

**OUTLINES OF THE HISTORY OF  
THE THEOLOGICAL LITERATURE  
OF THE CHURCH OF ENGLAND  
FROM THE REFORMATION TO THE  
CLOSE OF THE 18TH CENTURY**

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Outlines of the history of the theological literature of the Church of England from the Reformation to the close of the 18th century by John Dowden

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The Bishop Paddock Lectures, 1896-7

OUTLINES OF THE HISTORY  
OF THE  
THEOLOGICAL LITERATURE  
OF  
THE CHURCH OF ENGLAND

FROM THE REFORMATION TO THE CLOSE OF  
THE EIGHTEENTH CENTURY

BY  
JOHN DOWDEN, D.D.  
BISHOP OF EDINBURGH.

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To  
THE DEAN,  
THE PROFESSORS,  
AND  
THE STUDENTS  
OF  
*The General Theological Seminary,*  
NEW YORK,  
BEFORE WHOM THESE LECTURES  
WERE ORIGINALLY DELIVERED,  
THEY ARE NOW INSCRIBED  
IN GRATEFUL MEMORY OF MUCH KINDNESS.

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## PREFACE

THE design of the following Lectures is to present a sketch of the theological literature of the Church of England from the Reformation to the beginning of the present century. Some general knowledge of the civil and ecclesiastical history of England during the period is assumed ; and the lectures are mainly concerned with tracing the growth and changes in religious opinion, indicating the character of the principal works of the more eminent theologians, and in some degree estimating their value.

It has been thought advisable not to extend this sketch beyond the close of the eighteenth century. The writer feels that we are as yet too near the controversies which originated out of the Oxford Movement to be able to judge them dispassionately.

Homiletical literature, unless distinctly contributing to theological science, and works of practical divinity, together with devotional writings, are not considered ; hence many eminent names, among which may be mentioned Donne,

South, Ken, Atterbury, and Thomas Wilson, are passed over in silence. But even within the limits prescribed to ourselves, there are omissions which would be culpable in any extended history.

One could have wished to enlarge the scope of these lectures so as to embrace the theologians of the Irish and Scottish Churches. The bearings of ethical and metaphysical speculation upon theology, as exhibited in the writings of Archbishop King, Bishop Berkeley, and Bishop Peter Brown, deserve careful study. And it is with particular regret that I omit any notice of the great John Forbes, of Corse; Bishop William Forbes, first Bishop of Edinburgh, and author of the *Considerationes Modestæ*; and Archbishop Leighton. The consideration of Ussher's writings to be found in the following pages makes no infringement of the rule laid down; for, not to speak of the important part he played in English ecclesiastical affairs, England has the honour of being able to claim him as Bishop of Carlisle.

It has only to be added that several passages which, for the sake of brevity, were omitted in the delivery of the Lectures, are here inserted in their proper places.



## THE BISHOP PADDOCK LECTURES

IN the summer of the year 1880, George A. Jarvis, of Brooklyn, N.Y., moved by his sense of the great good which might thereby accrue to the cause of Christ, and to the Church of which he was an ever-grateful member, gave to the General Theological Seminary of the Protestant Episcopal Church certain securities, exceeding in value eleven thousand dollars, for the foundation and maintenance of a Lectureship in said seminary.

Out of love to a former pastor and enduring friend, the Right Rev. Benjamin Henry Paddock, D.D., Bishop of Massachusetts, he named the foundation "The Bishop Paddock Lectureship."

The deed of trust declares that—

"*The subjects of the lectures shall be such as appertain to the defence of the religion of Jesus Christ, as revealed in the Holy Bible, and illustrated in the Book of Common Prayer, against the varying errors of the day, whether materialistic, rationalistic, or professedly religious, and also to its defence and confirmation in respect of such central truths as the Trinity, the Atonement, Justification, and the Inspiration of the Word of God; and of such central facts as the Church's Divine Order and Sacraments, her historical Reformation, and her rights and powers as a pure and national Church. And other subjects may be chosen if unanimously approved by the Board of Appointment as being both timely and also within the true intent of this Lectureship.*"

Under the appointment of the Board created by the Trust, the Right Reverend John Dowden, D.D., Bishop of Edinburgh, delivered the Lectures for the year 1896-7, contained in this volume.



# PADDOCK LECTURES

## LECTURE I

The design and scope of these Lectures—The controversy with Rome in the sixteenth century—Theological learning of the first reformers—The three most eminent of the anti-Roman controversialists of the sixteenth century: Cranmer, Jewel, Bilson; their principal writings—Hooker's attitude towards Rome—Controversies on the versions of the Scriptures.

DURING the three centuries and a half that separate us from the Anglican Reformation of the sixteenth century the scholars and divines of the Church of England have bequeathed to us what has come to be a large and varied literature. This literature ranges over divers fields of thought, theological and ecclesiastical. It is rich in works marked by scholarship, by wide learning, by acuteness of intellectual perception, by close and sustained argument, by breadth of speculative power, by practical sagacity, by the spirit of fervent devotion. Indeed, if due allowances be made, it may be fairly questioned whether the learning and piety of

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