

**THE DEVELOPMENT OF
DOCTRINE FROM THE
EARLY MIDDLE AGES
TO THE REFORMATION**

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The development of doctrine from the early Middle Ages to the Reformation by John S. Banks

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BY

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PREFACE



THE present work is a continuation of the "Development of Doctrine in the Early Church," tracing the growth of doctrine through the Middle Ages and the Reformation. The works chiefly consulted are, as before, Seeberg's *Lehrbuch der Dogmengeschichte* (2 Band) and Loofs' *Leitfaden zum Studium der Dogmengeschichte*. The former work is especially valuable for its large collection of well-chosen and well-arranged quotations from the original writers in the periods described. The student will find fuller details in Neander's *Church History*, Harnack's *History of Dogma*, Fisher's *History of Christian Doctrine*, Milman's *History of Latin Christianity*, Maurice's *Moral and Metaphysical Philosophy*. Rev. H. B. Workman's *Church of the West in the Middle Ages* (2 vols.) and the present work may be regarded as in part mutually complementary, one tracing the general

history of thought, the other confining itself to the history of doctrine in the strict sense. The inclusion in the present work of the Middle Ages and the Reformation, while necessitating brevity, brings under one view both the resemblances and the contrasts of these two periods. Despite the break, the continuity is no less evident.

PART I

THE EARLY MIDDLE AGES,
590-1073 A.D.

[If any portion of the Middle Ages deserves to be called "Dark" it is this period. Our knowledge of it is broken and meagre. There are no great men or great movements. There is little doctrinal activity in the Church. In Europe the old political order is passing away; a new Europe is in course of formation; the lines of division between nations are far from settled. The main work of the Church is in training and evangelising rude masses of people and sowing the seeds of order, civilisation, and religion. A vast amount of missionary work was done in Britain, France, Norway, Sweden, Denmark, Germany. The names of Boniface, Columban, Paulinus, Aidan, Anskar represent lives and work which mean more than we

are able to realise.¹ However dry and uninteresting the details of doctrinal discussion, we see at least that the line of development runs on unbroken.]

¹ Ulphilas, Severinus, Patrick, Columba belong to earlier days. Maclear, *Christian Missions in the Middle Ages*; Workman, *Church of the West in Middle Ages*, i. 65.

CHAPTER I

GREGORY THE GREAT

THE representative name in theology is Pope Gregory the Great (590-604), memorable to us as having sent the monk Augustine to Britain. His many writings,¹ while showing no creative genius, evidence considerable nobility of tone and administrative skill. He takes his material from the great Augustine, whom he interprets to the Middle Ages. Indeed, the Middle Ages see Augustine through Gregory's eyes. While Augustine's characteristic doctrines are diluted or abandoned, his spirit rules those ages with ever-increasing power. It was no little honour to be accepted as an interpreter of so great a master, and this Gregory was. He caught something of the master's spirit, and transmitted it to after days. It has been said with some truth that "the following ages

¹ *Exposition of Job or Morals, Homilies on Ezekiel and the Gospels, Dialogues, Pastoral Rule, Letters.*