

**THE SUFFICIENCY OF  
HOLY SCRIPTURE, A  
PRIZE ESSAY**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649306114

The sufficiency of holy Scripture, a prize essay by Richard Glover

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**RICHARD GLOVER**

**THE SUFFICIENCY OF  
HOLY SCRIPTURE, A  
PRIZE ESSAY**



TO THE  
REV. HENRY JENKYNs, D.D.,  
PROFESSOR OF DIVINITY  
IN THE UNIVERSITY OF DURHAM,  
•  
AND CANON OF THE CATHEDRAL,  
  
THE FOLLOWING ESSAY IS  
(WITH HIS KIND PERMISSION)  
  
MOST RESPECTFULLY DEDICATED,  
  
BY  
A GRATEFUL PUPIL.



## PREFACE.

---

THE Barry Scholarship, in the University of Durham, was adjudged, last Easter Term, to the following Essay. It has been published because the Author thought that it might possibly be useful now that the attention of English Churchmen is so eagerly drawn to the important controversies pending between the Churches of England and Rome; and in this opinion several clerical friends strongly concurred. The Essay stands almost as it did when the prize was adjudged. A few additions, however, have been made, which, upon maturer consideration, suggested themselves.

The Article discussed is one of vital importance; and if the Author can only, by this little work, tighten in some small degree the cord of love that binds it to the hearts of his fellow Churchmen, it will fully realize his fervent hopes.

“Prosper Thou, Lord, the work of our hands upon us! O prosper *Thou* our handy-work!”

Folkestone,  
Jan. 1st, 1852.

Vertical line of text on the left side of the page.

Small mark or character.

Small mark or character.

Small mark or character.

Small mark or character.

Small mark or character.

Small mark or character.

Small mark or character.

Small mark or character.

Small mark or character.

Small mark or character.



## ESSAY, &c.

---

" Holy Scripture containeth all things necessary to Salvation."

ART. VI.—*Church of England.*

---

THIS clause forms the first and chief proposition of the Sixth Article of our Church, and it begins a new division of subjects. The first five articles relate to the being and attributes of God, and to the grand fundamental doctrine of the Christian religion concerning the Trinity, and concerning the character and offices of each of the Persons therein.

Having thus, as it were, laid the sure foundation, the Church proceeds to build upon it the superstructure of faith and practice; and accordingly, in the Article before us, she begins to state what she believes to be the nature of the revelation which God has made to man. Up to this point, she states doctrines which are, for the most part, common to herself and the Church of Rome. Here the two Churches begin to diverge; and we hope, in the following

Essay, to be able to shew that while the one follows the *ignis fatuus* of human invention, the other is guided by the teaching of Him who is the "Wisdom of God;"\* and by that blessed Book, which the Church of England ever acknowledges as the lamp unto her feet and the light unto her paths.

The article before us, then, while it opposes all who deny or under-rate the authority and sufficiency of Holy Scripture, as the only Rule of Faith, was manifestly pointed at the erroneous dogmas of the Church of Rome. Consequently, it will be necessary, in the first place, to enquire what the teaching of the Church of Rome on this subject really is. *Whitaker*, a celebrated English divine of the sixteenth century, thus clearly expresses it:—"The Romanists (he says) divide the word of God into the written and unwritten word. In the former class they rank the Scripture; in the latter, traditions. They call, therefore, those dogmas and points of doctrine, which are nowhere found in Scripture, *traditions*. But they style them un-

\* Christ Jesus who of God is made unto us wisdom.—  
1 Cor. 1. 30.

written, not because they are absolutely so, but because they were not written in the sacred books.\* *Canus*, in his "Common Places," says that "traditions are of greater efficacy than Scripture for the refutation of heretics."†

But to pass from the representation of the matter by individuals, let us go to the accredited documents of the Church of Rome. The *Council of Trent* declares "that the truth and discipline of the Catholic Church are comprehended both in the sacred books and in the *traditions* which have been received from the mouth of Jesus Christ Himself, or of His Apostles, and which have been preserved and transmitted to us by an uninterrupted chain and succession." And further, in her fourth Sess. she says, "We receive and reverence the *unwritten traditions* with the same pious affections, as the very books of Holy Scripture." And again—"All saving truth is *not* contained in Holy Scripture, but partly in the Scripture, and *partly in unwritten traditions*, which whosoever doth not receive *with like piety and*

\* Disp. on Holy Script.—*Park. Soc. Ed.* p. 490.

† Lib. iii. c. 3.