

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

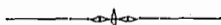
A table of contents for *The Churchman* can be found here:

[https://biblicalstudies.org.uk/articles\\_churchman\\_os.php](https://biblicalstudies.org.uk/articles_churchman_os.php)

our eastern coast, thus suggesting in a very striking manner the idea, which is now known to be a fact, that they were all infected with the disease in Hamburg.

Such is the natural history of cholera, and unless we recognise our responsibility for India, and "set our house in order," such epidemics, and more terrible ones than their forerunners, may be infallibly expected in Europe every few years.

E. SYMES THOMPSON.  
WALTER S. LAZARUS-BARLOW.



#### ART. VI.—THE PROSPECTS OF THE PRINCIPLES OF THE REFORMATION IN THE CHURCH OF ENGLAND.

THERE is nothing gained by concealing from ourselves that there are at the present day two great schools of the clergy living side by side and intermingling in every direction within the organization known as the Church of England. One would properly be called Sacerdotal, or Mediæval; the other Primitive, Catholic, or Reformed. The terms High Church and Low Church have nothing whatever to do with the distinctions between them, and are altogether misleading. The subject can be discussed with perfect good-temper and unreserved freedom, for all of us have intimate associates on both sides. The laymen of the time do not, to any great extent, enter into the controversies that have been raised, nor do the mass of them understand the issues. For example, the typical organization of the mediæval set is the English Church Union, in which the clergymen enormously outnumber the laymen. The laymen, for the most part, are content with a very plain, simple and Scriptural type of Christianity. There is every indication that if they could be polled, or if they could have any distinct influence in the affairs of the Church, they would be found in an overwhelming degree on the side of the principles that are Reformed Catholic or Evangelical. In discussing points of difference it is well to remember that it is mainly, at present, a concern of the clergy. Both sets are ordained by the same bishops; but while the one set believe that they are accepting no authority or directions except those of the Prayer-Book, the others consider that there is a great undefined body behind the Prayer-Book called the Catholic Church, to which they owe an equal or superior allegiance, an undefined set of opinions and practices called by them

“Catholic Tradition,” which it is their business to teach and to employ. For the moral effects of the Reformation they are grateful; but there is much in it which they openly and sincerely deplore. In their latest manifesto (“The Lord’s Day and the Holy Eucharist”) they explain with great frankness some of the changes which they desire. These are many and important: the alteration of the Communion Office, to make it resemble the mediæval Use of Sarum, which is the object of their affectionate and regretful admiration; the stamping of the Church of England once for all with the sacerdotal idea; the reservation of the elements used in Holy Communion; the restoration of the Mass, and the like. “When, indeed,” writes Lord Halifax, in a burst of candour, speaking of English cathedrals, “shall we see the altars restored in the side chapels, constant services with throngs of worshippers throughout all the early hours of the morning, and a Chapter Eucharist sung at nine o’clock after the office of the day has been said, as a regular matter of course? In view of all that has been accomplished during the last fifty years nothing is impossible. Let us not despair, then, even of such a change as this; the opportunities that are being vouchsafed to the Church of England are indeed wonderful.” “Weekly attendance at Mass,” writes another in the same volume, “regular instruction, Communion at Easter, and perhaps at Whitsuntide and Christmas—that should be the rule to aim at for all as a minimum. For the majority, also, it will be the safest maximum.” “Why,” writes another, “change the title? why reject the old, and certainly inoffensive term ‘the Mass’? . . . the aim of modern ‘Ritualism’ has been simply to restore so much of the old ritual as seemed absolutely necessary for the reverent and Catholic celebration of the Eucharist.” “Man-kind,” writes Lord Halifax, “in its present condition can be no more dispensed from the necessity of expiation than it can from the necessity of love and obedience . . . we are bound to expiate as far as we can.” “The entrance of the high priest,” writes Dr. Linklater, “into the Holy of holies on the day of atonement with the blood of the victim, we are told in the New Testament, was the type of the entrance of our great High Priest, Jesus Christ, with His own blood into heaven itself, there to appear before the presence of God for us. That is what He is doing in heaven for us . . . and He has told us to ‘do’ on earth at the earthly altar what He is ‘doing’ in heaven at the altar there. The Jewish priest had nothing better than a poor little lamb to represent this. God puts into the hands of the Christian priest the adorable mystery of the Blessed Sacrament—the Body and the Blood—that we may lift it up and offer it to God.” “We know,” writes Mr. Going,

“that in this Blessed Sacrament He has fulfilled His word, ‘Lo, I am with you always, even unto the end of the world,’ and we will worship and adore Him where we know we can always find Him, viz., in the Blessed Sacrament of the Altar.”

The excellent, earnest, zealous and self-sacrificing men, who, following the teaching of Dr. Newman, and especially of Tract XC., have adopted such opinions and have such objects in view, are now exceedingly numerous, and increase in number every year. There are already more than 1,000 churches in England where the mediæval eucharistic vestments, the symbol of the sacerdotal doctrine, are worn. Many practices, abrogated at the Reformation, are being revived: prayers and masses for the dead, invocation of the Virgin and Saints, withholding the cup from the laity, omission of half the words of administration, obligatory fasting communion, obligatory confession, the employment of the Use of Sarum simultaneously with the Communion Office, or in its place. The clergymen of whom we are speaking have recommended themselves by their active work amongst the poor. A still larger number of clergymen hold more or less of their special opinions, though they do not go the length of wearing the vestments, which have been pronounced contrary to the existing law. A number of the clerical seminaries which prepare young men for orders are understood to sympathize, more or less, with the revived sacerdotal theology, without going to what are called extreme lengths. The same system has hearty and conscientious patrons on the bench of bishops. Seven of the august and exalted Prelates of English sees have shown a visible encouragement for these excellent men by wearing the obsolete mitre, which was discarded at the Reformation as a symbol of the unreformed Church. The old-fashioned High Church clergymen give the men of movement the countenance of their friendly indulgence. The influence of the movement in the press is enormous; it has some of the ablest reviews and journals. One of their organs, in a retrospect of the extraordinary change which has taken place during the last half century, is perhaps justified in its exultant prophecy that when another fifty years have passed the mediæval vestments will be worn and the mediæval doctrine taught in every parish in the Church of England. Holy Scripture will no longer be the supreme rule of faith. The inspired clergy who provided the Bible will be its sole authoritative interpreter. The representatives of the theology and history of the National Church during the last three centuries and a half will, according to this view, if not altogether extinct, be reduced to a small and insignificant set of eclectic and pedantic purists.

The other great school of the clergy represents Primitive

or what are known as Reformation principles. They may be roughly described as those who believe the English Reformation, as represented in the Prayer-Book and Articles of the English Church, to have arrived as nearly as may be at the mind of the Apostolic and sub-Apostolic ages. They do not regard the Reformers as having any absolute authority like that ascribed to Popes or to inspired teachers; but they hold that the Reformation was a tremendous and almost unique crisis, and that the subjects in dispute were then thoroughly sifted and the conclusions obtained satisfactory. They do not mean that any mere human set of statements, ranging over a vast variety of matters of the greatest importance, is incapable of improvement; but they consider that the attempt to alter them would let loose such a turbulent flood of discord that the small possible gain would be infinitely overbalanced by the seas of trouble which would follow. And they gladly recognise the close and accurate correspondence between the documents to which they have sworn allegiance and the language of Scripture and of the Primitive Church. They see no reason whatever for altering the principles on which the Church has rested for three centuries and a half, and under which the country has grown free and great; and although they are anxious to live at peace with all men and to tyrannize over no man's conscience, they can find no conceivable ground for altering these principles in order to accommodate what appears to them the ill-omened desire of pious men to revert to the times of darkness and superstition. In all quietness and modesty they hold to their own opinions.

What, then, are these Reformation principles? It would be, of course, impossible to set them forth at length, or with scientific precision, in the limits of a brief article; but they can be indicated with sufficient clearness in the phraseology of the Prayer-Book and Articles.

1. Holy Scripture containeth all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary for salvation.

2. The Three Creeds . . . ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

3. We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith.

4. The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly administered according to Christ's ordinance in all these things that of necessity are requisite to the same.

5. We pray for the good estate of the Catholic Church . . . that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.

6. [The Church is not infallible.] As the Church of Jerusalem, Alexandria, and Antioch, have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of Faith.

General Councils . . . when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained of them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

7. It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, unless he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation to call and send Ministers into the Lord's vineyard.

8. [The Orders of an Episcopal Church, and the historical aspect of the Episcopate.] It is evident unto all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church; Bishops, Priests, and Deacons. . . . To the intent that these Orders may be continued, and reverently used and esteemed in the Church of England: no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto according to the Form hereafter following, or hath formerly had Episcopal Consecration, or Ordination.

9. Sacraments ordained of Christ be not only badges or tokens of men's professions, but rather they be certain sure witnesses, and effectual signs of grace, and God's goodwill towards us, by the which He doth work invisibly in us, and doth not only quicken but also strengthen and confirm our faith in Him.

10. There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.

11. Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be accounted Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures.

12. [Discouragement of non-communicating attendance.] The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them.

13. [Definition of Regeneration.] Baptism . . . is also a sign of Regeneration, or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God.

14. The Body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

15. The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

16. Whereas it is ordained in this office for the Administration of the Lord's Supper, that the Communicants should receive the same kneeling; (which order is well meant, for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy

Receivers, and for the avoiding of such profanation and disorder as might otherwise ensue;) yet lest the same kneeling should by any persons, either out of ignorance or infirmity, or out of malice and obstinacy, be misconstrued and depraved; It is hereby declared, that thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians;) and the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural Body to be at one time in more places than one.

17. The Cup of the Lord is not to be denied to the Lay-people; for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

18. The Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

19. Who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death until His coming again.

20. Why was the Sacrament of the Lord's Supper ordained?—For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

21. [No obligation of fasting reception.] What is required of them who come to the Lord's Supper?—To examine themselves, whether they repent them truly of their former sins; steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and be in charity with all men.

22. [No change of ceremonies without special authority.] It is not necessary that Traditions and Ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like), as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

23. Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

24. [No ceremonies recognised except those in the Prayer-Book.] The Book of Common Prayer and Administration of the Sacraments [and other Rites and Ceremonies of the Church according to the use of the Church of England.

25. The particular forms of Divine worship, and the Rites and Ceremonies to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable that, upon weighty and important considerations, according to the exigency of times

and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem necessary or expedient.

26. The godly and decent order of the ancient Fathers hath been altered, broken and neglected . . . with multitude of Responds, Verses, vain repetitions, commemorations and synodals.

27. Whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm ; some following Salisbury use, some Hereford use, and some the use of Bangor, some of York, some of Lincoln ; now from henceforth all the whole realm shall have but one use.

28. [The Bishop to decide in case of diversity.] Forasmuch as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same ; to appease all such diversity (if any arise), and for the resolution of all doubts, concerning the manner how to understand, do, and execute, the things contained in this Book ; the parties that so doubt, or diversely take anything, shall always resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same ; so that the same order be not contrary to anything contained in this Book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof to the Archbishop.

29. Will you reverently obey your Ordinary, and other chief Ministers, unto whom is committed the charge and government over you ; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?—I will so do, the Lord being my helper.

30. Of such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition : some entered into the Church by indiscreet devotion, and such a zeal as was without knowledge ; and for because they were winked at in the beginning, they grew daily to more and more abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away and clean rejected.

31. Although the keeping or omitting of a Ceremony, in itself considered, is but a small thing ; yet the wilful and contemptuous transgressing of a common order and discipline is of no small offence before God. "Let all things be done among you," saith St. Paul, "in a seemly and due order" : the appointment of the which order pertaineth not to private men ; therefore no man ought to take in hand, nor presume to appoint or alter any public or common order in Christ's Church, except he be lawfully called and authorised thereunto.

32. Some [Ceremonies] are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable ; whereof St. Augustine in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews. And he counselled that such yoke and burden should be taken away, as time would serve quietly to do it. But what would St. Augustine have said, if he had seen the Ceremonies of late days used among us : whereunto the multitude used in his time was not to be compared ? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken than declare and set forth Christ's benefits unto us. And besides, Christ's Gospel is not a Ceremonial Law (as much of Moses' Law was), but it is a religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit.



33. [The Royal Supremacy.] We give not to our Princes the ministering either of God's Word, or of the Sacraments . . . but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God Himself; that is, that they should rule all states and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

34. [Independence of the Patriarchate of the West.] The Bishop of Rome hath no jurisdiction in this Realm of England.

35. [Communion every Sunday not absolutely ordered except in Cathedral and Collegiate Churches and Colleges where there are many Priests and Deacons.] Upon the Sundays and other Holy-days (if there be no Communion) shall be said all that is appointed at the Communion until the end of the general Prayer for the whole state of Christ's Church militant here in earth, together with one or more of these Collects last before rehearsed, concluding with the Blessing.

In Cathedral and Collegiate Churches, and Colleges where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least.

36. [The work of Grace.] They which be endued with so excellent a benefit of God be called according to God's purpose by His Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of His only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

These quotations are sufficient to sketch the general outline of Reformation principles. Some of them would, of course, be acknowledged without modification by the new sacerdotal school; but when they are thus put together they describe the evangelical, not the sacerdotal, position. It is because of the predominance of these principles that those who are represented by "the Lord's Day and the Holy Eucharist" wish to alter the Prayer-book. Their most sincere and sympathetic adherents amongst the clergy would probably be found now amongst those who subscribe to the great Evangelical societies. Amongst that large central mass of moderate clergymen who conform quietly to the prevailing tone of the time, who do not look very deeply into matters of controversy, and whose weight does not count very greatly in either direction, there would also be a very considerable number who, when the issue should be put to them clearly, would not wish the Reformation undone in such very serious matters as are now suggested. Amongst the old-fashioned High Churchmen—the men of the school of Hooker—there would also probably be many who prefer on the whole that things should remain as they are. The vast majority of laymen have not the least conception of the meaning of the tendency which is gradually being brought to bear upon them, nor of the proportions to which the sacerdotal movement has grown. They like beauty and solemnity in their services, but all their religious ideas

are in the groove of the Reformation. They joined instinctively some years ago in the shortsighted policy of Lord Beaconsfield's attempt to "put down Ritualism" by Act of Parliament, but they did not in the least measure the forces that were against them, nor see how strong was the grasp which the mediæval spirit had taken of a large and constantly increasing section of the clergy.

Some of the leading men of the Church would rather hear no more about the distinctive principles of the Reformation. They are justly anxious for the peace and cohesion of the National Communion, and they consider that it should be maintained on the terms of those who have shown themselves to be most in downright earnest about propagating their opinions—the new sacerdotal school. Lord Halifax has some show of reason for speaking of "the Catholic Revival, which has transformed the Church of England, and is now thankfully accepted by the authorities of the Church." And the adherents of the principles of the Reformation have made many disastrous blunders. They have, in the American phrase, "given themselves away." The policy, pursued by a section of them in appealing to the law—the policy, as it has appeared to the new sacerdotal school, of persecution—has alike, whether victorious or unsuccessful, given a greater stimulus than any other contrivance could have supplied to the distinctive pre-Reformation sentiment, opinions and practices. The determination of many of them to adhere to a merely accidental type of ecclesiastical decoration, arrangement and musical rendering, and the refusal to accept the results in the national character and culture of that great wave of taste known as the Romantic Revival—introduced into this country by Sir Walter Scott, Southey and Coleridge—have withdrawn from their support immense numbers of educated men and women. They have not realized the lesson of the fact that the true home of religious music and oratorio is evangelical Germany. Ninety-nine hundredths of those who think they prefer "High Church" to "Low Church" do so solely because they identify "High Church" with beauty, solemnity, and "hearty services," "Low Church" with ugliness and dulness. And, again, the more conscious and strict adherents of Reformation principles have been lacking in leadership. That they have been marvellously abundant in good works is evidenced by the annual report and meeting of the Church Missionary Society, and by the subscription-lists of countless philanthropic enterprises; but they have not known how to make their influence felt in the affairs of the Church and nation at large. They have, to a great extent, stood aloof from Convocation, Church congresses, diocesan conferences. Their training colleges for a

growing supply of young ministers have been few and far between. Though their general popular literature is enormous, they have absolutely no propaganda of the distinctive principles which give them their situation in the Church, the distinctive principles of the Reformation, as some would say with confidence—especially since the latest development of the pre-Reformation school—the distinctive principles of the Prayer-Book. Young people, becoming alive to these things, and asking for Church principles, have been obliged to receive them from the literature which is more or less tinged with the new sacerdotal spirit. And the very simplicity of plain Primitive and Scriptural principles will always, as our Lord and St. Paul warned us, attract to itself a very large amount of intellectual scorn. There was something to be seen of this during the days of the Tractarian movement. It shows itself constantly in the writings, and even in the holiest and best men of that movement. The new school, on the other hand, has had every conceivable advantage: persecution, imprisonment, the ablest possible leaders, the most eloquent preachers, lives of conspicuous devotion, the support of the example of the mediæval churches in the East and West from the end of the third century to the present day, an unexpected amount of public patronage, a wide encouragement on the part of Bishops—some on account of admiration for good works and lives, some on account of sympathy with principles—the general acceptance of the theory constantly repeated that when a diocese, cathedral or parish has once been won to the sacerdotal movement it must never again be conceded to distinctive Reformation principles, the hearty adoption by the movement of the simultaneous impulse in favour of Romantic forms in architecture, music and taste, a perseverance and cohesion amongst themselves which the other side have been unable to show, a skill and ability worthy of their great leader Newman himself (of whom we are told that he almost made the Church of England as we see it), and of the famous Tract XC.

Would it not be better to accept the policy of deliberate silence, join heartily with the sacerdotal movement, drop whatever is distinctively evangelical about the Reformation, never mention its principles in public teaching, and leave them entirely to the Nonconformists?

It is absolutely and fundamentally impossible. Adherence to the principles of the Reformation is no mere *esprit de corps* or family tradition. It is with those who understand and hold them a matter of vital truth; with them the Scriptures will always be the supreme rule of faith. The men who handed down the Scriptures did not invent the words which give them their sole importance. Their sole importance lies in the

fact that they contain the living words of the Son of God, the inspired words of inspired Apostles. Among witnesses to Holy Scripture and its meaning the Primitive Church is pre-eminent in importance, but the appeal is in each individual case to the private judgment of the individual conscience. The word "Catholic" has a spurious use when it is applied to any possible developments or institutions of a Church calling itself Catholic. Its true use was defined by St. Vincent of Lérins: "Quod semper, quod ubique, quod ab omnibus." That must include the most important time of all, the time of the New Testament itself. The episcopal form of government is true in fact and fitness; but there is nothing in Scripture to suggest the doctrinal and mystic theories of Apostolical succession. The Christian minister is a Presbyter, not technically a Sacerdos. Baptismal regeneration is a new birth into conditions of spiritual influence. There are many means of grace, of which Holy Communion is the chief. The minister is not a sacrificer; for the sacrifice which is commemorated was Christ's death upon the cross for our redemption, Who made there, by His one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and did institute, and in His holy Gospel command us to continue, a perpetual memory (in no sense a revival) of that His precious death until His coming again. What we offer to God at the Holy Communion is money, unconsecrated bread, unconsecrated wine, oblations in kind, as symbols of His gifts, and prayers: "We humbly beseech Thee most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto Thy Divine Majesty"; we offer gratitude: "We, Thy humble servants, entirely desire Thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving"; and we offer ourselves: "Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee. . . . And though we be unworthy through our manifold sins to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences." To the adherent of Reformation principles the service is rightly called "the administration of the Lord's Supper," and the board "the Lord's Table." The presence of our Lord is spiritual; the Body of Christ is given, taken, and eaten only after a heavenly and spiritual manner; and the mean whereby the Body of Christ is received and eaten in the Supper is faith. The adherents of Reformation principles believe that all rites, ceremonies, and doctrines outside the Prayer-Book were, according to the title and prefaces, deliberately dismissed at

the time of the Reformation, and they are content that it should be so. They believe that, as to ecclesiastical dress, the custom of three hundred years is a sufficient guide; they wish to wear what will as little as possible call away attention from weightier things, so long as decency and order are observed, in accordance with primitive principle. They find that in the primitive Church, as well as at the Reformation, the laity had a due share with the clergy in the settlement of the affairs of the Church, and they are opposed to exclusive clerical domination. They accept equally the civil and ecclesiastical jurisdiction, each in its own sphere. They altogether distrust tradition, remembering that a false tradition about the meaning of our Lord's parting words to St. Peter about St. John was current even amongst the Apostles themselves. They adhere to the principle of national Churches as an obviously convenient and natural arrangement, dating from the time when the Roman Empire broke up into the Teutonic kingdoms, and they are jealous of the members of one national Church borrowing the principles and customs of another without due authority.

These are, to speak quite generally, some of the distinctive principles and ideas of the Reformation as over against the principles and ideas of the previous era. Perhaps an official who from his position is obliged to stand outside all party combinations is in a better situation to estimate fairly the prospects of these principles and ideas than any who are members of particular sacerdotal or Evangelical organizations.

First, these principles will assuredly never die. They appear to be founded alike in history and Scripture, and they have been the strongest moral force the country has ever known. Fortunately, the intercourse between the two sides of the National Church is frequent and friendly, and many who believe themselves to be rigidly and exclusively sacerdotal are, in reality, largely under the influence of Reformation ideas. In the general consent of the present age to abandon all authority and discipline, except in matters of morality, such a mixture of ideas is a very probable result. The important thing is that those on whom these principles depend for their maintenance should understand in what way they are essential to their position.

Secondly, the position of those who accept the Reformation is immensely strong in the fact that the formularies of the Church of England were arranged by those who carried out the Reformation, and as a plain matter of fact express their convictions. They are, as yet, intact and unchanged. And any serious demand for change on the part of the new sacerdotal school would be in the last degree unwise from their own

point of view; the laity would probably insist on, at least, an equal share in such a revision with that which they had at the time of the Reformation, and it is quite possible, when it should come to an actual matter of practical fact instead of talk, that the sacerdotal school might lose more than it had hoped to gain. An absurd mistake has been made both by secular journals and by simple and unthinking clergymen when they have noticed the advice of some of the Bishops to their dioceses to accept the Lincoln Judgment. It has been supposed that all who did not before use the disputed practices were now to adopt them. What the Bishops meant was obviously that none were to do the things that had been forbidden. All that has been decided is that such practices are not inconsistent with a conceivable interpretation of the law. Those who did not use them are left entirely where they were.

Thirdly, the adherents of the principles of the Reformation have the laity behind them. There can be no doubt of that. The laity do not know much of mediæval doctrines, and perhaps less of controversy; but they understand and love the Bible, and they have an undying and inextinguishable hatred of priestcraft. That is enough. It is one of the unfavourable results of the new sacerdotal movement that, like the system of the great Roman Church, it has been obviously driving educated men from public worship, and depending in the main on the emotions of devout women. Where the preachers of the movement have attracted men, it has been, as they would themselves allow, because they have dropped for the time their distinctive sacerdotal tenets. Scepticism, throughout the course of history, has attended as a Nemesis on distorted and disproportionate religious belief.

Fourthly, a great access of strength will necessarily come to the adherents of Reformation principles now that they have dropped the fatal policy of persecution or prosecution, let it be called what it may. All talk about forming a Parliamentary party and obtaining legislative changes is futile. It can only increase the cohesion of those against whom the weapon is directed, and react unfavourably on the condition and estimation of those who employ it. Spiritual matters must be dealt with spiritually, that is, by discussion, arguments, appeals to Scripture and the Primitive Church, by love and by prayer.

Fifthly, the friends of the Reformation, it is plain, will now direct their energies to legitimate missionary efforts at home. They will study more deeply the history of the principles which they profess, explain them in clear and simple language, and bring them within reach of every home in the country. The vast sums which they have spent on litigation will now be free for the education of young men for the

ministry, the erection of theological colleges and middle-class schools. Having learnt the lesson that bitterness and invective only recoil on those who use them, all their efforts will be animated by the Christian graces of candour, humility and patience.

It was to support, in however small a way, such principles, without a tinge of party spirit, that this Review was founded. That policy it will continue to follow, and, in view of recent events, with far greater hopefulness than before. It will endeavour, in truth, to be a "Churchman" of the Church of England, pure and simple. It will endeavour to promote intelligent discussion, and will aim at enabling those to whom sacerdotalism has become, after fifty years' nurture, a venerable and indisputable tradition to understand better the reasons which induce so many to remain loyal to the point of view of the Reformation. May God grant that the end of all may be, in those words which we all alike use in the prayer for the Catholic Church, and which have before been quoted in this paper, that "all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life!"

WILLIAM SINCLAIR.

---

## Short Notices.

---

*Gleanings from a Ministry of Fifty Years.* By the Rev. Charles Holland. Cheaper edition. Pp. 311. Elliot Stock.

THE name of Charles Holland, of Petworth, is well known and honoured in the South of England. Mr. Holland modestly apologizes for the publication of these fifty sermons; but he has conferred an obligation, not only on his own people, but on the Church at large. The sermons are models of short, simple, clear evangelical expositions, and will be very valuable amongst the extraordinary perversions of truth which pass for theology in the present day. Special attention may be called to "Christ our High Priest," the two sermons on "Church and Churches," "The Perpetual Memory of His Precious Death," and the two also on "The Future of the World and the Church."

*Thoughts upon some Words of Christ.* By David Wright, Vicar of Stoke Bishop, Gloucestershire. Pp. 156. Elliot Stock.

We are glad that these very original and striking discourses have appeared in a cheaper edition. Mr. Wright does not always answer the question he raises, but in some cases the questions perhaps permit of no answer, and it is as well that they should be raised as a safeguard against a narrow and one-sided theology. The saying of our Lord, that Sodom and Gomorrah would have repented if He had been there, suggests the idea that there may possibly be some compensation for that unhappy race, because of the fact that they never heard Him. The sermons on "The Creation Sabbath," "The Redemption Sabbath," and "The Sabbath of Man" suggest very interesting inquiries and reflections. It is not likely