

**THE RELIGIOUS NECESSITY OF THE
REFORMATION ASSERTED, AND THE EXTENT
TO WHICH IT WAS CARRIED IN THE
CHURCH OF ENGLAND VINDICATED, IN
EIGHT SERMONS PREACHED BEFORE THE
UNIVERSITY OF OXFORD, IN THE YEAR 1828**

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The Religious Necessity of the Reformation Asserted, and the Extent to Which It Was Carried in the Church of England Vindicated, in Eight Sermons Preached Before the University of Oxford, in the Year 1828 by Thomas Horne

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THOMAS HORNE

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The religious necessity of the Reformation asserted, and the extent to which it was carried in the Church of England vindicated,

IN

EIGHT SERMONS

PREACHED BEFORE

THE UNIVERSITY OF OXFORD,

IN THE YEAR MDCCCXXVIII.

AT THE

LECTURE

FOUNDED BY

THE LATE REV. JOHN BAMPTON, M. A.

CANON OF SALISBURY.



BY

THOMAS HORNE, B. D.

RECTOR OF ST. KATHARINE COLEMAN, AND FORMERLY
STUDENT OF CHRIST CHURCH.



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MDCCCXXVIII.

PREFACE.

IN committing the following Discourses to the press, according to the terms of his engagement, the Author is chiefly anxious, whatever judgment may be passed upon the result of his labours, that the motives which have influenced him in the choice of his subject may not be misinterpreted.

It may be reckoned among the greatest advantages derived from the institution of the Bampton Lectureship, that many of the most interesting questions in Christian theology have been accurately discussed, and the peculiar excellencies of Christianity itself successfully illustrated by the different preachers on whom the office has devolved. At the same time it is obvious, notwithstanding the ample range and

inexhaustible fertility of the subject-matter of their disquisitions, that the selection of an argument combining novelty with utility, and in which he has not partially at least been anticipated by some one of his predecessors, is rendered proportionally more difficult to each succeeding Lecturer.

In choosing, however, a controversial topic of strong present interest in preference to others of intrinsic and lasting importance, of which he is sensible that many still remain unexplored as well as consistent with the design of the Founder, the Author has been animated by no gratuitous love of polemical discussions, by no uncharitable spirit, or uncandid prejudice against adversaries of any description. He trusts that the manner in which he has expressed himself on every occasion will sufficiently guard him against such an imputation; though he would not seek the praise of li-

berality at the expense of truth, nor expose his sincerity to suspicion, by apparent indifference concerning any thing of essential moment.

But the insidious hostility with which the Church of England has now for a series of years been assailed by the agents and apologists of that of Rome, and the increasing confidence with which the long dormant spiritual pretensions of the latter have been again put forth, as her worldly prospects have seemed to brighten, are the reasons which have induced him to think that he could not render a more useful service, with his limited powers, to the cause of true religion, than by recalling attention to the almost forgotten heads of dispute between them and ourselves, which it is once more become necessary for every sincere and well-informed member of our church to study and understand. He is

sensible indeed that the subject which he has thus been led to adopt is of too large dimensions for the limits within which the preacher of this Lecture is confined, and such in its nature as would require the hand of a much abler and more experienced controversialist to do it justice.

He hopes, however, that in treating it according to his own imperfect conception, and the necessarily restricted view which want of space has constrained him to take of it, he has fallen into no material error; conscious as he is that the elucidation of truth, exclusive of any private inducement or party feeling, has been his only object, either in arguing against the corruptions and misrepresentations of Romanists, which it has been his main purpose to refute, or the prejudices of Protestant Dissenters, to which he has more briefly adverted in his concluding Discourse.

In fine, as it would ever be his most cherished wish to serve the cause of that church, to which he is still less attached by professional obligations than by the most sincere conviction of her superior excellence both in the soundness of her doctrine and the spirituality of her worship, above every other branch of the universal church of Christ, so there is no consequence of his own insufficiency which he would so earnestly deprecate, as that of affording to any of her opponents an apparent advantage against her. A real one, either in her doctrine or her discipline, he is well assured that they will ever seek in vain.

