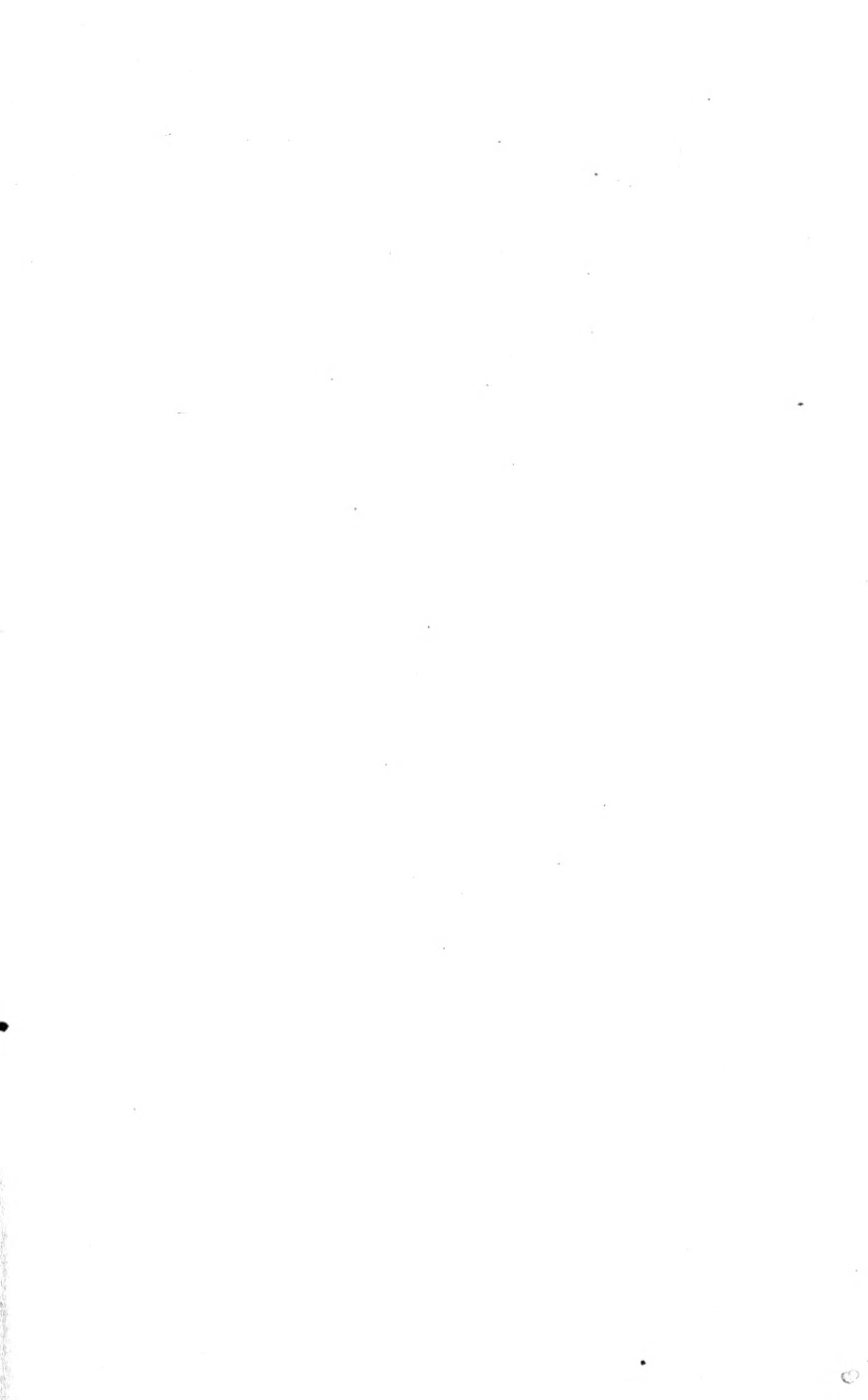


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A

# CHARGE

TO THE

CLERGY OF THE DIOCESE

OF

LINCOLN,

BY

JOHN, LORD BISHOP OF LINCOLN,

DELIVERED AT

THE TRIENNIAL VISITATION,

IN MDCCCXLIII.

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MDCCCXLIII.



A

## CHARGE,

*&c.*

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MY REVEREND BRETHREN,

When we last met, I drew your attention to the revival of the controversy between the Churches of England and Rome, and offered some observations on one of the most important points of difference between them—the Rule of Faith. I then stated that the early Fathers make frequent mention of a Rule of Faith or Apostolic Tradition, meaning by those terms the Creed in which the Catechumens were instructed previously to Baptism: and that the question between the Churches on this point is consequently a question of fact—whether the peculiar Doctrines which the Church of Rome has introduced into its Creed, and in defence of which it appeals to the Authority of Tradition, did or did not form a part of the Rule

of Faith or Apostolic Tradition of the early Church. I added that this question must be answered in the negative.

That the absence from the primitive Creed or Rule of Faith of those Articles, on which the two Churches differ, constitutes a strong presumption against their truth, or at least against the necessity of a belief in them unto salvation, will scarcely be contested. But the modern advocates of the Church of Rome have devised a Theory by which they try to evade the inference drawn from this inconvenient fact—the Theory of Development. You will find an account of it, as applied to the Doctrine of the Papal Primacy, in the Appendix<sup>1</sup> to the last edition of Mr. Palmer's Treatise on the Church. It proceeds on the assumption, that "Divine Institutions exist "only in *germ* in the Holy Scriptures, and are "left to be developed and expanded by the progress of events and necessities." According to this Theory, therefore, we are not to expect to find undeniable proofs of the Papal Primacy, of Transubstantiation, of the worship paid to the Virgin, in the first ages of the Church; "to ask "for them is to ask for what is unfitting, because "it is not possible according to the laws of a true "Development."—It can scarcely be necessary to observe, that if this Theory is once admitted, new developments of essential doctrines will be

<sup>1</sup> Vol. ii. p. 443.



continually taking place in the Church; and the Rule of Faith, instead of being, as the early Fathers described it, *una*<sup>2</sup>, *immobilis*, *irreformabilis*, will be continually receiving new accessions of Articles, to be believed as necessary unto salvation. But have not, I would ask, the ingenious propounders of this Theory, in their attempt to escape from one difficulty, involved themselves in another? How do they reconcile it with the Decree of the Council of Trent, entitled *De Canonicis Scripturis*? According to that Decree<sup>3</sup>, the doctrine of the gospel is contained in the Scriptures, and in the unwritten Traditions, which having been received by the Apostles from the mouth of Christ Himself, or from the dictation of the Holy Spirit, and having been delivered as it were from hand to hand, have come down to us. The Decree assumes, that the truths which are the subject of unwritten Tradition, were communicated to the Apostles, and have been handed down from them<sup>4</sup>, being preserved in continual succession in the Catholic Church. Their delivery by the Apostles, and their existence

<sup>2</sup> Regula quidem fidei una omnino est, sola immobilis et irreformabilis, credendi scilicet in unicum Deum Omnipotentem, &c. Tertullian. de Virginibus velandis, c. 1.

<sup>3</sup> Perspicuensque hanc veritatem et disciplinam contineri in Libris Scriptis et sine scripto Traditionibus, quæ ipsius Christi ore ab Apostolis acceptæ, aut ab ipsis Apostolis, Spiritu Sancto dictante, quasi per manus traditæ, ad nos usque pervenerunt.

<sup>4</sup> Continua successione in Ecclesiâ Catholicâ conservatæ.

in every succeeding age in the custody of the Church, constitute their title to be received as Articles of Faith. But according to the Theory of Development, the best proof of the Divine origin of a doctrine, consists in its non-existence, excepting in *germ*, in the Apostolic, and in many succeeding ages. For with respect to some Doctrines, that of Transubstantiation for instance, the process of Development appears to have been very slow. On the one hand then, we have the Decree demanding our assent to a Doctrine, on the ground that it is an Apostolic Tradition, that is, that it can be proved to have existed in every succeeding age, from the Apostolic to the present; on the other, we have the authors of the Theory of Development, contending that such continued proof of its existence would be an argument against its Divine origin. Hitherto, the popular mode of stating the difference between the Churches, concerning the Rule of Faith, has been, that one makes Scripture the rule; the other Scripture and Tradition. For Scripture and Tradition, we must now substitute Scripture and Development<sup>5</sup>.

<sup>5</sup> The Theory of Development is not new. The Valentinians put forth their monstrous fictions, respecting successive orders of *Æons* emanating from the Divine Essence, as Developments of Christian Doctrine: contending either that all necessary truths had not been communicated to the Apostles, or had not been delivered by them to their successors. “Solent dicere, non omnia “Apostolos scisse: eâdem agitati dementiâ quâ rursus convertunt, “omnia quidem Apostolos scisse, sed non omnia omnibus tradidisse:

I have thought it necessary to say thus much concerning the Theory of Development, and its bearing upon the question of the Rule of Faith. I will now proceed to the consideration of another point of difference between the two Churches, the Doctrine of Justification. The causes which induced me, three years ago, to draw your attention to the Romish controversy, operate with equal, if not with increased force, at the present moment. It is true, that in the interval, the controversy has not been actively carried on through the medium of the press. Our opponents think, perhaps, that others are labouring so effectually in their behalf, as to relieve them from the necessity of employing their pens in the propagation of their tenets. But it is most certain that their tenets are unceasingly and successfully propagated. Such, according to their representation, is the growing dissatisfaction among the members of our Church with its Doctrines, its Formularies, its Discipline, and such the growing affection for those of the Church of Rome, that they confidently anticipate the return, at no distant period,

“in utroque Christum reprehensioni injicientes, qui aut minus instructos, aut parum simplices Apostolos miserit.” Tertullian de Præscriptione Hæreticorum, c. 22. See also the Treatise against the Valentinians, c. 1, 2. It is melancholy to reflect that Tertullian himself fell into the error which he here condemns, and regarded Montanus as a Teacher sent more fully to develope the Doctrine of the Gospel, and perfect that which the Apostles had left imperfect.

of the people of this country, to their Communion. We might disregard these sanguine expectations as the mere suggestions of their wishes, if they were not unhappily confirmed, to a certain extent at least, by the evidence of facts. We have to lament the actual defection of more than one Minister of our Church: and the author of the Tract which has given rise to so much discussion, the Tract No. 90, has informed us<sup>6</sup>, that he wrote it for the purpose of reconciling to a longer continuance in our Communion, certain persons who were *in danger of straggling in the direction of Rome*.

The course pursued by the learned writer, in the accomplishment of his object, is to show, that the Articles of our Church will bear a Catholic interpretation; an interpretation, in accordance with the opinions of Catholic Antiquity; that the framers of our Articles themselves would not have objected to this interpretation; and that the persons, whose scruples he is desirous to remove, may consequently receive them in that sense, and subscribe, if not with perfect satisfaction of mind, yet without doing violence to their conscience. I can enter into, and appreciate the motives which induced the learned writer to put forth the Tract. It could not but be painful to *him*, a Minister of our Church, to find that a number of persons, of whom some perhaps had looked up to him as

<sup>6</sup> Letter to Dr. Jelf.

their Instructor and Guide, had become so dissatisfied with its Doctrines, and its Services, as to doubt whether they could longer continue conscientiously in its Communion. I am not surprised, that he should be most anxious to prevent their secession; though I must be allowed to express my regret that he did not resort to another mode of preventing it: that he did not employ his talents and learning in convincing them of that, of which he, as a Minister of our Church, must be convinced, that in the controversy between the Churches, truth is on our side.

I am not, my Reverend Brethren, insensible to the evils arising from the divisions which exist among Christians: and, if I know myself, my disposition will always be to look favourably on any suggestion which promises to promote peace and unity. The lesson which Ecclesiastical History appears to me most forcibly to inculcate, is that of candour and moderation. How many controversies which have arrayed Christians against each other in the bitterest animosity, might have been avoided! how many schisms which have rent the Church of Christ, might have been closed! if the contending parties would but have exercised common forbearance: nay, if they would but honestly have endeavoured to understand each other. I feel too that some latitude must be allowed in Subscription to the Articles, and am not desirous to confine it within narrow limits. They who

agree in the substance of a Doctrine, may, nay, will, differ as to the point of view from which they regard it, and consequently as to the terms in which they state it. But where there are real essential differences of Doctrine, there to attempt to explain them away by subtle and refined interpretations, appears to me a proceeding inconsistent with religious sincerity, and calculated to deaden the perception of truth in the mind, both of him who puts forth such interpretations, and of them to whom they are addressed. The present, however, is not the first instance in which the attempt has been made to accommodate the Articles of our Church to the opinions of those, who felt difficulty in subscribing them in their natural and obvious meaning. About a century ago, the case of Arian Subscription was warmly agitated: and we know that persons, entertaining Arian opinions, may persuade themselves that they can, with a safe conscience, subscribe the Articles, from the fact—that one<sup>7</sup> of the most powerful attacks ever made upon the Athanasian Doctrine, proceeded from the pen of a Clergyman beneficed in our Church. Nor is it only in our own Church that these attempts at accommodation have been made. Bossuet's<sup>8</sup> celebrated Exposition of the Doctrine

<sup>7</sup> The Apology of Benjamin Ben Mordecai, by Henry Taylor, M.A., Rector of Crawley and Vicar of Portsmouth.

<sup>8</sup> It was written, Mr. Hallam says, for the use of two brothers of the Dangeau family, but contributed most to the conversion of M. Turenne. Introduction to the Literature of Europe. Vol. iv. p. 130.

of the Catholic Church was written with a similar object. He wished to give such a representation of the Doctrine of his Church on the disputed points, as might conciliate the French Protestants, and bring them back to the Communion of Rome. But mark the consequence: the work, though never formally censured, was not cordially received by his own Church. A<sup>9</sup> Priest, who in his preaching explained the Romish tenets according to the Exposition, and, as he himself stated, with the prospect of making numerous converts, was silenced and threatened with imprisonment by his Diocesan. Nor has the character of Bossuet himself escaped entirely without spot. He is evidently exposed to one of two imputations: either he endeavoured to cajole the Protestants by giving an interpretation of the Romish doctrine different from that which he himself put upon it: or his own interpretation was not in strict accordance with that of his Church. What will be the ultimate result of the course pursued by the learned Author of the Tract in question remains to be seen. In the mean time his mode of interpreting the Articles, has been very generally disclaimed by the members of our Church, and has been pointedly censured by more than one of its Prelates. If I may be allowed to state the

<sup>9</sup> See the Letter of M. Imbert in the Appendix to Archbishop Wake's Defence of his Exposition of the Doctrine of the Church of England.

impression left on my own mind by the perusal of the Tract, it is, that the writer himself is dissatisfied with the Articles; that he considers them as a cross which must be borne, and which he exhorts those, to whose case his Exposition was especially adapted, to bear, in the hope that the nation will at length embrace what he terms, Catholic opinions; and that our standard of Doctrine will then be brought to a nearer conformity to that of the Church<sup>1</sup>, “which,” to use his own language, “is alone in possession of that “something deeper and truer than satisfied the “last century, towards which the religious mind “is now moving”—the Church of Rome.

Whatever may be our opinion of the mode of interpretation adopted in this celebrated Tract, one consequence seems necessarily to flow from its publication. It imposes upon us, my Reverend Brethren, whose office it is to divide the word of truth to the flocks committed to our charge, an additional obligation, carefully to study the points in dispute between the two Churches. For it is scarcely possible to rise from the perusal of the Tract, without asking ourselves the question, “If the Articles of our Church will indeed bear “this construction; if the two Churches approxi-  
“mate so nearly to each other in Doctrine, why  
“are they still separate? why did a separation  
“ever take place? Instead of regarding, as we

<sup>1</sup> Letter to Dr. Jelf.



“have hitherto regarded, Cranmer, and Ridley, and Latimer, as martyrs in the cause of the true faith, ought we not rather to regard them as Schismatics, who rent the body of Christ on account of differences, rather verbal than substantial, and capable of easy accommodation?” It is in the hope that I may render you some assistance in determining this question, that I now propose to compare the Doctrine of the two Churches, upon the point which Luther considered the most important in the whole controversy, *Justification*.—I say, to compare the Doctrine of the two Churches: for it is not my intention to engage in the enquiry, whether the Romish or the Anglican Doctrine is the true one; such an enquiry would carry me far beyond the limits which I must prescribe to myself on the present occasion.

Before, however, I enter upon the comparison, it is necessary for me to say a few words respecting the mode of ascertaining the sense, in which the Articles themselves are to be understood. They were framed, as the Preamble states, for the avoiding of the diversities of opinion, and for the stablishing of consent touching true religion. But unhappily this end has not been attained. Such is the imperfection of human language, that it appears almost impossible, in the statement of points of Doctrine, to devise terms so precise, as to exclude all variety of interpretation; and hence

it has come to pass, that they who have subscribed the Articles, have not always agreed among themselves, concerning the meaning to be attached to them. When such disagreements arise, how are we to determine which of two different constructions, put upon an Article, is the true one<sup>2</sup>? The natural answer seems to be, that the true sense is that, in which the framers of the Article themselves understood it, and that it is our business to ascertain that sense. This position has, however, been controverted. It has for instance been contended, that the true sense of the Articles must be ascertained from Scripture; the framers having declared, that Scripture is the test, by which the truth of all Doctrines, required to be believed as necessary unto Salvation, is to be tried. But, with all respect for the piety and learning of those who maintain this opinion, I must express my dissent from it. What are the

<sup>2</sup> Paley says that the Rule of Interpretation is the *Animus Imponentis*: that we are, therefore, to enquire *quis imposuit et quo animo?* He answers that the Legislature of the 13th Eliz. is the *Imposer*, whose intention the subscriber is bound to satisfy: and that the *animus of the Imposer* in this case was to exclude from offices in the Church abettors of Popery, Anabaptists, and Puritans. But this rule, though it may serve to point out generally the conditions of a conscientious Subscription—to show that no abettor of Popery, no Anabaptist, no Puritan can conscientiously subscribe—gives us no assistance in solving doubts respecting the meaning of particular expressions: whether, for instance, the word *Justification* is to be understood of an imputed, or an infused, Righteousness. (*Moral Philosophy, book iii. c. 22.*)

Articles? A series of Propositions, to which our assent is demanded, on the ground that they are either read in Scripture, or may be proved by it. The framers may have misunderstood the Scripture, and drawn erroneous conclusions from it; but the Articles exhibit authoritatively their interpretation of those passages of Scripture concerning which diversities of opinion had existed. By subscribing, we have declared our assent to their interpretation; we have recognized it as the true one. If we go back to Scripture, in order to ascertain the meaning of an Article, we frustrate the very purpose for which it was framed; we revive the diversities of opinion; we re-open the discussion of the very points, which it was designed to settle, and which we, by our Subscription, have acknowledged to be settled. If the framers of the Articles were still alive, and a dispute arose respecting the meaning of an Article, we should appeal to them for the determination of the question. We cannot now make that appeal; we must therefore endeavour to ascertain the sense in which they understood it, from their writings, and from the other sources of information respecting their sentiments, to which we have access.

The Doctrine of man's Justification presupposes that he is in a state of condemnation. The framers of our articles have, therefore, introduced their statement of the Doctrine, by

showing, in the Article on Original Sin, how it has come to pass, that the natural condition of man is that of an offender in the sight of God; and by pointing out, in the Article on Free Will, the source, from which he is to derive the means of release from that condition. It will be necessary to say a few words on both these Articles.

The Article on Original Sin contains four Propositions. That Original Sin consists in the corruption of our nature—that this corruption is the consequence of the offence of our first parents—that it has in it the nature of sin, and therefore exposes us to the wrath of God—that it remains in the regenerate.

The Decree<sup>3</sup> of the Council of Trent con-

<sup>3</sup> The question, *what is Original Sin?* was frequently and warmly discussed among the Theologians present at the Council. Ambrosio Catarino, a Dominican, one of the most eminent of the number, contended that Sin must be an act: that Adam's sin consisted in disobedience to God's command: that loss of Righteousness, and Concupiscence, were the consequences of Sin—not Sin, in him: and can only be the consequences of Sin—not Sin, in us. Adam's sin, therefore, is not transmitted, (an act cannot be transmitted) but imputed, to his posterity. God made a covenant with Adam, and through him with his posterity; he sinned by breaking it, and all his posterity sinned in him as their federal head. Domenico Soto, a Franciscan, opposed Catarino, and contended, that Adam, by sinning, contracted an habitual disposition to sin, which he transmitted to his posterity; and in which Original Sin consists, being the loss of righteousness. Father Paul ascribes to Zuingle the doctrine, that Original Sin is a corruption of nature, which he called Sin, not in act, but in substance. *Istoria de Concilio Tridentino*, L. ii. tom. i. p. 162. Ed. Helmstat. 1761.

cerning Original Sin, does not state the Doctrine in the form of affirmative Propositions; but in that of anathemas against all who maintain certain errors. It pronounces an anathema against all, who affirm that Adam did not, by his transgression, lose the righteousness in which he was originally created, incur the wrath of God, become subject to death, and degenerate both in body and soul. Against all who affirm, that the effects of Adam's sin were confined to himself, and did not extend to his posterity; or that he transmitted to them only death and bodily ills, and not sin, the death of the soul. Against all who affirm that Adam's sin—which springing from one source, and transmitted by propagation, not by imitation, exists as sin in each individual—that this sin can be taken away by the powers of human nature, or by any other remedy, than the merit of Jesus Christ; or that the merit of Christ is not applied, both to Adults and Infants, through the Sacrament of Baptism, rightly conferred in the form of the Church. Against all, who reject Infant Baptism; or affirm<sup>4</sup> that Infants are baptized only for the remission of sins, but do not derive any Original Sin from Adam, which requires to be expiated by the Laver of Regeneration. Against

<sup>4</sup> Augustine ascribes this opinion to the Pelagians—“Sed quod vos hinc vultis efficere ut, de commixtione masculi et fœminæ, nihil peccati nascentes trahant quod lavacro regenerationis expietur.” Contra duas Epistolas Pelagianorum, L. i. c. 15 or 30.

all who affirm, that the guilt<sup>5</sup> of Original Sin is not remitted by the grace conferred in Baptism, or that whatever has the true and proper nature of Sin, is not wholly rooted out, but only<sup>6</sup> (as it

<sup>5</sup> The Latin word is *Reatus*, which properly signifies the state of an arraigned person,—*Reus*.

<sup>6</sup> The Latin word is *Radi*. I am at a loss how to express it by an equivalent word in English: but its meaning may be collected from the following passage of Augustine, to which there is a reference in the margin of the Decree. He is answering an objection of the Pelagians.—*Dicunt etiam baptisma non dare omnem (qu. omnium?) indulgentiam peccatorum, nec auferre crimina, sed radere, ut omnium peccatorum radices in malâ carne teneantur.* He asks in reply, *Quis hoc adversus Pelagianos, nisi infidelis, affirmet? Dicimus ergo baptisma dare omnium indulgentiam peccatorum et auferre crimina, non radere; nec ut omnium peccatorum radices in malâ carne teneantur, quasi rasorum in capite capillorum, unde crescant iterum reseccanda peccata. Nam et istam similitudinem comperi suæ illos adhibere calumniæ, tanquam hoc sentiamus et dicamus.* (Contra duas Epistolas Pelagianorum, Lib. i. c. 13 or 26.) Although there is a reference to this passage in the margin, we may observe a difference between the language of Augustine and of the Decree. The words of the latter are, *aut etiam asserit non tolli totum id quod veram et propriam peccati rationem habet, sed illud dicit tantum radi, aut non imputari.* But Augustine does not say that Baptism takes away *peccatum*, but *crimen*: and that he made a distinction between the two is evident from the following passage in the same Tract, c. 14 or 28.—*Nullus autem in Ecclesiâ rectè posset ordinari Minister, si dixisset Apostolus—si quis sine peccato, ubi ait, si quis sine crimine est* (Tit. i. 6.) *Aut si dixisset, Nullum peccatum habentes, ubi ait, Nullum crimen habentes* (1 Tim. iii. 10.) *Multi quippe baptizati fideles sunt sine crimine; sine peccato autem in hâc vitâ neminem dixerim.—Non quia aliquid peccati remanet quod in baptisate non remittatur; sed quia a nobis in hujus vitæ infirmitate remanentibus quotidie fieri non quiescunt, quæ fideliter orantibus et misericorditer operantibus quotidie remittantur.—See also De Civitate Dei, L. xiv. c. 9. § 4.* The Benedictine editors consider the distinc-

were) lopped, or not imputed. The Decree goes on to state, that Concupiscence<sup>7</sup> remains in the baptized; but only to try them; inasmuch as it cannot injure those who manfully resist it through the grace of Christ: and that though the Apostle calls Concupiscence *Sin*, yet the Catholic<sup>8</sup> Church has always understood it to be so called, not because it is properly Sin in the regenerate, but because it comes of Sin, and leads to Sin.

It appears then from a comparison of the

tion between *peccata* and *crimina* to be the same as between *venial* and *mortal* sins. The Greek word translated *sine crimine* in Tit. i. 6 and 1 Tim. iii. 10, is ἀνέγκλητος, which means a person against whom no charge can be brought,—*inaccusabilis, nequam reus*. See Suicer. sub v. ἀνέγκλητος.

<sup>7</sup> In the Latin, concupiscentiam vel fomitem—the fuel of Sin.

<sup>8</sup> Comp. Augustine *De Nuptiis et Concupiscentiâ*, L. i. c. 23 or 25.

“Nam ipsa quidem concupiscentia jam non est peccatum in regeneratis, quando illi ad illicita opera non consentitur, atque ut ea perpetrent a reginâ mente membra non dantur: ut si non fit quod scriptum est,—*non concupiscas*, fiat saltem quod alibi legitur, *post concupiscentias tuas non eas*. Sed quia quodam modo loquendi peccatum vocatur, quod et peccato facta est, et peccatum, si vicerit, facit, reatus ejus valet in generato. Quem reatum Christi gratia per remissionem omnium peccatorum in regenerato, si ad mala opera ei quodam modo jubenti non obediat, valere non sinit.” Compare also c. 25 or 28. “Ad hæc respondetur dimitti concupiscentiam carnis in baptismo, non ut non sit, sed ut in peccatum non imputetur. Quamvis autem, reatu suo jam soluto, manet tamen, donec sanetur omnis infirmitas nostra, proficiente renovatione interioris hominis de die in diem, quum exterior induerit incorruptionem. Non enim substantialiter manet, sicut aliquod corpus aut spiritus: sed affectio est quædam malæ qualitatis, sicut languor.”

Article and the Decree, that they agree as to the existence, the source, the transmission, and the remedy of Original Sin. With respect to the application of the remedy, while the Decree mentions only Baptism, the Article unites Faith<sup>9</sup> with Baptism. The principal difference relates to the extent of the remedy. The Article says, that the infection of nature remains in the regenerate or baptized, (for the framers used the words as equivalent<sup>1</sup>, having translated *renatis*, in one place *regenerate*, in the other *baptized*,) and that it has the nature of Sin, though it is not imputed. The Decree admits that Concupiscence remains in the regenerate, but only to exercise and try them; and anathematizes all who affirm that whatever is properly Sin, is not wholly taken away, but only not imputed. Dr. Hey<sup>2</sup> is disposed to regard this difference as little more than

<sup>9</sup> It is not unworthy of remark, that in the English Article, there are no words corresponding to the words *propter Christum* in the Latin: “*renatis et credentibus nulla propter Christum est condemnatio.*”

<sup>1</sup> Art. ix. § 12.

<sup>2</sup> Hey, book iv. Art. ix. § 24.—“Some may apprehend danger from this remark, as if it let down Regeneration to mean only the external form of Baptism; but I do not see how it does that. When shall we complete our contract? When shall we sign and seal? These being used for one another, does not let down *contracting* to the mere outward ceremony of *sealing*. The outward part of a symbolical act must always imply the thing signified: that is, in Baptism, putting on the *new man*, or acquiring the true Christian disposition.” See also Art. xxvii. § 17.



verbal: though he allows that the expressions of the Article appear to be intentionally opposed to those of the Decree. An<sup>3</sup> eminent living Prelate, on the contrary, calls the doctrine of the Decree on this point one of the main supports of the whole corrupt system of Rome. You will, I think, be disposed to consider the difference of greater importance than Dr. Hey represents it, if you take into account the Romish doctrine respecting the manner in which the remedy of Original Sin is applied in Baptism, and in which it operates. The<sup>4</sup> Doctrine is, that the righteousness of Adam consisted in an infused quality, which adorned his soul, and rendered it perfect and acceptable to God, and exempted his body from mortality: and that God, through the merits of Jesus Christ, gives to them who are born again in Baptism another quality, called Justifying Grace, which renders the soul as pure from stain as was that of Adam, and even produces in some men greater effects than Original Righteousness: but does not extend to the body, which still remains subject to death.

The Article makes mention of the Pelagians. This naturally brings to our minds their great opponent, Augustine, the most eminent Father of the Western Church. The high estimation in which his authority was held, may be traced

<sup>3</sup> Appendix to the Charge of the Bishop of Exeter, 1842.

Istoria del Concilio Tridentino, L. ii. tom. i. p. 164.

equally in the writings of the Reformers and in the discussions of the Theologians at the Council of Trent. A<sup>5</sup> slight sketch, therefore, of his opinions on the subject of Original Sin will not be out of place. According to him, the soul of Adam received the body as its servant, which was to obey *it*, as *it* was to obey God. When Adam transgressed the commandment of God, that is, when his soul became disobedient to the Law of God, then the body became disobedient to the soul: and this disobedience of the flesh to the soul is called by the Apostle the Sin dwelling in our members; being in this respect Sin, that it is the punishment of Sin. Original Righteousness, or the Righteousness of Adam before the fall, consisted in obedience to God, and in the absence of the law of lust in his members striving against the law of his mind: and the Sin of Adam consisted in disobedience, from which flowed the lusting of the flesh against the mind; and this lusting of the flesh has been transmitted from him to his posterity. Original Sin, then, consists in the disobedience of the soul of Man to the Law of God, and in the lusting of the flesh of Man against his soul. This<sup>6</sup> Law of Sin which is in the Members striving against the Law of the

<sup>5</sup> This sketch is taken principally from the Tract, De Peccatorum Meritis et Remissione, L. ii.—22, 23, or 36, 37.

<sup>6</sup> De Peccatorum Meritis et Remissione, L. i. c. 39 or 69. L. ii. c. 4.

mind, is never wholly extinguished in the Baptized or Regenerate: but whatever evil they may have done, or spoken, or thought, is abolished, and regarded as if it had never been: though the Law of Sin remains to be struggled against and subdued.

I pass on to the tenth Article, entitled *Of Free Will*. The title would perhaps lead us to expect a definition of Free Will. But the framers have entered into no metaphysical disquisitions. They have contented themselves with pronouncing the natural state of man, since the fall, to be a state of moral impotence, from which he can be raised only by Divine Grace. They have not only adopted the opinions, but in the concluding paragraph have used the very language<sup>7</sup> of Augustine. He wished to maintain both Free Will and Grace. He denied, in answer to the Pelagians, who charged him<sup>8</sup> with Manicheism, that the free will of man was destroyed by the fall. But since the fall, through the infection of man's nature, it has become corrupt: and he chooses only that which is evil: he cannot choose that which is good, without the assistance of Divine Grace,

<sup>7</sup> “ Ut ergo velimus, sine nobis operatur: quum autem volumus, et sic volumus ut faciamus, nobiscum cooperatur; tamen sine illo vel operante ut velimus vel cooperante quum volumus, ad bona pietatis opera nihil valemus.”—De Grat. et Lib. Arb. c. 17 or 33.

<sup>8</sup> Contra duas Epistolas Pelagianorum, L. i. c. 2 or 4, 3 or 7.—De Gratia et Lib. Arb. sub in.

which changes the Will from bad to good. His<sup>9</sup> freedom in the choice of good is in fact part of the Grace or of the gifts of God, who not only gives Free Will, but turns it to that which is good. There is not among the Decrees of the Council of Trent any one expressly on the subject of Free Will and Divine Grace: but it was very fully considered in<sup>1</sup> the discussions which took place previously to the framing of the Decree on Justification: and the first five Canons annexed to the Decree relate to it. Dr. Hey<sup>2</sup> observes that our Article is not incompatible with them. He thinks that the framers intended to leave room for persons of different persuasions, by establishing both *Free Will and Grace* without any authoritative *solution* of the difficulties arising from their seeming inconsistency. I will only add, that the discussions among the Theologians<sup>3</sup> at the Council, and the vehement controversy afterwards carried

<sup>9</sup> “Ipsum quoque liberum arbitrium ad Dei gratiam, hoc est, ad “Dei dona pertinere non ambigens; nec tantum ut sit, verum “etiam ut bonum sit, id est, ad facienda mandata Domini con- “vertatur.”—De Pecc. Mer. et Rem. L. ii. c. 6 or 7.

The Theologians appear to have found difficulty so to frame their Canons, as to condemn Luther without at the same time condemning Augustine. Aloisio Cataneo told them to beware, that in their eagerness to censure Luther's opinions, they did not run into Pelagianism. Father Paul states that the notion of an Election or Predestination *ex prævisis meritis*, was universally rejected, L. ii. tom. i. p. 195.

<sup>2</sup> Book iv. Art. x. § 13 and 11.

<sup>3</sup> Istoria del Concilio, L. ii. tom. i. p. 195.

on between the Jesuits and Jansenists, afford sufficient evidence of the existence of a difference of persuasion on this subject in the Church of Rome.

I proceed now to the Article of the Justification of man: and the first<sup>4</sup> observation which I have to offer is, that the framers understood the word *Justification* in a judicial or forensic sense: as implying, not infused but imputed Righteousness: otherwise they would have said, *we are made*, not *we are accounted*, righteous.

My next observation is, that the merit of Christ is represented as the only cause of our Justification: as that, *on account* of which alone we are justified. We are not justified *on account* either of our Faith or our Works.

The third observation is, that Faith is represented as the medium of our Justification; that, through or by which we are justified. The framers of our Articles have not defined Faith. If I am asked to define it, I answer in the words of the learned Barrow<sup>5</sup>, that "Faith is an earnest persuasion of mind concerning the truth of some matter propounded." Under every divine Dispensation, such a Faith must be the medium of Justification. The first step must be a belief that the Dispensation is divine; a firm persuasion of the truth of that which is revealed to us. In the

<sup>4</sup> Hey, book iv. Art xi. § 15

<sup>5</sup> Sermon on Justifying Faith. Ed. Fol. 1700. Vol. ii. p. 51.

eleventh chapter of the Epistle to the Hebrews we find, not indeed a definition, but a description of Faith by its effects. It is described as “the substance of things hoped for, the evidence of things not seen.” It is as firm a persuasion of the existence, of the things which are the objects of hope, as if we had them already in possession; of the reality of the things which are invisible, as if they were actually present to the eye; of the existence, for instance, of an<sup>6</sup> intelligent Author of Nature, of a Moral Governor, and righteous Judge of the world. If we examine the several examples of Faith, enumerated in the chapter, we shall find, that in every case, the word means a firm and earnest persuasion. It was a firm persuasion of the truth of what God had declared respecting the approaching deluge, which induced<sup>7</sup> Noah to build the Ark. It was a firm persuasion of the truth of God’s promises, which caused Abraham<sup>8</sup> to go forth from his native land, and afterwards to obey the command, concerning the sacrifice of his son. So with particular reference to the Justification of man, Faith is a firm persuasion of the truth of that which is revealed in Scripture concerning the merciful intentions of God towards mankind, and their fulfilment, in that which Christ has done and suffered for us. But in this notion of Faith is included, not

<sup>6</sup> Hebrews xi. 3. 6. See the Homily of Faith, part 2.

Hebrews xi. 7.

<sup>8</sup> Hebrews xii. 8. 17.

merely a firm persuasion of the truth of that which is revealed, but also a firm persuasion that we are ourselves deeply interested in it—that it is not a vague generality, but has a personal application to ourselves. I am as firmly persuaded, as to the truth of the fact, that Cæsar was slain in the Senate-house, as that our blessed Lord died on the cross; but in the former event I have no interest; the latter has the most intimate connexion with my eternal destiny; my salvation depends upon it. My persuasion, if confined to the facts of the Gospel narrative, the conception of Christ by the Holy Ghost, his birth from the Blessed Virgin, his Crucifixion, his Resurrection, his Ascension, would be otiose; but when it extends to the consequences of those facts, as bearing upon my own well-being, it becomes an active principle; it operates upon my desires, and affections, and hopes, and fears, and thus influences my conduct. In the same proportion in which it is strong and steadfast, it realises to me things unseen, setting them before me in colours as vivid as those with which the objects of sense are invested; and giving me such a lively apprehension of the future blessedness of the righteous, and of the future misery of the wicked, as fills me with an ardent longing after the one, and an unspeakable dread of the other. This<sup>9</sup> is the Faith which St. John calls, *the Victory that over-*

<sup>9</sup> 1 John v. 4.

*cometh the world*; and if we fail to overcome, the failure must be ascribed, as all failures and defections are in the New Testament ascribed, to the weakness of our Faith.

When, however, we say that such is the operation of a firm persuasion of the truth of that which is revealed, we mean in the case of a heart suitably prepared and disposed. There must be, in the language of the tenth Article, through the preventing grace of God, a turning and preparation of the heart to Faith and calling upon God. Unless its natural hardness is softened, its perverse and refractory temper subdued, our belief will rest in a mere assent of the understanding, and will not influence our practice. But when the heart is, through Divine Grace, turned and prepared to faith, then, to use the words of Barrow<sup>1</sup>, “from Faith doth naturally and duly result a satisfaction or acquiescence in the matter enjoined as best to be done: a choice and resolution to comply with God’s appointment: an effectual obedience: a cheerful expectation of a good issue thereupon.”

But it may be asked whether this representation is not at variance with the declaration of the Article, or rather of St. Paul, that we are justified by Faith only? Is not this preparation of the heart, this turning to Faith, as necessary unto Justification as Faith itself? Why then is it to

<sup>1</sup> Sermon on Justifying Faith, p. 52.



be excluded? I answer<sup>2</sup>, that when we say that man is justified by Faith only, we mean, not that other dispositions do not co-exist with Faith, but that they are not the medium of Justification. The preparation of the heart, of which the tenth Article speaks, precedes the implanting of Faith;—Love, Trust, stedfast Resolution, Obedience, spring from it as its necessary fruits. But Faith, to use a well known metaphor,—and on these subjects our language must be metaphorical,—is<sup>3</sup> the only hand which puts on Christ unto Justification,—which applies the merits of Christ to the Individual.

I have one other remark to offer respecting our eleventh Article. Reference is made in it to the Homily of Justification. You are aware that there is no Homily with that title, and that the Homily meant is entitled “Of the Salvation of all Mankind.” Did then the framers consider Justification to be the same as Salvation? Dr. Hey<sup>2</sup> observes that “Salvation is nearly

<sup>2</sup> “And therefore St. Paul declareth here nothing upon the behalf of man concerning his Justification, but only a true and lively Faith, which nevertheless is the gift of God, and not man’s only work without God: and yet that Faith doth not shut out Repentance, Hope, Love, Dread, and the Fear of God, to be joined with Faith in every man that is justified; but it shutteth them out from the office of justifying: so that although they be all present together in him that is justified, yet they justify not altogether.”—Homily of Salvation, part 1.

<sup>3</sup> Hooker’s Sermon of Justification, § 31. Ed. Keble.

<sup>4</sup> Book iv. Art. xi. § 21.

“equivalent to Justification.” I conceive the distinction between them to be that both terms imply a state of acceptance with God: but the one a state, which may be forfeited by sin, and recovered by repentance: the other a state from which the Believer cannot fall. Salvation is, according to this view, Justification perfected.

In the twelfth Article, Good Works, which<sup>4</sup> follow after Justification, are said to be the signs and fruits of a true faith, and to be acceptable to God in Christ. They are neither that *on account* of which, nor that *by* which we are justified. By this Article all merit on the part of man is excluded. Through his whole Christian career, in his first admission into a justified state, and in his progress through it,—whatever his advancement in purity and holiness, he is accepted only in Christ.

If works which are the fruits of Faith cannot render man meritorious before God, it must follow that works which are not the fruits of Faith, done before the grace of Christ and the inspiration of his Spirit, cannot merit Grace; but rather, for that they are not done as God hath willed, they are faulty, and have the nature of Sin. This is the doctrine of the thirteenth Article, which is especially directed against the scholastic notion of meriting Grace *de congruo*, an invention of

<sup>5</sup> “*Quæ justificatos sequuntur,*” in the Latin.

Duns<sup>6</sup> Scotus, and, therefore, stoutly maintained at the Council of Trent by the Franciscans, his followers.

If, therefore, we view the tenth, eleventh, and twelfth Articles in connexion, the Doctrine of Justification, as set forth in them, appears to be, that the merits of Christ are the cause of man's Justification, that is, of his being accounted righteous before God; that Faith, or a firm persuasion of the efficacy of Christ's merits, is the medium through which he applies them to himself, and that a turning or preparation of the Will by the preventing grace of God is necessary to the production of this Faith: that our own works are neither the cause of our Justification, nor the medium through which we receive it, but the necessary fruits and evidences of a true and lively Faith.

I shall now proceed to examine the Decree of the Council of Trent. We are informed<sup>7</sup>, that

<sup>6</sup> *Istoria del Concilio Tridentino*, L. ii. tom. i. p. 183. It is observable, that in the Latin Article there is no mention of the *Schoolmen*: the words are *ut multi vocant*. Nor are there any words in the Latin corresponding to "*neither do they make men meet to receive grace,*" in the English.

<sup>7</sup> *Istoria del Concilio*, L. ii. tom. i. p. 179. It appears from Father Paul's account, that the most erroneous notions were entertained respecting Luther's doctrine. "In former times," says Barrow, "among the Fathers and the Schoolmen, there doth not appear to have been any difference or debate about it." (Justification.)—Sermon of Justification by Faith, p. 67.

in entering on the subject, the Theologians were in considerable perplexity. Luther's definition of a Justifying Faith—a firm persuasion of the truth of the Divine promises, and trust in Him—was new to them; it had never been discussed by the scholastic writers. The framing of the Decree formed, in consequence, the business of several congregations; and the doctrine of Justification, as finally settled by them, is set forth in sixteen chapters.

They affirm that man is by nature the child of wrath, and the servant of sin.

That God has redeemed man from this state, by giving his Son to be the propitiation through Faith in his blood for the sins of the whole world; but although Christ died for all, they only are benefited by his death, to whom the merit of his passion is imparted.

That the justification of the sinner is a translation from the state in which man is born,—that of a child of the first Adam,—into a state of Grace, and of the adoption of the sons of God through the second Adam; and that this translation cannot take place without the Laver of Regeneration, or the desire to receive it.

That the beginning of Justification *in adults* comes from the preventing grace of God, who calls them, without any preceding merits on their part; so that they, who were by sin alienated from Him, are by his exciting and assisting grace,

disposed to turn themselves to their own Justification, by freely assenting to, and co-operating with that Grace.

That the process of preparation is, first, that they conceive Faith, which comes by hearing, and believe all things revealed and promised by God to be true, especially that the sinner is justified by his Grace, through the redemption which is in Christ Jesus;—then, that acknowledging themselves to be sinners, they pass from fear of God's justice, to hope and confidence in his mercy;—then, that they begin to love Christ as the fountain of all righteousness, to abhor sin, and to repent;—and lastly, that they resolve to receive baptism, to enter upon a new life, and to keep God's commandments.

That the sinner having gone through this process of preparation, Justification follows, which is not merely remission of sin, but Sanctification and the renewal of the inward man.

Five causes of Justification are then enumerated;—the *final*, the glory of God and of Christ, and eternal life;—the *efficient*, God exercising<sup>s</sup> mercy;—the *meritorious*, Jesus Christ;—the *instrumental*, the sacrament of Baptism;—the *formal*, the righteousness of God; not that by which He himself is righteous, but that by which He makes us righteous. Being endowed with this righteousness by Him, we are renewed in the

<sup>s</sup> “Misericors Deus.”

spirit of our mind; and are not merely *accounted*, but are *called*, and *are*, righteous. For, in Justification, man, together with the remission of sins, receives Faith, Hope, and Charity, having them infused into him through Christ, into whom he is grafted.

This enumeration of causes savours more of the school of Aristotle than of Christ. With respect however to the first three<sup>9</sup>, there is no difference between the Churches. The difference commences with the fourth. The Decree makes Baptism the instrumental cause of Justification; yet the framers do not appear to have intended to exclude Faith; for they add, that the sacrament of Baptism is the sacrament<sup>1</sup> of Faith; without which (i. e. without faith) no man can be justified. If by Instrumental Cause they meant no more, than that God confers Justification by Baptism, as his Instrument, I know not that the

<sup>9</sup> “Three things are required to the obtaining of our righteousness; that is, God’s mercy, Christ’s justice, (the payment of our ransom by his death, and the fulfilling of the law in his life,) and “a true and lively faith, out of which faith spring good works.”—Homily of Salvation, part 2.

<sup>1</sup> In Baptism man enters into covenant with God: and there must be, as Waterland observes, a contracting Faith on his part corresponding to the federal promises and engagements on God’s part. The expression, “*Sacramentum Fidei*,” appears to convey this idea, and to be equivalent to the expressions, *obsignatio, testatio, pactio fidei*, quoted by Waterland from Tertullian. Summary View of Justification, Waterland’s Works, Van Mildert’s Ed. Vol. ix. p. 441.

expression is liable to objection. Our twenty-seventh Article says, that Baptism is a sign of Regeneration, whereby, as by an *Instrument*, they who receive Baptism rightly are engrafted into the Church; and Hooker<sup>2</sup> calls Sacraments, “the instruments of God, deriving Grace severally “to every member of the Church,—the use of “them being in our hands, the effect in his.” But when we connect with the expression, Instrumental Cause, the tenet that the Sacraments confer Grace, *ex opere operato*—supplying by an intrinsic efficacy whatever is wanting on the part of the recipient, and so completing the imperfect acts of repentance and contrition, which accompany the use of them, as to justify him—we cannot but assent to the strong assertion of Burnet<sup>3</sup>, that the tenet of Sacramental Justification, thus understood, is to be reckoned among the most mischievous of all the practical errors that are in the Church of Rome.

Let me however add, that the expression, Baptismal Justification, has been used by Waterland<sup>4</sup>, who cannot be suspected of any leaning to Romish doctrines; and that other Divines of our Church, though they may not have used the term, have expressed the notion which it conveys; Barrow for instance, and Hooker. The former<sup>5</sup>

<sup>2</sup> Eccles. Polity, L. v. c. 57.

<sup>3</sup> On Article xi.

<sup>4</sup> Summary View of Justification, Vol. ix. p. 431.

<sup>5</sup> Sermon of Justification by Faith, Ed. Fol. 1700. Vol. ii. p. 73.

says, “Whereas also, so frequently we are said  
 “to be Justified by Faith, and according to the  
 “general tenour of Scripture, the immediate  
 “consequence of Faith is Baptism; therefore  
 “dispensing the benefits consigned in Baptism,  
 “is coincident with Justification; and that dis-  
 “pensation is frequently signified to be the  
 “cleansing us from sin, [by entire remission  
 “thereof.” And again<sup>6</sup>, “The Justification  
 “which St. Paul discourseth of, seemeth in his  
 “meaning, only or especially, to be that act of  
 “Grace, which is dispensed to persons at their  
 “Baptism, or at their entrance into the Church,  
 “when they openly professing their Faith, and  
 “undertaking the practice of Christian duty, God  
 “most solemnly and formally doth absolve them  
 “from all guilt, and accepteth them into a state  
 “of favour with him.” Hooker<sup>7</sup> asks, “Unless  
 “Water were a necessary outward mean to our  
 “regeneration, what purpose had the Apostles in  
 “giving men advice to receive outward Baptism,  
 “and in persuading them, that it did avail to the  
 “remission of sins?” The authors<sup>8</sup> also of the  
 Homily of Salvation, by using the words *baptized*  
 and *justified* as equivalent, have shewn, that they  
 did not consider the doctrine of Justification by  
 Faith only, to be inconsistent with the doctrine  
 that man is justified in Baptism. In the case of

<sup>6</sup> Sermon of Justification by Faith, Ed. Fol. 1700. Vol. ii. p. 78.

<sup>7</sup> Eccl. Pol. L. v. c. 60.

<sup>8</sup> Part 3.



*adults*, and that, be it remembered, is the case especially contemplated by the Decree, their Faith will necessarily prompt them to seek to be baptized for the remission of their sins—and it is in Baptism, that their translation from the state of a child of wrath, to that of a child of grace, that is their Justification, is sealed. Let us not, therefore, in our horror of the doctrine of Sacramental Justification, as held by the Church of Rome, run into the opposite extreme, and deny that there is any connexion between Baptism and Justification. Let us not, again to borrow the language of Hooker<sup>9</sup>, “So wholly fix  
 “ our minds on the known necessity of Faith, as  
 “ to imagine, that nothing but Faith is necessary  
 “ for the attainment of all Grace; since it is a  
 “ branch of belief, that Sacraments are in their  
 “ place no less required than belief itself.”

To proceed with the Decree. The Council having declared Baptism to be the Instrumental cause of Justification, it became necessary to reconcile this statement with St. Paul's doctrine, that man is justified freely by Faith. The Decree, therefore, goes on to state that, according to the perpetual consent of the Catholic Church, man is said to be justified by Faith, because Faith is the beginning of his Salvation, the foundation and root of all Justification: and he is said to be

<sup>9</sup> Eccl. Pol. L. v. c. 60.

justified freely, because nothing which precedes Justification, neither Faith nor Works, merits the Grace of Justification<sup>1</sup>.

As, according to the definition of the Council, Justification is not only remission of sins, but Sanctification, and the renewal of the inner man, it admits of increase—so that the justified man is, by mortifying his carnal members, and by the performance of good works, more and more justified from day to day<sup>2</sup>.

The Decree then goes on to declare, that they who have forfeited their justified state by sin, can only be restored to it by the Sacrament of Penance, which implies, not only abstinence from, and hatred of sin, or a contrite and humble heart, but also the Sacramental Confession of Sin, Absolution by the Priest, and satisfaction by Fasting, Almsgiving, Prayer, and other pious exercises. This satisfaction is not required with reference to eternal punishment, which is remitted,

<sup>1</sup> I have not noticed that chapter of the Decree which is directed against the notion that Justifying Faith is a certain assurance on the part of the Believer, that *his* Sins are forgiven,—since, though held by some of the members of our Church, it is not the *Doctrine* of the Church. Barrow has combated it in his Sermon on Justifying Faith, pp. 59, et seq. Catarino appears to have maintained it, to a certain extent, at the Council. *Istoria*, L. ii. p. 180.

<sup>2</sup> I have passed over the Chapter which declares that the Justified man is not exempt from the observance of the Divine Commandments; as well as the Chapters concerning Predestination and the gift of Perseverance, since they are not opposed to the *Doctrine* of our Church.

together with the guilt, by the Sacrament; but to the temporal punishment, which is not wholly remitted. It is unnecessary to dwell upon the direct opposition of this part of the Decree to the Doctrine of our Church, which sets forth the Sacrament of the body and blood of Christ, as the appointed Sacramental means through which the truly penitent sinner receives remission of sin; and regards his acts of mortification and his alms, not as satisfactions in lieu of punishment, but as evidences of the sincerity of his repentance. The<sup>3</sup> Decree then affirms that the Grace of Justification is lost, not only by unbelief, but by every mortal sin, though it be not accompanied by unbelief; and concludes with an exhortation to the justified, to abound in good works, in the certain assurance of attaining unto eternal life, which is promised both as a grace or favour, springing from the mercy of God, and as a reward

<sup>3</sup> The title of this Chapter (the 15th) is “Quolibet mortali peccato amitti Justitiam sed non Fidem:” which does not appear altogether to correspond with the contents. The distinction between mortal and venial Sins, as to their effects, is, that by the *former* Justification is forfeited, by the *latter* is not. See Chapter xi. of the Decree. Our Church, both in the sixteenth Article and in the Litany, speaks of *deadly* Sin: and though it does not use the expression *venial* Sin, it distinguishes between Sins on the one hand, and Negligences and Ignorances on the other. Bishop Overall, as quoted by Dr. Hey, Art. xv. § 12, considers our fifteenth Article to apply to the latter class of Sins. Our sixteenth Article appears to consider all presumptuous Sins, Sins wilfully committed, as deadly Sins. See Hey, Art. xvi. § 13. 15.

to be rendered to their works and deservings. For the same righteousness, which is the righteousness of God, because infused into us by Him, through Christ's merit, is also called our righteousness, because we are justified by it inhering in us; such being the goodness of God, that he consents that his own gifts shall be our merits.

To the Decree are appended thirty-three Canons; directed against different errors. I will mention those only which are opposed to the Doctrines of our Church.

The seventh is directed against those who assert, that works done before Justification are properly sins, or deserve the wrath of God. Our thirteenth Article asserts, that<sup>4</sup> such works, not being done as God willed them to be done, have the nature of sin.

The ninth is directed against those who assert, that the sinner is justified by Faith alone; meaning by the assertion, that nothing else is required to the obtaining of the Grace of Justification, and that man need not be prepared and disposed by the movement of his will. Here, perhaps, the difference is rather in appearance, than reality;

<sup>4</sup> Augustine in Psalm. xxxi. c. 4. "Quid ergo? Debemus "nulla opera præponere fidei, id est, ut ante fidem quisquam dicatur "bene operatus? Ea enim ipsa opera quæ dicuntur ante fidem, "quamvis videantur hominibus laudabilia, inania sunt.—Nemo "igitur computet bona opera sua ante fidem: ubi fides non erat "bonum opus non erat. Bonum enim opus intentio facit; intenti- "onem fides dirigit."

since, as we have seen, the tenth Article says, that man must be turned and prepared to Faith, by the preventing grace of God; and the Decree says, that the commencement of Justification proceeds from that preventing grace.

The tenth Canon anathematises those who say, that we are *formally* justified by Christ's righteousness. Our Article enters into no distinction of causes, but affirms that we are justified by the imputation of Christ's righteousness—a doctrine expressly condemned in the following Canon, in which the doctrine of an infused righteousness is asserted.

The twenty-fourth Canon is directed against those who affirm, that Justification is not increased by good works, and that good works are only the fruits and signs of Justification, already received. Our Article does not say that good works are the fruits of Justification, but of Faith; it says also that they follow after Justification, whereas the Canon makes them part of Justification.

The twenty-eighth Canon draws a distinction between a true and a living Faith<sup>5</sup>; reducing the former to a mere assent of the understanding to revealed truth.

The twenty-ninth Canon asserts, that the sacrament of Penance is necessary to the restoration of those who fall into sin after Baptism.

<sup>5</sup> See Father Paul's account of the discussions which took place respecting the word Faith in the Council, L. ii. tom. i. p. 180.

The thirtieth condemns those who assert, that sin is so completely remitted through repentance, that no temporal Penalty remains to be undergone, either in this life or hereafter in Purgatory.

The thirty-second asserts, that the good works of the Justified are also his merits; and that by his good works, he merits the increase of Grace and Eternal life.

I fear that, although I have aimed at being as concise as I could consistently with being perspicuous, I have wearied your patience by this detailed comparison of the Decree and Canons of the Council with the Articles of our Church. The subject is intrinsically dry, and rejects the aid of ornament: but its importance, especially at the present moment, entitles it to serious attention, and can scarcely fail to excite some interest. It is important, with reference to the revival of the Romish controversy, that we should rightly understand the Doctrine of that Church upon the disputed points, since nothing gives an opponent a greater advantage than to impute to him opinions which he does not really hold—an advantage which eager advocates, whose zeal is greater than their knowledge are ever ready to give. It is important, with reference to the mode of interpreting our Articles adopted in Tract No. 90, that we should rightly appreciate the amount of difference on the disputed points, in order that we may be satisfied that it is real, not

merely verbal: such a difference as justified our Reformers in the course which they pursued.

The historian of the Council of Trent has remarked, when speaking of the discussions among the Theologians, that the<sup>6</sup> point on which the whole question respecting Justification really turns is this—Whether man is first justified and then performs good works, or whether he is justified while performing them. Our Articles assert the former proposition: the Decree, the latter. The process, according to the Articles, is this—Man is turned by the preventing Grace of God to Faith, or to a firm persuasion of the efficacy of Christ's merits to procure for him pardon and acceptance on his sincere repentance,—is baptized for the remission of sins, or justified; and then, through the Grace of God, co-operating with his will already duly prepared through preventing Grace, his Faith produces its natural fruits, good works. According to the Decree, the preventing Grace of God, influencing the heart of man, gives birth to Faith, Hope, and Charity, and excites the desire to receive Baptism: in Baptism, a spiritual quality, called Justifying Grace, is infused into his soul, which renders him acceptable in the sight of God: the righteousness of God, which is the formal cause of his Justification, being not merely

<sup>6</sup> “Non però fu toccato il punto, dove versa il cardine della difficoltà, cioè, si l'uomo prima è giusto è poi opera le cose giuste, “ovvero operandole divien giusto.” L. ii. i. tom. p. 181.

imputed, but communicated to him. Justification, according to the Decree, is not merely the Remission of Sin, but also Sanctification, and the renewal of the inner man: or, according<sup>7</sup> to the late Mr. Alexander Knox, it is not merely external, having reference to that which Christ has done for us: but also internal, having reference to that which Christ, through the Holy Spirit, works in us.

But is this, may it be asked, any thing more than a verbal difference: a difference of Definition? Justification, in the Article, means one thing; in the Decree, another; but is not the doctrine of both substantially the same? According to both, it is God who justifies, on account of the merits of Christ; and it seems to matter little, whether we say, that in conferring Justification, God has respect to a Faith, to which he himself prepares the heart, and from which, through the influence of his Spirit, all Christian dispositions necessarily flow; or that he has respect to a spiritual quality, infused by himself into the soul, in which all these dispositions, so to speak, inhere, and which renders man just. Both Barrow<sup>8</sup> and

<sup>7</sup> On Redemption and Salvation.—Remains, Vol. ii. p. 42.

<sup>8</sup> “ Now all these acts, as by the general consent of Christians, and according to the sense of the ancient Catholic Church, so by all considerable Parties seeming to dissent, and so earnestly disputing about the point of Justification, are acknowledged and ascribed unto God: but with which of them the act of Justification is solely or chiefly coincident: whether it signifieth barely some one of them, or extendeth to more of them, or comprehendeth them all;



Burnet, while they show, the former at great length, that the sense affixed to the word *Justification*, in our Article, is the scriptural sense, yet admit, that the difference, if it extended no further, might be easily adjusted. But the Decree goes on to declare, that the infused righteousness of God is also the righteousness of the justified man; so that the good works which he performs, through the Grace of God, are meritorious; they merit for him increase of Grace, and eternal life. Here, then, the Article and the

according to the constant meaning of the word in Scripture, are questions coming under debate and so eagerly prosecuted. Of which questions, whatsoever the solution may be, it cannot methinks be of so great consequence as to cause any great anger or animosity in Dissenters one towards another, seeing they all conspire in avowing the acts, whatever they be, meant by the word *Justification*, although in other terms: seeing all the dispute is about the precise and adequate notion of the word *Justification*: whence those questions might well be waived as unnecessary grounds of contention; and it might suffice to understand the points of doctrine which it relateth to in other terms, laying that aside as ambiguous and litigious.”—Sermon of *Justification by Faith*, p. 68.

Burnet on the eleventh Article says, “ Yet after all it is but a question about words: for if that which they call *Remission of Sins* be the same with that which we call *Justification*: and if that which they call *Justification* be the same with that which we call *Sanctification*, then here is only a strife of words.”

Archbishop Wake, after distinctly stating the Doctrine as held on the one hand by our Church, on the other by that of Rome, says, “ It appears by this, that were these things clearly stated and distinguished, the one from the other, the difference between us (himself and Bossuet) considered only in the Idea, would not be very great.” *Exposition of the Doctrine of the Church of England*, Art. v. of *Justification*.

Decree are directly opposed. Mr. Knox<sup>9</sup>, while contending that the framers of the Article did not consider Justification as exclusively reputative, yet admits, that they have carefully excluded all human merit; and it is from the doctrine of the merit of human actions, that many of the worst of the practical abuses of the Church of Rome take their rise. But even this difference is slight, in comparison with that which exists, with respect to the restoration of those who fall into sin after Baptism. That the Justified man may fall away from Grace, is affirmed both in the Articles and the Decree. But, according to our Church, the Sacrament of the Lord's Supper is the appointed Sacramental means, through which, by Faith and Repentance, the merits of Christ are applied for the remission of sins committed after Baptism. The Church of Rome has introduced an additional sacrament for the purpose—the Sacrament of Penance—of which, Contrition, Confession, and Absolution, are parts; but which is effectual only to the taking away of the punishment of sin in the next world, leaving a temporary punishment to be undergone, either on earth or in Purgatory.

<sup>9</sup> “ I grant the Article emphatically excludes all human merit: “ that is, all efficacy or value of self-wrought performances.” Letter to Mr. Parken on Justification. Remains, Vol. i. p. 265. On the doctrine of Merit, Archbishop Wake observes that, if it were understood as explained by Bossuet, there would be little to object to it; but that his explanation is very different from that of Bellarmine, Vasques, and Maldonate.

What then is the result of the comparison of the doctrines of the two Churches? That at which the great<sup>1</sup> Hooker long ago arrived, and which I will state in his own forcible language, though I may perhaps only be quoting that with which you are already familiar. “Wherein then “do we disagree with the Church o Rome? we “disagree about the nature of the very essence of “the medicine, whereby Christ cureth our disease “—about the manner of applying it—about the “number and power of the means which God “requireth in us, for the effectual applying thereof “to our soul’s comfort. When they are required “to shew, what the righteousness is, whereby a “Christian man is justified; they answer that it “is a divine spiritual quality; which quality when “received into the soul, doth first make it to “be one of them, who are born of God; and “secondly, endue it with power to bring forth “such works, as they do, who are born of him; “even as the soul of man, being joined unto his “body, doth first make him to be in the number “of reasonable creatures; and secondly enable “him to perform the natural functions, which are “proper to his kind; that it maketh the soul “gracious and amiable in the sight of God; in “regard whereof it is termed Grace; that it “purgeth, purifieth, washeth out, all the stains “and pollutions of sin; that by it, through the

<sup>1</sup> Discourse of Justification, § 5. Ed. Keble.

“ merit of Christ, we are delivered, as from sin,  
 “ so from eternal death and condemnation, the  
 “ reward of sin. This Grace they will have to be  
 “ applied by infusion—to the end, that as the  
 “ body is warm by the heat which is in the body,  
 “ so the soul might be righteous by inherent  
 “ grace; which grace they make capable of in-  
 “ crease—as the body may be more and more  
 “ warm, so the soul, more and more justified,  
 “ according as grace should be augmented—the  
 “ augmentation whereof is merited by good works;  
 “ as good works are made meritorious by it.  
 “ Wherefore, the first receipt of grace is, in their  
 “ divinity, the first Justification; the increase  
 “ thereof, the second Justification. As grace  
 “ may be increased by the merit of good works,  
 “ so it may be diminished by the demerit of sins  
 “ venial—it may be lost by mortal sin. Inas-  
 “ much, therefore, as it is needful, in the one  
 “ case to repair, in the other to recover, the loss  
 “ which is made—the infusion of grace hath its  
 “ sundry aftermeals; for which cause, they make  
 “ many ways to apply the infusion of grace. It  
 “ is applied to Infants, through Baptism, without  
 “ either Faith or Works; and in them really, it  
 “ taketh away original sin, and the punishment  
 “ due to it. It is applied to Infidels and wicked  
 “ men in their first Justification—through Bap-  
 “ tism, without works, but not without Faith;  
 “ and it taketh away both sins actual and original,

“ together with all whatsoever punishment, eternal  
 “ or temporal, thereby deserved. Unto such as  
 “ have attained the first Justification, that is to  
 “ say, the first receipt of Grace, it is applied  
 “ further by good works, to the increase of former  
 “ grace, which is the second Justification. If  
 “ they work more and more, grace doth more  
 “ increase, and they are more and more justified.  
 “ To such as have diminished it by venial sins,  
 “ it is applied by Holy Water, Ave Marys,  
 “ Crossings, Papal Salutations, and such like,  
 “ which serve for reparation of grace decayed.  
 “ To such as have lost it through mortal sin, it  
 “ is applied by the Sacrament, as they term it,  
 “ of Penance; which Sacrament hath force to  
 “ confer grace anew, yet in such sort, that being so  
 “ conferred, it hath not altogether so much power  
 “ as at the first; for it only cleanseth out the  
 “ stain or guilt of sin committed, and changeth  
 “ the punishment eternal, into a temporary satis-  
 “ factory punishment here, if time do serve, if  
 “ not, hereafter to be endured; except it be either  
 “ lightened by masses, works of charity, pilgrim-  
 “ ages, fasts, and such like; or else shortened by  
 “ pardon for term, or by plenary pardon quite  
 “ removed and taken away. This is the mystery  
 “ of the Man of Sin. This maze, the Church of  
 “ Rome doth cause her followers to tread, when  
 “ they ask her the way of Justification.”

Such, according to Hooker, is the amount of

the disagreement between the Churches ; and every part of the statement is borne out by the comparison which has now been instituted between the Articles and the Decree. It is a disagreement which no ingenuity—no subtlety—can explain away. If then the Churches are to be reconciled on the doctrine of Justification, it can only be by the explicit confession of error, on the one part, or the other ;—and we cannot be at a loss to know from which the confession must proceed,—Rome will not, indeed cannot, until its claim to Infallibility is renounced, make concession.

I have said, that some of the worst practical abuses of the Church of Rome arise out of the doctrine of Human Merit—which is founded, as we have seen, on the notion of an infused righteousness. It causes men to lose sight of Christ, as the Author, the Continuer, the Finisher of their Justification ; and to place their reliance on their own works and deservings. The learned Romanist may assert, that when rightly understood, it can produce no such effect, since Christ is constantly kept in view ; the merits of man being declared, though his own, to be the gifts of God through Christ. The learned Romanist may make this distinction, but it is too subtle and refined for the great mass of mankind. They are told that their works are meritorious—meriting Grace here, and Glory hereafter ; and they

consequently rely on their own works for acceptance with God. Let us not, however, conceal from ourselves the fact, that gross abuses have also flowed from the perversion of the doctrine of Imputed Righteousness. Men may turn the grace of God into lasciviousness; may make that which Christ has done for them, a plea for being careless about their life and conversation; may pretend that all endeavour to advance in personal holiness, to grow in grace, and to go on to perfection, is derogatory to the merits of Christ,—implying that there is something wanting in his righteousness, which our righteousness must supply. Men may, in a word, fall into that most deadly of all heresies, Antinomianism. Still, this error, and that of the Romanist, how widely soever different in appearance, spring from the same source—the aversion of the natural man to the spiritual life: his desire to escape from the obligation to enter upon the task of disciplining his heart, with its affections: of bringing his will to an unreserved subjection to the Divine will: his desire to devise some mode of reconciling the continued indulgence of his appetites, with the persuasion that he has not forfeited the favour of God. The Romanist applies an opiate to his conscience, through the belief that by acts of Mortification, by Fastings, Pilgrimages, Almsgiving, he can make compensation for the violations of God's Law of which he is guilty; the Anti-

nomian, through the persuasion that, clothed as he is in the robe of Christ's Righteousness, God can see no sin in him.

I have said also, that the lesson which Ecclesiastical History most forcibly inculcates, is that of moderation. Let me now add, that it affords no brighter example of moderation, than that which was set by the Anglican Reformers. At a season of the greatest excitement, amidst the storm of conflicting opinions striving for the mastery in the public mind, they maintained a steady and even course,—running into no extremes, never losing sight of the peculiar character of their vocation; a vocation, not to erect a new edifice, but to restore to its original integrity and beauty that which the Apostles had erected, by disencumbering it of the rubbish heaped around it in the lapse of centuries. To be satisfied of their just title to this meed of praise, we have only to compare the Articles of our Church with the Decrees of the Council of Trent: the sober statements of doctrine in the one, with the multiplied and unsparing anathemas of the other. It has been said<sup>2</sup>, that the peculiar position of our Reformers would have imposed upon them the necessity of moderation, even if they had been inclined to act in a different spirit: nor can it be denied that their policy—in a worldly sense—was, by merging

<sup>2</sup> Dr. Hey, Introduction to book iv. § 3. This section contains a very just estimate of the character of the framers of the Articles.



minor differences, to aim at uniting in one body, all who concurred in the desire to correct the abuses and to resist the unwarrantable pretensions of the Church of Rome. But experience teaches us, that when the minds of men become heated, they are apt, in their eagerness to gratify their angry passions, to disregard that which in their cooler moments they acknowledge to be their true interest. It must, therefore, be with us a matter of great thankfulness to the Most High, that our Reformers, in the midst of so many causes of excitement and irritation, were preserved from running into any violent course. My object, however, in drawing your attention to their moderation is, not to pay a tribute to their memory, but to hold up their example to your imitation. We are told that we are on the eve of a great religious crisis: that a religious ferment exists in the public mind, such as has not existed since the Reformation: that all that our Reformers did, is to be undone: and that England is speedily to be *unprotestantized*. If the fact be so (and we know that some at least are labouring unceasingly to effect this consummation), it becomes, my Reverend Brethren, the more incumbent upon us, earnestly to pray that we may be endued with the spirit of the Reformers: that we may be enabled to imitate their moderation: and to emancipate ourselves, as completely as they did, from the dominion of passion, of prejudice, of an ex-

cessive desire or an unreasonable dread of change. Their example may be made a subject of profitable study by us all: but more especially would I commend it to the attentive consideration of the younger portion of my Reverend Brethren. Vehemence and confidence are the characteristics of youth: it is sanguine: it sees no difficulties: it is reckless of consequences: it readily adopts new theories, particularly if they address themselves to the imagination and the affections: having adopted them, it is impatient of opposition,—unwilling to review its own decisions, to listen to the arguments which may be urged on the other side: the very warmth and sincerity of its feelings hurry it into extremes, and often betray it into acts which afterwards become the subject of deep and unavailing regret. Most earnestly, therefore, do I entreat the younger portion of the Clergy of this diocese, before they take a part in the questions which now unhappily disturb the peace of the Church, to consult with some of their elder Brethren: in whose longer experience, more matured judgment, and more extensive reading, they may find a salutary check to their impetuosity, a corrective of their own crude opinions and hasty conclusions, a preservative from error.

Twelve years ago, I spoke on a similar occasion to the present, of the danger to which the Established Church was exposed from the attacks of external enemies. For preservation from that

danger, it was, under the Divine blessing, indebted partly to its own increased energy and zeal, but still more perhaps to the violence and intemperance of its adversaries. Its danger now is from within: from the differences of opinion which divide its members, and the acrimonious temper with which the contending parties assert their respective views. We know, on Divine authority, that a house divided against itself cannot stand. What just hope then can we entertain of the permanence of the National Church, if these divisions are to continue? May God in His mercy awaken us to a due sense of our danger, before it is too late! May He breathe into our hearts the spirit of harmony and peace; so that all speaking the same thing, and being joined together in the same mind and in the same judgment, we may be no longer diverted by doubtful disputations and questions generating strifes, from an undivided attention to the great end of our Ministry, the promotion of His glory through the Salvation of the Souls of men!

THE END.







