

Voices of the Past - Truths for the Present is presented to traditional Reformed Episcopalians so they may know their spiritual heritage. With knowledge, comes the ability to discern truth. Knowledge of the Scriptures empowers us to fend off the guiles of Satan. Knowledge of our heritage can empower us to defend the Church against any ill-conceived changes.



The
**Reformed
Churchman**
Defending the Evangelical Foundation
of the Reformed Episcopal Church

Second edition
January, 1995

**Theology
and
Reformed Episcopal Heritage**

NO church that gives it [the Bible] its regal place, that not only in theory holds it as *the* word of God, but unfolds and enforces it as such, in constant and rigorous application, will become corrupt in its moral theology; and no Christian who daily resorts to his Bible with loving, obedient trust, will fail to be kept from serious errors in Christian practice. Its principles and its precepts will meet him at the very door of transgression with corrective and conservative renewing force.

REV. J. HOWARD-SMITH, D.D.
Early Reformed Episcopalian

All that is written in the Word of God is not written for angels or archangels or heavenly spirits, but for the sons of men, for us, and that for our instruction; that by them we may receive strength and comfort in all adversities, and have hope of the life to come. It is the Word of God: God openeth His mouth and speaketh to us, to guide us into all truth, to make us full and ready in all good works, that we may be perfect men in Christ Jesus; so rooted and grounded in Him, that we be not tossed to and fro with every tempest.

English Reformer
BISHOP JOHN JEWEL

Christ is present whensoever the Church prayeth unto Him and is gathered together in His name. And the bread and wine be made unto us the body and blood of Christ (as it is in the Book of Common Prayer), but not by changing the substance of bread and wine into the substance of Christ's natural body and blood, but that in the godly using if them they be unto the receivers Christ's body and blood...

English Reformer
Archbishop Thomas Cranmer

The marks whereby this [holy catholic or universal] Church is known unto me in this dark world...are these: the sincere preaching of God's Word, the due administration of the sacraments, charity, and faithful observing of ecclesiastical discipline according to the Word of God.

English Reformer
BISHOP NICHOLAS RIDLEY

Ye that be prelates, look well to your office; for right prelating is busy labouring, and not lording. Therefore preach and teach, and let your plough be doing.

English Reformer
BISHOP HUGH LATIMER

God looketh not first on thy works as the world doth, as though the beautifulness of the works pleased Him as it doth the world, or as though He had need of them. But God looketh first on thy heart, what faith thou hast to His words, how thou believest Him, and how thou lovest Him for His mercy that He hath showed thee: He looketh with what heart thou workest, and not what thou workest.

English Reformer
WILLIAM TYNDALE

WHERE the devil is resident and hath his plow going, there away with books and up with candles! Away with Bibles and up with beads! Away with the light of the gospel and up with the light of candle, yea, at noon-days!

English Reformer
BISHOP HUGH LATIMER

AMONG all the most noble and most famous deeds of kings and princes none is more godly, commendable, nor profitable to the commonwealth than to promote and set forth unto their subjects the pure and sincere religion of the eternal God, King of kings and Lord of all lords.

English Reformer
BISHOP JOHN HOOPER

THE true faith springeth not of man's fantasy, neither is it in any man's power to obtain it; but it is altogether the pure gift of God poured into us freely, without all manner of doing of us, without deserving and merits, yea, and without seeking for of us; and is (as saith Paul in the second to the Ephesians) even God's gift and grace, purchased through Christ.

English Reformer
WILLIAM TYNDALE

AND when men think to satisfy for their sins by their own good deeds, or by their sufferings, whether as penance or as involuntary, they do but snatch from Christ the honor of His own completed and Divine satisfaction for sins.

Early Reformed Episcopalian
BISHOP WILLIAM R. NICHOLSON, D.D.

IT is not our doctrine that we bring you this day; we wrote it not, we found it not out, we are not the inventors of it; We bring you nothing but what the old fathers of the Church, what the apostles, what Christ our Saviour Himself hath brought before us.

English Reformer
BISHOP JOHN JEWEL

NO other Priest but Christ ought to sacrifice for sins. That no man is called to this degree of honor but Christ is evident, for there are but two only orders of Priesthood allowed in the word of God; namely, the order of Aaron, and the order of Melchizedek. But now the order of Aaron is come to an end, by reason that it was unprofitable, and weak; and of the order of Melchizedek there is but one Priest alone, even Christ the Lord, who has a Priesthood that cannot pass to any other.

English Reformer
BISHOP NICHOLAS RIDLEY

GOD hath chosen you from the beginning: His election is sure for ever. The Lord knoweth who are His. You shall not be deceived with the power and subtlety of anti-christ, you shall not fall from grace, you shall not perish. This is the comfort which abideth with the faithful when they behold the fall of the wicked . . . Although all the world should be drowned with the waves of ungodliness, yet will I hold by the boat of His mercy which shall utterly preserve me. If all the world be set on fire with the flame of wickedness, yet will I creep into the bosom of the protection of my Lord; so shall no flame hurt me. He hath loved me, He hath chosen me, He will keep me.

English Reformer
BISHOP JOHN JEWEL

STAND thou fast, and stay thy faith, whereupon thou shalt build all thy works, upon the strong rock of God's Word, written and contained within the Old Testament and the New, which is able sufficiently to instruct thee in all things needful to thy salvation, and to the attainment of the kingdom of heaven.

English Reformer
ARCHBISHOP THOMAS CRANMER

IF there were any word of God beside the Scripture, we could never be certain of God's Word; and if we be uncertain of God's Word, the devil might bring in among us a new word, a new doctrine, a new faith, a new church, a new god, yea himself to be a god. If the Church and the Christian faith did not stay itself upon the Word of God certain, as upon a sure and strong foundation, no man could know whether he had a right faith, and whether he were in the true Church of Christ, or in the synagogue of Satan.

English Reformer
Archbishop Thomas Cranmer

RESPECT not persons, but reverence the matter. When thou hearest the minister preaching the truth, thou hearest him not, but the Son of God, the teacher of all truth, Jesus Christ.

English Reformer
BISHOP EDWIN SANDYS

WE must have a biblical standard by which to judge both our theology and our experience: Open minds, like open windows, need screen to keep the bugs out.

REV. DR. ROBERT K. RUDOLPH, D.D.

IF we take ourselves to be Christians indeed, as we be named, let us credit the word, obey the law, and follow the doctrine and example of our Saviour and Master Christ.

Book of Homilies of the English Reformation

WE are not truly **free** until we are so bounded by the firm constraint of a good nature that there is no longer any doubt as to whether we will obey or not. The **complete** control of a good nature is, really, true freedom! If there be any doubt of what a creature will do, he is **not free**!! God Himself is truly **free** as God just because He **is** what He is and that is divinely good.

REV. DR. ROBERT K. RUDOLPH, D.D.

BUT, lastly, what of the primacy of the Holy Bible in the lives of Reformed Episcopalians? Do we exalt the Bible in the church and neglect it in the home? Do we read it daily, in family devotions or, at least, in private? Nay more, do we not only read but study, closely and reverently, comparing Scripture with Scripture, using devout and scholarly helps; praying beforehand for the illumination of God's Holy Spirit, continuing in that prayer while we read and meditate, and following each study period with the petition that we may transmute what we have been thus divinely taught into godly conduct and Christlike service? Loudly to profess devotion to the Bible while privately spending far more time with the scandal sheets of the daily press than with the Holy Book is of the essence of insincerity.

The Primacy of the Holy Bible in the Reformed Episcopal Church
BISHOP ROBERT WESTLY PEACH, D.D.

WE are yet, comparatively, a feeble folk. In solemn protest against unscriptural error, we have taken our stand as a scriptural church. Here alone is our strength. If we look away from the eternal rock of Divine inspiration on which we stand and see only our smallness and feebleness, we tremble at the responsibility we have assumed, as Luther, when he broke with the Roman Pope and Church. In the struggle, he wrote thus: "How often in the bitterness of my soul have I pressed myself with the papist's: 'Are you alone wise? Are all others in error? Have they been in error for so long a time? What if you are mistaken, and are dragging with you many souls into eternal condemnation?' Thus did I reason with myself, till Jesus Christ, by his own *infallible word*, tranquilized my heart." So must it be with us. As a church true to the Scripture—mighty in the Scripture, we have before us a blessed, glorious future. We have nothing to fear if faithful to God's own word, while we have everything to fear if we lose sight of it for a moment.

Early Reformed Episcopalian
REV. DR. J. HOWARD-SMITH

NO service we do to God can please Him, but such as Himself in His Word hath prescribed: He will be served as He hath commanded in His law, and not as thou hast devised with thyself.

English Reformer
ARCHBISHOP EDWIN SANDYS

NEITHER have we any other mediator and intercessor, by whom we may have access to God the Father, then Jesus Christ, in whose only name all things are obtained at His Father's hand. But it is a shameful part, and full of infidelity, that we see everywhere used in the churches of our adversaries, not only in that they will have innumerable sorts of mediators, and that utterly without the authority of God's Word; so that, as Jeremiah saith, the saints be now 'as many in number or rather above the number of the cities'; and poor men cannot tell to which saint it were best to turn them first; and, though there be so many as they cannot be told, yet every one of them hath his peculiar duty and office assigned unto him of these folks, what thing they ought to ask, what to give, and what to bring to pass - but besides this also, in that they do not only wickedly but shamelessly call upon the blessed virgin, Christ's mother, to have her remember that she is a mother, and to command her Son, and to use a mother's authority over Him.

BISHOP JOHN JEWEL
English Reformer

AND in like manner Christ ordained the sacrament of his body and blood in bread and wine, to preach unto us, that as our bodies be fed, nourished, and preserved with meat and drink, so (as touching our spiritual life towards God) we be fed, nourished, and preserved by the body and blood of our Saviour Christ; and also that he is such a preservation to us, that neither the devils of hell, nor eternal death, nor sin, can be able to prevail against us, so long as by true and constant faith we be fed and nourished with that meat and drink.

English Reformer
Archbishop Thomas Cranmer

FIGURATIVELY, He is in the bread and wine, and spiritually He is in them that worthily eat and drink the bread and wine; but really, carnally, and corporally, He is only in heaven, from whence He shall come to judge the quick and dead.

English Reformer
ARCHBISHOP THOMAS CRANMER

THE Protestant Episcopal Church is only *nominally Protestant*. The great cardinal doctrine of the Reformation, the article of a standing or a falling church, that is, "justification by faith only," the Episcopal Church as a body has discarded, and as an organization has fully adopted, and now cherishes, the wholly opposite doctrine of "sacramental justification."

Early Reformed Episcopalian
THE REVEREND WILLIAM M'GUIRE

GOD, who is the author of truth, is also the author of right and He has revealed both truth and right in the Bible. To trust in our weak and fallible selves is to deny all blessing and to bring ourselves and our nation, ultimately, to chaos.

BISHOP HOWARD D. HIGGINS
Christ or Chaos

THE need of the present hour is the enthronement of our crucified and risen and ascended Lord in every heart and in every home. For He shall reign for ever and ever. And you and I shall either be sitting with Him at His side, clothed with honor and glory, or, condemned and covered with confusion, shall be under His feet. The need of the hour is not the adjustment of truth to conditions, but, on the contrary, the adjustment of conditions to this truth.

BISHOP ROBERT L. RUDOLPH

LET us then go forward in our appointed noble work, with charity in our hearts to all, not rendering evil for evil, but contrariwise blessing; feeling assured that in our work of faith and labor of love we have the approbation of our Creator and the sympathy of all intelligent, earnest Protestant Christians. We are joined to the great army of Reformers who have gone before us; with whom, ere long, when the great spiritual edifice is completed, we shall enter upon our eternal rest, where together we shall rejoice, and adore the Almighty for His infinite mercies in our Lord Jesus Christ. And may He who as at this time was born of a pure virgin, regenerate us wholly, and daily renew us by His Holy Spirit, to whom be glory forever and ever. Amen!

REVEREND MASON GALLAGHER
Anniversary Address, Emmanuel Reformed Episcopal Church, Christmas, 1881

WE come to Christ for life and to the Communion with life; we come to Christ for forgiveness and to the Communion with forgiveness; if we come to it aright, we come for the strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine...

BISHOP GEORGE D. CUMMINS
First Bishop of the Reformed Episcopal Church

BELOVED friends, in the Autumn of the year 1879, I stood in the front of old Baliol College in the city of Oxford, England. There, set in the stone pavement, was an iron cross. It marked the very spot on which brave old Hugh Latimer and Nicolas Ridley, chained to the stake, were burned to death. For what? *For holding the very doctrine of the Lord's Supper which the Reformed Episcopal Church holds and teaches in her standards.* Do you remember that old Latimer turned to Ridley, and said: "Cheer up, Brother Ridley; we light a candle today in England that shall never go out."

BISHOP CHARLES EDWARD CHENEY, D.D., S.T.D.
Founding of the Reformed Episcopal Church

THE Holy Spirit cannot reside in a man except He first *create* His place of residence. He cannot dwell in a heart which is "enmity against God," and which "neither is, nor ever can be, subject to God;" but that is the character of every heart as man by nature. Every one of those in whom He comes to dwell He makes "a new creature;" put is each one of them "the new man, which, according to God, is created in righteousness and true holiness." Within such new creation He consistently dwells.

Early Reformed Episcopalian
REV. WM. R. NICHOLSON, D.D.

NOTHING other and nothing less than the great truth, that the Bible—the whole Bible—is the Word of God; that the Divine Spirit moved in the men who wrote the words, directing their *silence* as well as their speech, and left its own inspiring breath to give new life to every one that believes in the Saviour whom it reveals.

What We Believe
Tract No. 4

AS a church true to the Scripture—mighty in the Scripture, we have before us a blessed, a glorious future. We have nothing to fear if faithful to God's own word, while we have everything to fear if we lose sight of it for a moment. God guide us into the clear, full knowledge of his infallible word, that leads us to a perfect salvation in Christ, and then leads us on to perfection of spiritual character, by affording us all the doctrine, reproof, correction, instruction in righteousness that the church or the man of God can need!

Early Reformed Episcopalian
REV. J. HOWARD-SMITH, D.D.

SANCTIFICATION by Christ and sanctification by the Spirit are both of them finished and perfect; but practical sanctification is progressive. It is a growth of experience, and a going on to abound in obedience to God—an obedience imperfect, indeed, but real, and "acceptable to Him through Jesus Christ." The abiding power of the Spirit in the new man the believer may, by unfaithfulness, repress and hinder; or, by attention to the truth, he may call it forth, cultivate and enlarge it.

Early Reformed Episcopalian
Bishop William R. Nicholson

BUT, alas! what need is there of miracles, such as healing sick bodies and restoring sight to blind eyes, when we see greater miracles done every day by the power of God's Word? Do not the spiritually blind now see? Are not the spiritually dead now raised and the leprous souls now cleansed and have not the poor the Gospel preached unto them? And if we have the thing already which such miracles were only intended to introduce, why should we tempt God in requiring further signs?

GEORGE WHITEFIELD
Anglican Preacher and Evangelist

JESUS indicated that Abraham is a witness to the unity of revelation. There are not grades, or degrees of revelation, neither is one part more authoritative than another. Jesus witnessed the unity of God's revelation when he equated "my word" (John 8:37) and "the truth" (vs. 40) with that which Abraham heard. The Jews rejected the word of God when they rejected the teaching of Jesus. "This did not Abraham." Abraham in his day received that measure of revelation which was given to him, and the revelation now being given through Jesus was on the same level: both were the word of God (vs. 40).

BISHOP THEOPHILUS J. HERTER
The Abrahamic Covenant in the Gospels

IT is not I that take away your sins, but it is Christ only; and to Him only I send you for that purpose, renouncing therein all your good virtues, words, thoughts, and works, and only putting your trust in Christ.

English Reformer
ARCHBISHOP THOMAS CRANMER

THE enemy was conquered by Christ in the wilderness temptation, in the exorcism of demons, and by Christ's death and resurrection. Even though the enemy continues to assail Christ's elect the victory Christ secured assures that the devil will be frustrated in all his evil devices. Christ's victory was a covenant victory.

BISHOP THEOPHILUS J. HERTER, TH.D.
The Abrahamic Covenant in the Gospels

WHEREFORE whose heart soever this holy sacrament, communion, and supper of Christ will not kindle with love unto his neighbours and cause him to put out of his heart all envy, hatred, and malice, and to grave in the same amity, friendship, and concord, he deceiveth himself if he think that he hath the Spirit of Christ dwelling within him.

English Reformer
ARCHBISHOP THOMAS CRANMER

THE believing in Jesus does not *produce* the new life; but it is the expression and the evidence of it. We must be born again in order to believe in Him; but the moment we are borne again, we do believe in Him. Just as a child must be born in order to its breathing, and the instant it is born it does breathe. In sovereign grace and boundless love the Holy Spirit creates the new life in a man, who then at once lays hold on Christ, and, at one and the same moment, he is a saved man and a child of God.

Regeneration; What Is It?
Reformed Episcopal Publication Society - 1877

WE stand (*in Advent*) where such Israelites as Zacharias, the father of John the Baptist, and Simeon, and Anna stood, and watch and wait for the angels' song to announce that Christ is born... It makes every faithful member of our Church, like one who looks out to sea, expecting the ship which hears homeward his long absent friend. It leads us to realize God's infinite love in sending His own Son to live with men and to die for men, Above all, it will not let us forget that He has given His word that He will come again.

Bishop Charles Edward Cheney
What Reformed Episcopalians Believe

OUR Master foretold that even His own people should "slumber and Sleep," and become forgetful of this cardinal fact of His Second Advent. But the Episcopalian who allows this truth to slip from his grasp does so in defiance of his Church, which annually sets the services of the first four Sundays of the Christian Year, like watchmen to cry in drowsy ears, "The Lord is at hand."

BISHOP CHARLES EDWARD CHENEY
Early Reformed Episcopalian

NO authority can contend with the authority of the Bible. Nothing can take its place. Unto it all must bow in reverence. It existed first, and it will continue the last. While we listen with respect to the voice of the Church, we cannot forget our privilege and duty to search the Scripture with the Bereans of old, to find out whether these things are so. Churches, like those of Alexandria, Antioch, and Ephesus, may pass away and leave but a memory behind them, but the word of the Lord abideth forever.

Rev. George W. Browne
The Church or the Bible: Which Existed First?

Worship and Form of the Reformed Episcopal Heritage

AS your Bishop, and as one of the original founders of the Reformed Episcopal Church, who certainly cannot have many more years in which to admonish and plead with those over whom he has been placed as a chief shepherd, I warn you that the same fear of offending members of the Church from which this Church separated because of false doctrine and theatrical worship inculcating that doctrine, is likely to be the temptation of our ministers, vestries and congregations in time to come. Resist that temptation. Allow nothing in the Church which can create the impression that you are striving to conceal the impassable gulf separating us from the Anglican Church as it is in the present day. Omit nothing which will make it manifest that we are first of all Christians, next Evangelical and Protestant Christians.

Early Reformed Episcopalian
BISHOP CHARLES EDWARD CHENEY

HE (Martin Bucer - English Reformer) opposed all the ceremonies that implied a propitiatory sacrifice or a spatial presence— vestments, altars, lights, chancels, elevation for adoration, genuflection, crossing, the placing of bread in the mouth rather than in the hands. In fact the rubrics now moved from "altar" to "table" and specified that the table should be set out among the people, in the nave, or at the end of the chancel.

Corporate Worship in the Reformed Tradition
JAMES HASTINGS NICHOLS, PH.D.

WE framed our whole liturgy on the principles laid down in this declaration. [*Declaration of Principles*] From cover to cover you will nowhere find a minister if the gospel called a "priest." We require that the minister in delivering the bread to the communicant should call it "bread," and when delivering the cup should call it "wine." Thus our Church bears perpetual witness to the fact that no change takes place in these emblems through the prayer of consecration.

Early Reformed Episcopalian
BISHOP CHARLES EDWARD CHENEY

ONE in heart, in Spirit, and in faith with our fathers, who at the very beginning of the existence of this nation sought to mold and fashion the ecclesiastical Polity which they had inherited from the Reformed Church of England, by a judicious and thorough revision of the Book of Common Prayer, we return to their position and claim to be the old and true Protestant Episcopalians of the days immediately succeeding the American Revolution. And through these, our ancestors, we claim an unbroken historical connection through the Church of England, with the Church of Christ, from the earliest Christian era.

Early Reformed Episcopalian
BISHOP GEORGE D. CUMMINS

WE respect our Bishops as revered brethren in the Lord: "*primi inter pares.*" We would have them, as they were regarded by the Reformers, godly and gentle governors, powerful and painful preachers. They are not "lords over God's heritage." Apostolic success is their aim. Apostolic succession in doctrine is their inheritance. They sit with us in council. They are not confined in solitary grandeur, apart from the elders and brethren, with closed doors, to cultivate the dangerous idea that the mitre confers necessarily apostolic prerogative, a higher wisdom, and a more godly judgement.

Early Reformed Episcopalian

REV. MASON GALLAGHER

IN the Protestant Episcopal Church the Presbyter is called a Priest, and the Ordinal contains this formula: "Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands." The Reformed Episcopal Church abjures this dogma as unscriptural and dangerous, leading to many superstitions; strikes the word Priest, as applied to the minister, from its Ordinal and Prayer Book, and knows but one Priest, Christ Jesus.

Early Reformed Episcopalian

BISHOP CHARLES EDWARD CHENEY

THE evil leaven introduced into the Prayer Book and Constitution of 1789, blossomed and fruited, until its direful results within a century, compelled the return to the original principles of the Fathers; and with the blessing of God, was followed, through the agency of Bishop Cummins, by the free, enlightened Constitution, and the Protestant, Scriptural and Primitive Prayer Book of 1874 of the Reformed Episcopal Church

Early Reformed Episcopalian

REV. MASON GALLAGHER

BUT as for all those things which we saw were either very superstitious, or unprofitable, noisome, or mockeries, or contrary to the Holy Scriptures, or else unseemly for honest or discreet folks, as there be an infinite number nowadays where papistry is used, these, I say, we have utterly refused without all manner of exception, because we would not have the right worshipping of God any longer defiled with such follies.

English Reformer

BISHOP JOHN JEWEL

IN like manner every Reformed Episcopal clergyman, whether he be deacon, presbyter, or bishop, is required by his ordination vow to teach nothing as essential to salvation, except that which he is persuaded is taught in Holy Scripture, or may be clearly proven by it

Early Reformed Episcopalian

BISHOP CHARLES EDWARD CHENEY

THE mass and God's Word cannot dwell in one house together, the one is so contrary to the other.

English Reformer

BISHOP JOHN BRADFORD

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 by 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.

RUBRIC - BOOK OF COMMON PRAYER - 1552

SPEAKING as an historian, it is clear that the surplice has always been associated with the ministry of a sacrificing priesthood. In our Anglican tradition, and especially in the seventeenth century, one can see a recognition of this. The founders of the English Reformation interpreted it as a priestly garment and moved towards its abolition. . . Therefore, historically, one is compelled to observe that the surplice is the garment of a sacrificing priest.

REV. ALLEN C. GUELZO

LOOK at its (the surplice) origin. Hooker does not hesitate to admit that the surplice comes from the *linen garments* used in the Levitical *Sacrifices* under the Old Testament Dispensation. It was never used in the Christian Church until the Lord's Supper had come to be looked upon as a *sacrifice*, and ministers of the Gospel as *the Priests* who were to offer that sacrifice; and then, naturally, the sacrificial garments from the Old Testament came in with the sacrificial doctrine of the Old Testament, and the ministers of Christ, having become priests, began to wear the surplice.

Early Reformed Episcopalian
BISHOP JAMES A. LATANE, D.D.

THE form of a table shall more move the simple from the superstitious opinions of the popish mass unto the right use of the Lord's Supper. For the use of an altar is to make sacrifice upon, the use of a table is to serve for man to eat upon. Now, when we come to the Lord's Board, what do we come for? To sacrifice Christ again, and to crucify Him again, or to feed upon Him that was once only crucified and offered up for us? If we come to feed upon Him, spiritually to eat His body and spiritually to drink His blood, (which is the true form of the Lord's Supper), then no man can deny but the form of a table is more meet for the Lord's Board than the form of an altar.

English Reformer
BISHOP NICHOLAS RIDLEY

THINK of it: Archbishop Cranmer, and Bishops Ridley, Latimer, and Hooper, all burned at the stake, as Bishop Cheney well says, "for the very principles on which our own Church is founded," and yet all of them protesting against the robes and the surplice.

Early Reformed Episcopalian
BISHOP JAMES A. LATANE

IN baptism those that come feignedly, and those that come unfeignedly, both be washed with the sacramental water, but both be not washed with the Holy Ghost, and clothed with Christ.
All that be washed with water be not washed with the Holy Spirit.

English Reformer
ARCHBISHOP THOMAS CRANMER

REMEMBER also that children can be trained to public worship in a liturgical service, as they cannot be where all except the singing of hymns is extemporaneous. They have a right to the teaching power of the service. Its “line upon line, and precept upon precept” can be interwoven with the earliest dawnings of childish intelligence. As parents lead their children to the house of worship and guide them in the use of the liturgy by their aid and their example they will learn to sing with Christians of all ages,

“Thou art the King of Glory, O Christ!
Thou art the everlasting Son of the Father!”

Early Reformed Episcopalian
BISHOP CHARLES EDWARD CHENEY

ONE in heart, in Spirit, and in faith with our fathers, who at the very beginning of the existence of this nation sought to mold and fashion the ecclesiastical Polity which they had inherited from the Reformed Church of England, by a judicious and thorough revision of the Book of Common Prayer, we return to their position and claim to be the old and true Protestant Episcopalians of the days immediately succeeding the American Revolution. And through these, our ancestors, we claim an unbroken historical connection through the Church of England, with the Church of Christ, from the earliest Christian era.

BISHOP GEORGE D. CUMMINS
Early Reformed Episcopalian

I therefore hitherto stand fixed on the side of the commandments of God; so aiming, not at my own gain, but that of God: and as long as life shall be permitted to me, I will not cease thus to continue imitating herein all true preachers of the word, that have hitherto lived in the world.

BISHOP HUGH LATIMER
English Reformer

Leadership, responsibility, privilege: these are key elements of our polity. These become life-giving principles only as our members, vestrymen, rectors, delegates, board members, and bishops keep in mind that they are serving the Lord Christ.

BISHOP THEOPHILUS J. HERTER, TH.D., D.D.

It is well known that Cranmer, . . . expressly maintained that Presbyters and Bishops were originally identical, and that the development that made them distinct and gave Bishops rule over Presbyters was of human origin.

REV. W. H. GRIFFITH THOMAS
The Principles of Theology

Like-minded Brethren

THIS, then, is the primary and supreme principle in the reform of Christian worship: the authority of Holy Scripture as the measuring-rod by which all forms of worship must be ruled.

REV. PHILIP E. HUGHES

CHRIST did not die simply to make it possible for God to pardon sinners. Neither does God leave it up to sinners as to whether or not Christ's work will be effective. On the contrary, all for whom Christ sacrificed Himself will be saved infallibly. Redemption, therefore, was designed to bring to pass God's purpose of election.

DAVID N. STEELE AND CURTIS C. THOMAS
The Five Points of Calvinism Defined, Defended, Documented

Yet the historical foundation-facts of Christian faith—a man who was God, praying to his Father and promising that he and his father would send “another Comforter” to continue his divine ministry—and equally the universally experienced facts of Christian devotion—worshipping God the Father above you and knowing the fellowship of God the Son beside you, both through the prompting of God the Holy Spirit within you—point inescapably to God's essential three-in-oneness. So does the cooperative activity of the three in saving us—the Father planning, the Son procuring, and the Spirit applying redemption. When the gospel of Christ is analyzed, the truth of the Trinity proves to be its foundation and framework.

THE REV. J. I. PACKER
The Apostles' Creed

The Calvinist is the man who has seen God, and who, having seen God in His Glory, is filled on the one hand with a sense of his own unworthiness to stand in God's sight as a creature, and much more as a sinner, and on the other hand, with adoring wonder that nevertheless this God is a God who receives sinners.

BENJAMIN B. WARFIELD

CHURCH of England pastor, Samuel John Stone (author of “*The Church's One Foundation*”) was known as a man of spotless character; he was chivalrous toward the weak and needy, yet he was a violent fighter for the conservative faith that was being so sternly attacked in his day. He refused to compromise one iota before Higher Criticism and the evolutionary philosophies that were becoming increasingly popular. A personal faith in the inspired Scriptures was enough for him. All of his writings have been described as “strongly outspoken utterances of a manly faith, where dogma, prayer and praise are interwoven with much skill.”

KENNETH W. OSBECK
101 Hymn Stories

IF more Calvinists today would study the eschatology of Calvin, they would be inclined to reject the many fanciful notions which he cautioned his hearers to avoid.

DR. JAY ADAMS