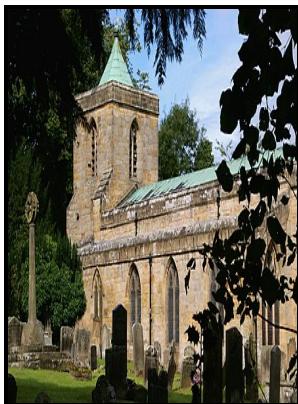


Transformation of Anglicanism, 1643-1660 - with special reference to Henry Hammond

Manchester University Press - The Transformation of Anglicanism, 1643



Description: -

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Stehle, Wolfgang.
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1643-1660 - with special reference to Henry Hammond
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Barlow, Thomas (1608/9)

Ageing, defensive, and out of sympathy with the tenor of his times, Barlow must have found the reign of James II difficult. We suggest contacting the seller directly to respectfully share your concerns. Nor is this any breach of friendship' Correspondence of Thomas Hobbes, 2.

Barlow, Thomas (1608/9)

Forbes Concerning the Necessity of Bishops London: 1670 , 231. And the Pope is call'd AntiChrist by all our old Divines, and the Question, An Papa sit Antichristus? His was an academic cast of mind, hungry for books and controversy, caring of his pupils and surprisingly cordial in person towards those whose beliefs he detested. The bishops' view of their own authority conflicted with the Erastianism of Charles II and his chief minister, and this conflict helps explain why the church was able to become the king's overt political opponent when disagreements over religious policy emerged.

The Transformation of Anglicanism, 1643

Civil war and interregnum Barlow's life during the civil war is not well documented, but he seems to have been in royalist Oxford pursuing his academic and clerical duties. Bishops and kings were both deputies of God, and they shared no common authority. Thorndike, Just Weights and Measures, 134.

Barlow, Thomas (1608/9)

This deference to royal authority marked Laud, despite the frantic suspicions of his foes, as an enemy of Roman Catholicism. He, along with Gilbert Sheldon, provided the outlawed church what leadership was possible under the Interregnum regimes, and he was convinced that the continued output of Anglican theology was essential to the fortunes of the beleaguered church. United Reformed Church Morpeth has had a Presbyterian ministry since 1693.

The Transformation of Anglicanism, 1643

It was once felt by historians that this vogue for *jure divino* undermined the royal supremacy early in the seventeenth century, but J. This omission eventually became a matter of public concern. Tawney, Religion and the Rise of Capitalism London: J.

The transformation of Anglicanism, 1643

Anglican Erastianism thereafter was compromised by an elevated view of the church's position in the ordering of spiritual affairs.

The Restoration Bishops and the Royal Supremacy.

Thorndike repudiated this entirely; he was explicitly anti-Erastian. He had already expressed his unease over infant baptism to the baptist theologian John Tombes. Repeatedly he preached on those Psalms in which David, supreme in both church and state, serves as an exemplar for Christian posterity.

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