
A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

fowls, and hundreds of eggs may be bought at one time. Navigation of the river here ceases. The great falls of Ntomba Mataka are close to the station; and in order to reach Stanley Pool, about 100 miles, the traveller must follow the native roads.

When quite close to Léopoldville, which, like nearly all the "Expedition" stations, is placed on rising ground, you get a glimpse of Stanley Pool, with its lovely islands; and on turning the hillside the magnificent prospect of it bursts upon your view. From the little station of the Baptist Mission, on the top of the hill, a view embraces almost the whole extent of the Pool, which is about 25 miles long and 16 broad. The Baptist Missionaries, it seems, have a large garden down near the banks of the river; they rent altogether from the Expedition about two acres and a half of land, paying for it £10 per annum rent. In the wooded valley below Léopoldville the Livingstone Inland Mission finished building their houses last year, Dr. Sims and a Danish Missionary being in charge. Léopoldville, our author thinks, will become the great Empire city, the terminus of a railway from the coast, and the starting-point of a river journey half across Africa.

In the narrative of his boat journey to Bólóbó occur many interesting passages; but our limits are overpassed. Here and there in his descriptions of the people of the Congo appears a sentence (*e.g.*, in pp. 416-418) which, in a book for general readers, is a mistake. In his Darwinism the author is far advanced. From a great struggle, *e.g.*, he says, "some one of the many great apes emerged as man"!

ART. VI.—JOHN STAUPITZ.

THERE are few who know anything of the life of the great German Reformer, who do not know that he was more or less aided in his spiritual difficulties, at the outset of his noble career, by the old monk whose name stands at the head of this paper. But their knowledge of Staupitz may be of the vaguest kind, consisting of little more than the impression that he was helpful to Luther in directing him to Christ for salvation. For such readers we furnish the present brief paper, in the hope that they may be induced to pursue the subject further. It will be found not only profoundly interesting, but highly valuable as an historical study, inasmuch as the relation of Staupitz to Luther seems to be an important factor among the combined elements which led to the reformation of the Church.

JOHN STAUPITZ, sprung from an old and noble family in

Saxony, of Sclavonian extraction, as is indicated by the concluding syllable of his name—*itz*—was born about the middle of the fifteenth century. Du Pin speaks of him as related to, and a friend of, the house of Saxe. There is little known of his childhood, except that from an early age he was fond of reading and study. It was his delight to go apart from his youthful companions, and in some quiet retreat pore over whatever books came in his way. And to encourage this bent of his mind, and give himself wholly to a studious and contemplative life, he entered the Augustinian Order. In those days the Scholastic philosophy founded upon Aristotle's method of argument grew to a most extravagant degree of favour, and formed the chief object of study in most of the existing Universities. Staupitz made himself acquainted with all the subtleties of Scholasticism—philosophical and theological—and took with high approbation and honour his degree of Doctor of Divinity at Tubingen, in the same University where Melancthon in after-days attained such distinction. After some time, however, he discovered, like so many others before and since, that philosophy could not satisfy the yearning of his heart after spiritual truth and peace; and he turned to the sacred Scriptures, and while he read and meditated on the Divine Word, light shone upon his mind, and with it peace came into his heart. God became His own interpreter. "The entrance of Thy word giveth light; it giveth understanding to the simple." "Great peace have they that love Thy law." Staupitz now saw and confessed that knowledge alone cannot make the theologian. The words of St. Paul found an echo in his soul, and sounded there till he closed his eyes in death. "Though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." He learned that with knowledge there must be faith and love—a sentiment somewhat similar to that afterwards expressed by Luther: "Pectus est quod Theologum fecit." "Knowledge puffeth up." Knowledge alone tends to puff up its possessor, to distend him with self-arrogance, to blow him into a conspicuous bubble full of moral emptiness and of intellectual vanity. Tennyson well says:

> What is she, cut from love and faith,
> But some wild Pallas from the brain
> Of Demons? . . . . .
> . . . . Let her know her place;
> She is the second, not the first.

In the year 1503, the chapter at Eschwege elected Staupitz General Vicar; in 1511 he became Provincial of Thuringia and Saxony, and in the following year he attended the Lateran

Council, at Rome, as the representative of the Archbishop of Salzburg. It was on this occasion he heard, as Seckendorf relates, of the prophecy of a Franciscan monk, that a hermit would one day attack the Papacy. This he at first understood as meaning an actual hermit, but when Luther (who is well known to have belonged to the order of Augustinian monks) arose, and commenced his great crusade against the errors of Rome, he recognised with surprise that Luther was the hermit, and mentioned to him the circumstance. This anecdote reminds us of the prediction said to have been uttered before his judges by John Huss, the Bohemian Reformer. In allusion to his own name, which signifies a goose, Huss says, "This day ye roast a goose, but a hundred years hence a white swan will come, which ye will never be able to put to death." The stories at least show how wide-spread was the expectation that the Papacy would soon encounter a vigorous onslaught.

Staupitz so commended himself to his superiors that he was soon raised to a higher post. He "purchased to himself," by his earnestness, diligence, and wise oversight of his charge, the "good degree," that *βαθμὸν*, "standing," of which the Apostle speaks, and in 1515 he became General Vicar of the Augustinian Order over all Germany. In this commanding and responsible situation, he earned by his talents, eloquence, and prepossessing external appearance, the special confidence of his prince, the Elector, Frederick the Wise, who consulted him on various matters, and employed him with great success in embassies to different courts. Luther used to say of him: "That was a great man, not merely learned and eloquent in schools and churches, but also beloved and highly honoured at courts and by the great. He had a powerful intellect, an honest, upright and noble disposition, without meanness and without servility." To the same effect is the testimony of the Jesuit Maimbourg as quoted by Seckendorf: "He was an able man, of great dignity, diligent, eloquent, of a handsome personal appearance, and highly esteemed by Frederick, Duke of Saxony, who often sought his advice." There is a story told of him which shows with what ease and presence of mind he behaved in the highest circles. In preaching a sermon one day, he had occasion to quote the genealogy of Christ, as given by St. Matthew, and stumbled at some of the princes of the tribe of Judah. The Princes of Saxony, who had been to church, invited the preacher to dinner, when Duke John said: "Doctor, what was the matter with the Gospel to-day?" To which Staupitz replied, "Most gracious Prince! in my text to-day I had three kinds of men to deal with. First, patriarchs, who were easy to manage; then kings, about whom it was possible to speak. But when I came to princes, I found them quite different.

They were very ill to handle and confused me in my discourse." To which the Elector added with a smile, "Brother, if you wish to ask any more questions, Staupitz will be ready to answer you."

In the discharge of his duties as superintendent of the Augustinian Brotherhood in Germany, Staupitz showed great zeal. But his position was very difficult to fill, in consequence of the indolence, knavery, avarice, and licentiousness of many of the monks. Everywhere a general laxity of morals showed itself, and his work seems to have given the Vicar-General very little real satisfaction. Few of the brethren were like-minded with himself. The founder of the Order might have said, as the great founder of the Benedictines is represented as saying to Dante, when, under the guidance of Beatrice, the poet had ascended to his presence in the seventh heaven:

> My rule
> Is left a profitless stain upon the leaves;
> The walls, for abbeys reared, turned into dens:
> The cowls, to sacks choked up with musty meal.
> Foul usury doth not more lift itself
> Against God's pleasure, than that fruit which makes
> The hearts of monks so wanton.

"During the first three years," Staupitz once remarked, "I wished to govern according to strict justice, but things would not proceed in that way. Then, according to the rules and counsels of my predecessors, which also had no success. In the third place, according to the will of God, and with constant prayer to Him; but as little did this answer. At last, in despair of all other plans, I did what I could." He used to say when he could not find men after his own heart to fill the monastic offices: "We must plough with the horses we have, and he who has none must yoke his oxen." To those who possessed the true Christian spirit, and sought to live a holy life, he was most helpful, treating them with great kindness and love. Indeed, the most charming characteristic of his official life was the deep interest he took in such persons, especially in the younger members of the brotherhood. He was a true father to them—"Guide, philosopher, and friend:" he directed, encouraged, and aided them in their studies; warned them of the subtlety and malice of the Evil one; counselled them to watchfulness and prayer; and above all, sought to direct their thought and trust to Jesus. "Believe that He is the Son of God," he says, "and never doubt; or desire at least to believe steadfastly in Him, and thereby thou art blessed in Him." But his labours, except with a few, afforded the good Vicar little encouragement. He had more success in his efforts, under the Elector, to found the University of Wittenberg, with which are imperishably associ-

ated the renowned names of Luther, Melancthon, Carolstadt, and other leading spirits of the Reformation. This college, destined to become so great an intellectual force in the advancement of spiritual religion throughout Germany and the world, was established in 1502. In founding it, the Elector acted chiefly on the advice of Staupitz, who became the first Dean of the theological faculty. This office required him to foster the study of theology, and in this way he was brought into intimate connection with Luther.

It was at Erfurt that they first became acquainted with each other. In making a visitation of the monastery, Staupitz observed a young brother whose whole aspect bore traces of severe inward conflict and rigid discipline; yet, under the veil of this anguish and struggle, he could see there was a great and ardent spirit. At once the heart of the Superior was drawn to the young monk. This was Luther, then under deep conviction of sin, and longing for peace and salvation. He made known his doubts to Staupitz, told him of his troubled conscience, and sought advice and comfort at his hands. The good Vicar-General entered kindly into the feelings of Luther, and directed his mind from self-tormenting thoughts to the Cross of Christ. "Dear Martin," he said, "you do not know how useful and necessary this trial may be to you. It has come from God, and He does not thus exercise you for nothing. You will one day see that He will use you for great purposes." And with such like words he stilled the agitated heart of the young brother. He sent him to Christ, "the only name under heaven given among men whereby we must be saved;" he made known to him the way of salvation through the atonement; he urged him to seek for light in the sacred Scriptures—and light came, comfort came, peace came. Staupitz, in fact, did for Luther what Ambrose did long before for Augustine, whom he weaned from Manicheism; and what long afterwards John Newton did for Thomas Scott, whom he delivered from the coils of a dreary Socinianisn. And now, by a careful and constant study of the Word of God, and by earnest prayer for the grace of the Holy Spirit, the young monk was gradually led to see the falsehood of the Romish theory of salvation. The unsatisfying nature of monkish legalism became clear to him, and heart and soul he subscribed to the great doctrine of St. Paul, that "a man is justified by faith without the deeds of the law"—a doctrine which he embraced with more and more ardour and persuasion of its truth every day to the close of his life. "The just shall live by faith." This was the key of all his after-teaching, and the principle of his life. With eager enthusiasm he now gave himself up to the study of the Holy Scriptures, and the

writings, more especially, of Augustine, Bernard, and the German mystics, until at length he was regarded as the most learned man of his Order in Germany. And when it was proposed, in 1508, to complete the plan of theological education at Wittenberg, Staupitz remembered his young friend at Erfurt, —now twenty-six years of age—and called him as a fellow-labourer to his side, appointing him, in the first instance, Professor of Philosophy, but hoping soon to see him enter the more fruitful field of theology. Accordingly, four years after, Luther was made Doctor in Divinity; and from that time to the end of his life he devoted his great talents to the sacred office. THE CHURCHMAN has lately well told us what Luther became, and what he did; how he shook the Papacy to its centre; how he restored the great doctrine of justification by faith to its right place in the theological system; how he gave the Word of God to his countrymen in their own language; how he vindicated, in opposition to a conventional formalism, the eternal necessity of spiritual religion, as alone acceptable to God and profitable for man!

The sale of indulgences, as everyone is aware, led to Luther's first attack upon the Romish Church. And in this attack he was helped by Staupitz. Indeed, the latter is said by some to have been the first to enter the field. He, too, from the high spiritual vantage-ground which he occupied, perceived the scandalous character of this moral trafficking in souls. And he strongly complained to the Elector of the abuses which took place in connection with Tetzel's venal mission, and then put forward the young and vigorous Luther to carry on and prosecute the strife. Like Luther himself, he was opposed to the Schoolmen, and built upon Scripture as the sole foundation. As early as the year 1512, he had discontinued the practice of reading the works of Augustine at table in the monasteries under his jurisdiction, and had introduced the Scriptures in their stead. He used to say that it was of "the greatest necessity that we should study with diligence and all humility the Holy Scriptures, and that we should also earnestly pray that we may not lose the truth of the Gospel!"

Staupitz was a mystic; but his mysticism was centred, if I may so say, in the essential doctrines of the Gospel. It grew out of that robust Evangelicalism which produced the Reformation. He was sound at heart. *The Cross*, as the only foundation of a sinner's hope, was the foundation of his hope. Without Christ, he taught, there is no true virtue or good intention. In Him all sin, if followed by repentance, is pardonable. Faith in Christ lifts man above the world and unites him to God; and in God it unites believers with one another,

and thus arises the unity of the Church. And whosoever is in Christ through faith, imitates Christ in his daily life. The aroma of holiness is shed around him from the Cross. He dies to sin and the world. All good, Staupitz teaches, proceeds from Christ, and the appropriation of His life and spirit in faith and love. Staupitz builds all salvation upon a vital inward fellowship with Christ, and through Him with God. The motto at the beginning and end of all his writings, is the beautiful one, "Jesus, I am thine; save Thou me." But even before faith, in the system of Staupitz, was *Love*, the chief virtue, the highest grace—the love of God from which, through Christ as the medium, the love of man is kindled. God is, above all things, lovely; and we must love Him for His own sake, and in Him love all men. And this Divine love is shed abroad in the heart only by the Spirit of the heavenly Father and of Christ. And where this love dwells, there will be strength to do all things, and to keep the commandments of God. A true mark of the love of God, observes Staupitz, is the fulfilment of His commandments, for love breeds conformity, and makes one heart, one will, and one mind between the lover and the loved. Love, he says again, is the offspring of love, and our reciprocal love of God, of God's love towards us, reminding us of the profound saying of St. John, "We love Him because He first loved us." Fine old teacher! a sower of good seed when so many were sowing tares! A light in a dark age, when so many blind teachers were leading the blind to destruction!

At Augsburg Staupitz made the acquaintance of Matthew Lang, the learned Archbishop of Salzburg, and became his court-chaplain. Here he changed his Order, and joined the Benedictines. He also became the Archbishop's vicar and suffragan, and did his duty honestly and well, but always keeping himself within ecclesiastical bounds. From this time his course and that of Luther, alas! diverged from each other. It is true that Staupitz still cherished much affection for his friend, and showed a certain amount of sympathy with his work. But he was not able to go with the Reformer in his uncompromising opposition to his Church. His nature was too contemplative, too antipolemical, too unheroic for that. He was, as we have said, a Christian mystic, quiet, thoughtful, spiritually-minded, deeply imbued with the teachings of Holy Writ and the works of St. Bernard and Thomas à Kempis, and averse, especially as he grew older, to the irritating and noisy clangour of controversy. Under these circumstances he had no alternative but to retire from the field of combat, and leave Luther to fight the great battle himself. Thank God, the monk of Erfurt was made of sterner stuff than

the monk of Salzburg. It deeply pained him, however, when he became aware of the inward alienation of Staupitz. "You forsake me far too much," he said in a letter which he wrote to him. "For some days I have been very sad on your account, like a weaned child for its mother. I adjure you, praise the Lord even in me, a sinful man." Staupitz answered Luther kindly, and even invited him to come to him at Salzburg, and that they would there live and die together. In fact he was still outwardly regarded as a patron of Luther; and the latter continued to write to him letters of the most endearing and faithful character. He had been too deeply indebted to him to give him up. One of his letters, dated the 17th September, 1523, contains the following striking sentence: "Even though I may have forfeited your good opinion and love, it does not become me to forget or be ungrateful to you, *through whom the light of the Gospel first began to shine out of darkness into my heart.*" And then, pointing out how questionable his position was in the vicinity of a Cardinal Archbishop, who was so zealous a Romanist, Luther adds: "I at least, with my former knowledge of you, perceive an irreconcilable contradiction in your being the same person you once were, if you continue your present connection; or if you are the same person, in your not meditating to withdraw." How sadly he feels the timid policy of Staupitz! how earnestly he longs to see him throw off the shackles that are round him, and "stand fast in the liberty wherewith Christ has made him free"!

Staupitz was a good man, "an old disciple," a lover of truth; but, like many another follower of Christ—like Fénelon, like Cranmer, like Erasmus, like John Mark, like St. Peter himself—he was irresolute in character, sensitive in spirit, and ready to sacrifice much that his reason approved in order to live a calm and peaceful life. In this he was strikingly different from Luther, whose bold and resolute spirit was never so much in its element as when, in the midst of theological conflict, "contending for the faith once for all delivered to the saints." Staupitz's life has been compared to a bright fresh morning in spring, when the flowers have begun to appear, and the time of the singing of birds has come; Luther's to a summer's day labouring with thunderstorms and tempests, when the swift lightning rends the oak in pieces, and tumult and terror are in the air. We love to picture the one in his quiet cell, calm and contemplative—

> With looks commèrcing with the skies,
> And rapt soul sitting in his eyes—

meditating on the passion of his Lord, or on the joys of

Heaven; the other in the presence of kings or crowded assemblies, vindicating the truth, and pouring out the vials of his wrath upon the mystic Babylon. To the one, *love* is the chief grace of the Christian life; to the other, *faith*. "Staupitz reduces Christianity to the very simplest practical propositions in the doctrine of love; Luther deduces from the doctrine of faith a rich abundance of religious perceptions and theological ideas." But, notwithstanding these outward differences, Luther and Staupitz were still one in Christ, one in the inmost core of their Christian life, and could never wholly separate from each other.

In inviting Staupitz to Salzburg, the Archbishop probably designed to alienate him altogether from Luther, to withdraw his name and patronage from the bold rising monk, and thereby to give the Reformation a deadly blow. If so, the wily ecclesiastic was foiled. "Man proposes, but God disposes." Luther, left to himself, acted all the more boldly. Conscious that God was with him, he gave himself more enthusiastically and with a more solemn earnestness to his great work. He dealt the Papacy heavier blows, he urged more clearly and powerfully the freeness and fulness of the Gospel in his writings and sermons; and Staupitz, still as of old sympathetic, brought his works to Salzburg, and there made them widely known, just as, a century or two earlier, the tracts of Wycliffe were disseminated in the distant kingdom of Bohemia, and kindled the fires in which John Huss and Jerome of Prague sealed their faith with their blood. Perhaps this explains the religious movements which subsequently occurred in that district of Lower Austria. In accordance with the Divine promise, the bread-corn cast upon the waters was found after many days. We should like to believe that it was Staupitz who first introduced Evangelical and Reformation principles into those lovely Tyrolese valleys, for we can trace from this time onward their presence everywhere in the Salzburg country. One of the most touching and sympathetic chapters in Carlyle's "Frederick the Great," describes the persecution to which the Salzburgians were subjected, two hundred years after Staupitz had passed away, on account of their Protestantism. They were driven from their homes in the depth of winter, young men and maidens, old men and those that stooped for age; but Frederick threw open the gates of his kingdom to the unhappy exiles, and gave them a royal welcome.

In 1524, the end was drawing near, and Staupitz met it calmly and trustfully. His faith was firmly fixed on Christ In Him he lived, in Him he died. In one of his works, he says, "Die like Christ, and without doubt you will die

a good and blessed death. Let all who please learn from St. Peter, or other saints, how to die, or observe how good men close their lives. I will learn the lesson from Christ, and from none else. He is the pattern given me by God, according to which I am to act, and suffer, and die. He only it is Whom all men can follow, and in Whom holy living, suffering and dying, are prefigured to all, so that no one can act, or suffer, or die well, unless it be done conformably to Him, in Whose death that of all others are swallowed up." On the 28th December, three days after the festival of Christmas, 1524, Staupitz entered into rest. The master has been taken away, but the scholar far excels the master; and in the glory with which his splendid achievements in the Church encircle Luther, we see something of the lustre which, by the grace of God, shone upon the brow of the old Augustinian Vicar-General of Germany, "through whom the light of the Gospel first shone" into Luther's heart. Let us revere and honour his memory, for he had not a little to do in preparing the way for that greatest event of modern times, so fruitful of blessing to Europe and to the world—THE REFORMATION OF THE CHURCH.

WILLIAM COWAN.

Reviews.

Plain Reasons against Joining the Church of Rome. By R. F. LITTLEDALE, LL.D., D.C.L. Society for Promoting Christian Knowledge.
The One Offering. By M. F. SADLER, Prebendary of Wells. London: Bell and Sons.
The Church Quarterly Review, No. 26. January, 1882.
The Sacrificial Aspect of the Holy Eucharist: an Eirenicon. By the Rev. E. F. WILLIS. Parker and Co.

WE have very recently witnessed in this Church of England what our fathers and our fathers' fathers would, we believe, have regarded as a somewhat remarkable phenomenon, the publication of a very able treatise on the Romish controversy, without a word about the Mass, either as regards the doctrine of the Presence or of the Sacrifice,—"Plain Reasons against Joining the Church of Rome," by an eminent controversialist of vast and varied learning, who, among the many "reasons" which he urges so forcibly, has found no space for so much as one reason pertaining to that which Dean Brevint (herein a faithful representative of the divines of the English Church) declared to be "no leaf or branch, but the main stem and bulk of"[1] Romanism.

[1] "Depth and Mystery of the Roman Mass," p. 244, edit. 1673.