

**THE FOUNDATIONS
OF THE ENGLISH
CHURCH**

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The foundations of the English Church by J. H. Maude

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J. H. MAUDE

**THE FOUNDATIONS
OF THE ENGLISH
CHURCH**

HANDBOOKS OF ENGLISH CHURCH HISTORY

General Editor :

JOHN HENRY BURN, B.D., F.R.S.E.

EXAMINING CHAPLAIN TO THE BISHOP OF ABERDEEN

THE FOUNDATIONS OF
THE ENGLISH CHURCH

HANDBOOKS OF
ENGLISH CHURCH HISTORY

- I. THE FOUNDATIONS OF THE ENGLISH CHURCH (to A.D. 800). By J. H. MAUDE, M.A.
- II. THE SÁXON CHURCH AND THE NORMAN CONQUEST (A.D. 800-1135). By C. T. CRUTT-
WELL, M.A.
- III. THE MEDIEVAL CHURCH AND THE PAPACY (A.D. 1135-1485). By A. C. JENNINGS, M.A.
- IV. THE REFORMATION PERIOD (A.D. 1485-1603). By HENRY GEE, D.D.
- V. THE STRUGGLE WITH PURITANISM (A.D. 1603-1702). By BRUCE BLAXLAND, M.A.
- VI. THE ENGLISH CHURCH IN THE EIGHTEENTH CENTURY. By ALFRED PLUMMER, D.D.

First Published in 1909

PREFACE BY THE GENERAL EDITOR

THE initial impulse to undertake the task of editing this series was given me, so far back as 1897, by the late Dr Mandell Creighton, Bishop of London. He was good enough to suggest the names of some of the writers whom I should invite to collaborate; and he drew up what he called "a rough scheme," of which the following is a modification.

- I. The Foundations of the English Church (to A.D. 800).
- II. The Anglo-Saxon Church and the Norman Conquest (A.D. 800-1135).
- III. The Mediæval Church and the Papacy (A.D. 1135-1485).
- IV. The Reformation Period (A.D. 1485-1603).
- V. The Struggle with Puritanism (A.D. 1603-1702).
- VI. The English Church in the Eighteenth Century.

The names of the six scholars, who have accepted the invitation to contribute to this series, are a sufficient guarantee that the work is conceived in no narrow spirit of partisanship, but with the earnest

vi FOUNDATIONS OF ENGLISH CHURCH

desire to do justice to all parties, whether religious or political. The Editor has thought it right to allow to each writer the utmost freedom of treatment consistent with the general plan of the series. If here and there this has resulted in some slight divergence of view between one volume and another, he believes that it will prove rather advantageous than detrimental to the utility of the work; for much would be lost, and very little gained, by preventing a writer from giving free expression to his own view of the facts, and of the inferences to be drawn from them.

J. H. BURN

THE PARSONAGE
BALLATER

INTRODUCTION

IT is hardly necessary, perhaps, to argue that the early history of the English Church is, or ought to be, a subject of deep interest to Englishmen. But it may be worth while to point out that the particular period embraced in this volume offers some special features of interest and instruction.

In the first place, it is the history of a most important episode in a most important period of Church extension. It supplies the most detailed account that we possess of the manner in which one of the Teutonic peoples became converted to the Christian faith. The history of Christian Missions, that is to say the history of the manner in which the Christian Church has endeavoured to fulfil her Master's command to make disciples of all the nations, falls roughly into three great periods. The first began when the Church that was at Antioch, having fasted and prayed, laid their hands on Barnabas and Saul, and sent them away to minister to the Gentiles. It ended when Christianity became the dominant religion of that Roman world to which S. Paul, as has been recently pointed out with new emphasis, especially addressed himself. This conversion of the empire is a very wonderful fact,

viii FOUNDATIONS OF ENGLISH CHURCH

the significance of which Gibbon vainly attempted to explain away by referring it to the operation of causes which he considered natural. But of the details of the process, after S. Paul's death, we possess but little information. The work was the silent and unseen work of the leaven; only its results come from time to time into the light. It operated mainly from below and not from above in the scale of society, and in the teeth of the strongest opposition from the secular authority. When that authority was at length compelled to capitulate to the new force, and Christianity became the recognised and most prevalent religion in the Roman world, there was a pause. And then the Church found herself face to face with the gigantic task of bringing within her fold those barbarian peoples who had swept over and broken up the fabric of the empire; and a fresh period of missionary work began, which may be said to have ended with the conversion of Hungary in the year A.D. 1000. In many external features the missionary work of this period was in direct contrast to that of the first three centuries. It was outward and visible, instead of being unseen; large masses of people, even whole tribes and nations, were admitted into the Church together; socially the movement worked mainly from above to below instead of from below to above; and the work of conversion was mostly effected through the agency of conspicuous individuals whose names and characters and actions are fairly well known. Through the genius and industry of Bede, the story