

**THE LUTHERAN
MOVEMENT OF THE
SIXTEENTH CENTURY:
AN INTERPRETATION**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649742424

The Lutheran Movement of the Sixteenth Century: An Interpretation by David H. Bauslin

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

DAVID H. BAUSLIN

**THE LUTHERAN
MOVEMENT OF THE
SIXTEENTH CENTURY:
AN INTERPRETATION**

DEDICATION

TO THE REVERED MEMORY OF
THREE GREAT TEACHERS
IN
THE MOST EXALTED SPHERES OF TRUTH
SAMUEL SPEECHER
SAMUEL BRECKENRIDGE
SAMUEL ORT
MEN HONORED AND BELOVED
FOR THEIR NOBLE GIFTS, FOR THEIR MANY
ACCOMPLISHMENTS, FOR THEIR LARGE USEFULNESS
AND, MOST OF ALL, FOR THE BEAUTY AND
STRENGTH OF THEIR CHRISTIAN FAITH
THIS BOOK IS AFFECTIONATELY DEDICATED
BY ONE OF THEIR OWN STUDENTS.
HAVING DIED IN PEACE AND IN CHRIST
THEY REST FROM THEIR LABORS AND
THEIR WORKS DO FOLLOW THEM

PREFACE

The purpose of the writer in this book is not to present a connected and detailed narrative of the events of the great movement of the sixteenth century known as the Reformation, but rather to offer something of an interpretation. What he has sought to do is more in the nature of a valuation than an account. He is conscious of the manifold imperfections and shortcomings of his work on a great subject, which has occupied, with profit and pleasure, much of his attention in the more recent years of his life. The sixteenth century not only saw great changes, which transformed medieval into modern civilization, but also witnessed the birth of a new type of Christianity, which is known as Protestantism. Those changes, with their far-reaching results, came as the consequence of the reinstatement of vital principles in religion, and for this reason its moral, theological and ecclesiastical aspects have always claimed the special attention of the student of history. But that epoch-making movement produced, indirectly, political, national and international results of the greatest importance.

In any study of the great conflicts of history it is important not only to know when and where they were fought, and the leading participants, but also why they were fought and to what issues they led. The scenic and dramatic, the personal and individual, however fully and precisely and brilliantly brought out, are far from exhausting what an historian has to think about and set in order for the times to come. He must know something of those political and religious principles which give purpose to his narration of events, and which serve to interpret men, their motives, fidelity and courage. Church history, like the history of the great kingdoms and nations of the earth, requires a key, and that key is theology in the case of the Church, as in the other case it is political science. Ecclesiastical history is a history of principles and doctrines, as well as a narration of events. The great and permanently influential movements in that sphere had for the foundations upon which they were builded certain fundamental principles of enduring value.

No biography of Luther, the chief of the reformers, however excellent it may be, is an adequate history of the movement associated principally with his name, nor any more a mere recital of the successive events following upon the act of the nailing up of the theses in 1517. The Reformation as a whole cannot be judged by the career of the great Reformer alone, remarkable as that career was in its personal aspects. Nor, again, is that great movement to be judged finally by the merely temporary structures of doctrine and polity which took on shape and statement largely because of the exigencies in which both the Church and the State found themselves after the Reformation became a reality.

In harmony with these views of the genius of history, the author of this book has attempted to confine himself largely to an interpretation of the Lutheran movement of the sixteenth century under a fourfold aspect of the subject. Historical data and biographical events, accordingly, when used have been made to serve the purpose of illustrating and interpreting great principles. "No event ever happens in this world of ours," it has been said by one of the world's great preachers, "until the fulness of its time has come." This belief must go along with any true faith in the governing and guiding providence of God. It is in the light of this belief that the writer of these pages has sought to interpret the significance of one of the greatest movements in the history of mankind, without any attempt at giving an exhaustive account. No effort has been made to conceal personal bias. That the mere annalist may be able to do; but the historian cannot, unless he accepts a theory of determinism that is fatalistic and unethical. Bias and partisanship are not equivalent terms. The historian is a witness who must tell the truth, the whole truth and nothing but the truth; but he is also something of a judge, who must do full and strict justice to every person and event which comes before his tribunal. Divesting himself of all partisan interest and prejudice, truth and fidelity are his chief duties. But this does not imply that he must lay aside his own mental energy, the results of his study, and even his religion itself. He is not to be supposed, after an induction into all available historical data, to love nothing and hate nothing. "A Church history," says Hase, "in which the author exhibited no distinct ecclesiastical character, and did not imprint this with clearness on his work, would be of little

value to the Church." A man cannot be expected to ignore his own beliefs, his training or his prepossessions. "To pose," says Professor Bright, "as external to a subject on which we have interior convictions, to attempt, for instance, to sweep the belief in a divine Christ out of our minds, before we begin to read about the Nicene Council, would be like trying to take ourselves out of ourselves, to pretend to be not what we are. If our object is truth, we must not begin by being untrue, and affectation of unreality is untruth." The man who is so impartial that he has no preference for great leaders whom he regards as both good and right, or for religious principles that he regards as sound and Scriptural, and no reprobation for their antitheses, may be qualified to make himself agreeable to all classes, but not to be an accredited historian of the Church, or a qualified interpreter of its great men and events. The writer has made no effort to conceal his convictions, remembering always that these belong to the things that may be disputed or invalidated if untrue.

It is needless to add that this book is not intended primarily for professional students of either history or theology. It is rather for all people who want to know what the aims, the principles and the methods of the Reformation of the sixteenth century were—that movement which achieved their great spiritual emancipation and secured to them their inalienable heritage of religious and political truth.

It remains only for the author to express his best thanks to a good friend and former pastor of his family, the Rev. Charles F. Steck, D. D., Pastor of the Lutheran Church of the Epiphany, Washington, D. C. At the instance of the Lutheran Publication Society, he has reduced the manuscript of the volume to type-written form, in order to facilitate the work of the printer. This work, which he declares has been a real labor of love, Dr. Steck has done with unusual care and accuracy, and the author desires in this place and way to express his heartfelt appreciation.

In the hope that among Christian believers this book may serve to quicken interest in the origin, principles and development of the movement which inaugurated the modern age, these pages have been written.

DAVID H. BAUSLIN.

Springfield, Ohio.

Monday after the first Sunday in Lent, 1918.

CONTENTS

	PAGE
SECTION I	
THE NEEDED REFORMATION	11
SECTION II	
THE CHIEF PERSONAL FACTOR OF THE MOVEMENT	82
SECTION III	
THE PRINCIPLES OF THE MOVEMENT	164
SECTION IV	
SOME OF THE ATTAINED RESULTS	268