

preposterously unphilosophical to expect that all those effects should be unmixedly good. Probably not the most ardent and illiterate Protestant in the world would maintain such a position. Let us then, in this brief paper, look at both sides of the question fairly; and, while we thankfully survey the advantages which have accrued, let us not shut our eyes to the mischievous compensation. Nor let any suppose that such inquiry is a Ham-like irreverence, and implies a suspicious regard for the Reformation; for Protestantism is not original Christianity, *i.e.*, historically, but professes to be a Reformation of the corrupted Church in that direction; and in examining it we only practise what it has taught us. Besides, through human infirmity, some temporary evil accretions attended Christianity in its very first and best days, and the most beneficent revolutions in history, whether in Church or State, have been followed by consequences not always in accord with their professed principles. In the present attempt nothing is aimed at but the very slightest sketch, such as may serve to stimulate the reader's thought.

I will consider the working of Reformation principles under two heads, *viz.*, Theology, and Mental Character.

1. Under the 1st head, I may observe that Christendom has gained an unmitigated good, without any drawback whatever, in the exposure and rejection of papal claims to supremacy and jurisdiction in, and over, all churches. This was an intolerable yoke; and signs are not wanting that a second mighty uprising against it is not far off, in countries once most

slavishly subject to the Roman See. Even if we, of the English Church, have to lament that the Crown stepped in to a good deal of the Pope's usurped authority, yet that was not the natural or necessary theological result of the overthrow of the Papal supremacy.

In the field of strict Theology the principal gain made was in bringing into clear relief the doctrine of Justification through the merit of our Redeemer, and exposing, as had never been done before, the inadequacy of all human works. I have nothing to say here about the many theories of faith found even among Protestants. But I insist on the fact that the notion of man's merit, which was so offensively paraded, and which so mischievously operated in the mediæval period, was corrected, we may hope, once for all; and, indeed, the Roman Church herself speedily felt the healing effects of the humbler and Christian view of the place which good works have in our justification, for the statement of the Council of Trent on justification may be accepted by any but a hair-splitting Christian. This will be admitted as our chief theological gain, especially by such as regard this doctrine as *Articulus stantis vel cadentis Ecclesiæ*. The importance of faith in the Christian system was so brought out by the Reformation, that a merely ceremonial religion was made less possible for the Christian conscience for all time to come. All must feel this to be an immense gain. Indeed, so strongly was the bow bent in the Anti-Roman direction, that ever since the danger has been of making faith all; a danger developed to its utmost in the Antinomians of the English Common-