attached to the Levitical worship of the Old Covenant, the compatibility of personal religion with loyalty to the requirements of an outward system is completely vindicated. He had reconciled in his own experience the ceremonial with the moral. He now taught Luther that the divine justice had been satisfied in Jesus Christ, and that, could he only believe in Him, he was free. Thus Luther learned the doctrine of justification by faith from the best men of the old order which he was to overthrow