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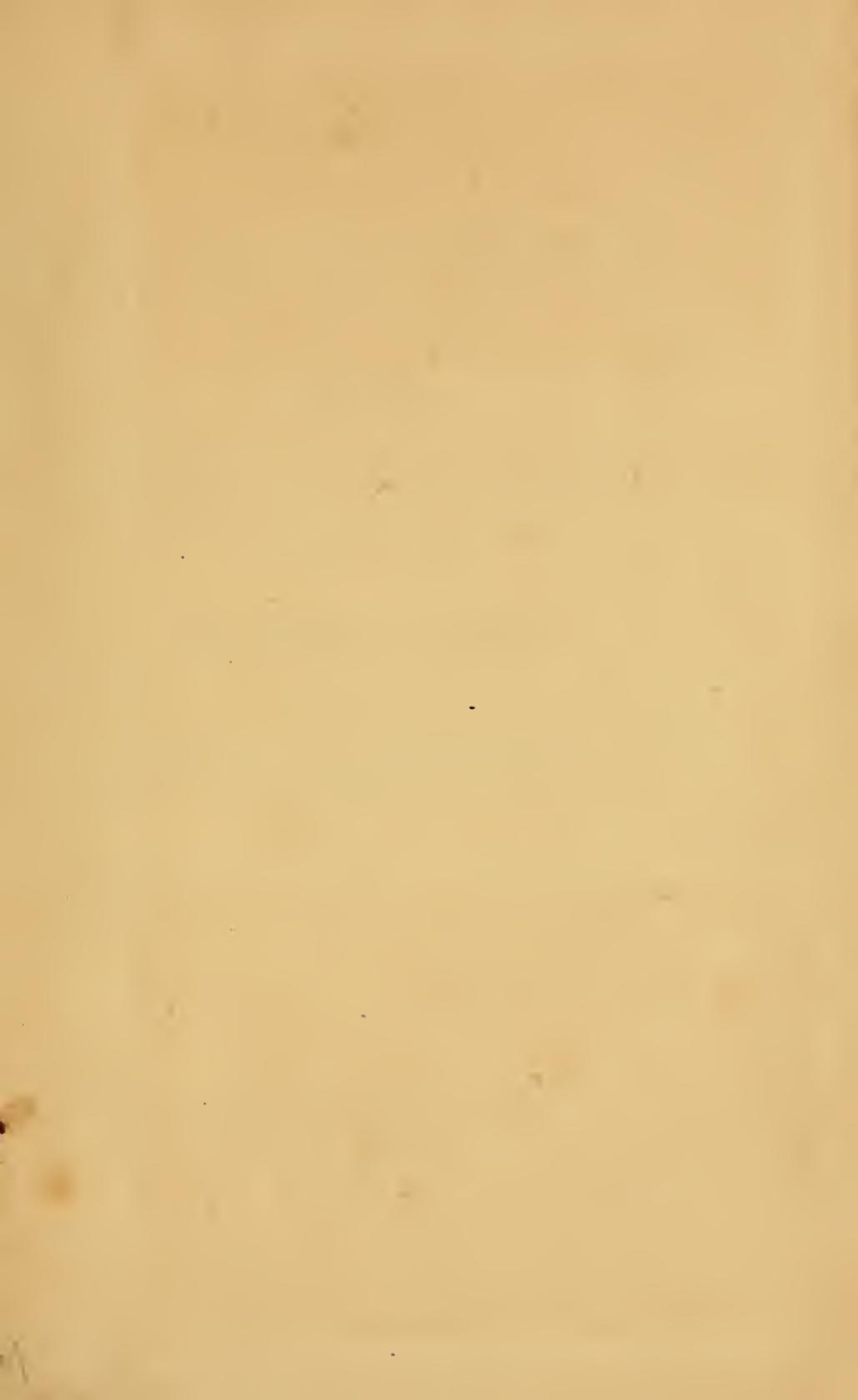
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THE DOCTRINE  
OF  
BAPTISMAL REGENERATION

(ESPECIALLY OF INFANTS)

CONSIDERED

WITH REFERENCE TO THE PERSONAL APPLICATION  
OF THE GOSPEL, THE DOCTRINE OF JUSTIFICATION BY  
FAITH, AND TO THE DEVELOPMENT OF  
CHRISTIAN DOCTRINE,

*In a Letter to a Friend.*

BY

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"Other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor.  
111 10.

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TO THE READER.

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As great stress is laid in the following pages upon Prophetical Predestination, as contradistinguished from Metaphysical Predestination, it may assist the reader if, in this preliminary note, I state the meaning which I have attached to those terms in deducing the argument founded on that distinction. Prophetical Predestination, as its name imports, involves the interpretation of Prophecy, and the principle that “the Evangelists and Apostles would accommodate their expressions to those of the Prophets,” after the example of their Divine Master. The distinction which I hold between Prophetical and Metaphysical Predestination is this:—that the former coincides with the general Promises of God to mankind in Christ, as made known by the Prophets, and which is consonant to the terms of the Seventeenth Article of the Church of England herself: but the latter is antagonistic to those general Promises, and is based upon the facts of the human mind, or upon an induction from “*effects*,” both as

recorded in the historical facts of Scripture and individual experience, which is Calvinism, or in other words "Christian Fatalism." The question involved in this distinction is the truth or otherwise of the "hypothetical" principle, as applied to the doctrine of Infant Baptismal Regeneration in our Formularies, *the truth* of which principle Mr. Goode *assumes* in his work entitled "The Doctrine of the Church of England as to the Effects of Baptism in the case of Infants," the foundation of which principle I contend against in the following pages. And the Catechism states, that *Infants* CANNOT perform the things required of adults.\*

\* Irenæus (lib. III. cap. XI.) says, "Quoniam qui omnium artifex Verbum qui sedit super Cherubim, et continet omnia, declaratus hominibus, dedit nobis quadriforme Evangelium, quod uno Spiritu continetur. Quemadmodum et David postulans Ejus adventum ait, *Qui sedis super Cherubim appare*. Et enim Cherubim quadriformia, et formæ ipsorum imagines sunt dispositionis Filii Dei, *Primum enim animal*, inquit, *simile Leoni* efficabile Ejus et principale et regale significans: *secundum vero simile Vitulo*, sacrificalem et sacerdotalem ordinationem significans. *Tertium vero animal habens faciem quasi humanam*, qui est secundum hominem adventum Ejus manifeste describens. *Quartum vero simile Aquilæ volantis*, Spiritus in Ecclesiam advolantis gratiam manifestans. Et Evangelia igitur his consonantia in quibus præsidet Christus Jesus."—Jerome terms the four *Evangelists* "Quadrigam Domini et vere Cherubim."

A LETTER,

&c.



MY DEAR SIR,

As you are so well aware that I have been long engaged in preparing a work upon Baptism, and as circumstances arising from the state of my own health preclude me from speedily publishing the same at the length I had contemplated, I think it best to address a Letter to you upon the subject: and more particularly as nothing satisfactory to my own mind has yet appeared respecting it,—not excepting Mr. Goode's recent publication entitled "The Doctrine of the Church of England as to the Effects of Baptism in the case of Infants." Sir H. Jenner Fust's decision in the case of Mr. Gorham, in the Court of Arches, declares only the law of the Church of England, but does not discuss the truth or otherwise of the law itself.

Sir H. Jenner Fust has however decided that the doctrine of Baptismal Regeneration is the doctrine of the Church of England: and that this is a spiritual regeneration, and relates to the mystical washing away of sin by spiritual regeneration in Baptism.

The learned Judge, moreover, does not admit the judgment of charity, as interpreting our Formularies, nor Mr. Gorham's hypothesis of a "prevenient act of grace;" and repudiates the private opinions of the Reformers as the rule for interpreting our Formularies where they are plain, or even where they are silent. And he affirms that the Compilers were not Calvinists from the very position and terms of the Seventeenth Article itself. As I intend to consider this Article more especially, I shall here only quote two passages from the report of the Judgment, as given in the *Church and State Gazette*:—

"It seemed to him (the Judge) that what the Church meant by regeneration did not imply such a total change of character as amounted almost to justification from which the infant could not finally fall; but such a total change of character and relation as made him a child of grace instead of a child of wrath.

"But then the question arose, and an important question it was, whether the early Reformers were not Calvinists; and whether, therefore, they could have intended to declare as the words in the services of the Church would import, that infant children were regenerated by baptism. The learned Judge then referred to the Seventeenth Article of the Church of England, concerning Predestination and Election; and observed that if Cranmer, Peter Martyr, Martin Bucer, and others who assisted in framing the Articles, had held Calvinistic doctrines, they would have made Predestination an article of faith,

instead of leaving the question open. But even if the Reformers individually had embraced the doctrines of Calvin, they had not as a body declared those doctrines to be articles of faith of the Church of England.

“The Court could not give weight to the opinions expressed by individual writers however pious and learned they might be. It could not consider what were the private opinions of Cranmer, Latimer, or Ridley, but what were the words of the Services, and of the public acts of the Church. Where the words used were plain and without ambiguity, they must be taken in their literal sense. The learned Judge concluded by saying that it was clear from Mr. Gorham’s statement that he was opposed to the doctrine of Baptismal Regeneration—a doctrine which the Church of England held,” &c.

Sir H. J. Fust in this Judgment evidently considers Baptism as synonymous with Justification; but yet observes that Baptismal Regeneration cannot be considered as such a Justification, as that from which the baptized infant “cannot finally fall:” in other words, the Judge does not consider that the Reformers held the doctrines of indefectible grace and final perseverance as connected with Baptism: and I confess, if such doctrines be maintained, I do not see how, consistently at least, the Regeneration of every baptized infant, even in terms, could be asserted: but I do believe that our Reformers held, as Bishop Beveridge remarks, upon the Thirty-nine Articles, from

St. Augustine, that Baptism conveys the pardon not only of all sins before committed, but also of all sins afterwards committed — if truly repented of. In this sense Baptismal Regeneration, as Justification, or the being accounted righteous before God, is an act of free mercy for our Lord Jesus Christ's sake: but whether infants may fall from that state is a question involving the doctrines of Predestination, indefectible grace, and final perseverance... that is, the peculiar doctrines of Calvin. The Scriptures however, plainly teach us that there is none righteous, no not one; and as the Homily of Salvation teaches, we are therefore constrained to seek another righteousness—that of Christ: consequently neither our repentance nor our faith can *justify* us in the sight of God. With regard to the views of our Formularies on the doctrine of Predestination, Dr. Hampden, in his Bampton Lectures (chapter iv.) states, “These are the theories [which he enumerates] which should be studied in order to have a right conception of the definition of Predestination, as given in the Scholastic writings, and from them derived to modern theology.

“But if this be the case, the most important element for a right judgment of the doctrine, as professed by our Church, has been generally overlooked. Divines have been anxious to shew that our Reformers were not of the same school as Calvin. It is evident, however, that the statement in our Articles could not have been expressly opposed to

Calvinistic views: for such an opposition would imply that the theories opposed were prevalent at the time; whereas they were maintained at their greatest height *after* the composition of our Articles. Theory is met by counter-theory, when the language of erroneous speculation has begun to infect the orthodoxy of the Church. A speculation, indeed, may have been in existence—may have been growing . . . . . before they obtained the names by which they are now known. So undoubtedly was Calvinism. Still it would not be opposed by a *dogmatic* statement until the profession of the theory was become notorious and troublesome to the leading clergy of the times.

“It has been often observed of our Seventeenth Article, that whilst it declares a Predestination to life and glory, it is reserved on the subject of Reprobation, speaking on this point in the language of practical admonition. It is no little confirmation of this view that it coincides exactly with the theory of Divine Agency, developed in the reasonings of the Scholastic Philosophy. From observing this coincidence, I should conclude that our Reformers, feeling themselves called upon by the state of opinion to make some authoritative statement on the subject, and led also to speculate on it, from their own education in the theories of Scholasticism, returned to the original mode in which the truth had been originally propounded. They saw at least the moderation of that language; the notions involved in it were their philosophical creed; and they wisely pre-

ferred it to the extreme view of some of their contemporaries." And in a note to the last paragraph Dr. Hampden says,

"The allusion at the end of the Article to the Will of God should be particularly noticed, as illustrative of the train of thought throughout it, and also the correction of the expression by the terms joined with it: 'that Will of God is to be followed *which we have expressly declared unto us in the Word of God.*' These last words call us from the theoretical sense of the 'Will of God,' to the practical one of the precepts contained in Scripture."

As, then, I do not acknowledge myself bound by the conclusions of Scholasticism upon the subject of Predestination, so neither do I by the private opinions of the Reformers and the metaphysical deductions of Calvinists, in other words, by "the peculiar doctrines of Calvin;" which appears to be mainly involved in the state of the controversy between Mr. Goode and the "Tractarians." An antagonistic "Catena Patrum" is adduced: but the Sixth Article of the Church of England declares that we are bound only by what is contained in Holy Scripture, or may be proved thereby, and especially in the Article of Predestination.

Omitting, then, the historical inquiry in this place, I proceed to consider the doctrine of Predestination, and its bearing upon Baptismal Regeneration, from Scripture; and I am happy to have the concurrence of the Archbishop of York, in his primary Charge, in taking Scripture as the basis of this discussion:—

“In the Articles,” his Grace observes, “which the Reformers drew up as a standard of doctrine in our Church, and which still retain their position and place among us, they stated the doctrine of Baptism as, according to their view, they had found it in holy Scripture; and, in a spirit of wisdom and charity, worthy of all imitation, there they left it, not venturing to abridge or to extend the privileges of Baptism, or to define with greater nicety than the Holy Spirit had done, the mysterious workings of Divine grace. In the case of adults, they have, without hesitation, confined the benefit, as Scripture has done, to the worthy recipient. The case of infants they have left, as the holy Scriptures have left it, to be determined by analogy from that of adults, and consequently have left it open, within certain limits, to different shades of view. Let me add, however, that these limits clearly exclude the *ex opere operato* doctrine of the Church of Rome. In the *Baptismal Service*, the very phraseology is borrowed from a service drawn up by Martin Bucer, for the Liturgy published in 1543, by the Archbishop of Cologne, where the well-known sentiments of Bucer forbid any doubt as to the sense in which the language there adopted was used; and shew that the words were intended to express only the feelings of hope and charity. That our service is open to another mode of interpretation is, no doubt, unquestionable: and probably it was intended to be so by those who drew it up. But we can hardly deny that those who interpret it in the hypothetical sense approach the nearest to the mind

of the Reformers. This is the sense in which, as many think, other services of our Church are drawn up. Nor is it easy to persuade them how a Book of Common Prayer could be framed in any other way."

But how, I may be permitted to ask, is this consistent with the statement, that the Reformers had imbibed the "peculiar views of Calvin upon Predestination, indefectible grace, and final perseverance"? The plain statements of our Formularies are inconsistent with these views, and no judgment of charity can be admitted against an "absolute decree." And further, I beg leave to remark, that distinguishing as I do between privileges and duties, between regeneration and conversion, God's part and man's part in every Sacrament, there is no room for charitable hope, but only for belief or unbelief, as regards the terms of the Covenant, and the subjects of it. And upon our present subject the Twenty-seventh Article of the Church of England declares, "the Baptism of young children is in any wise to be retained, *as most agreeable with the institution of Christ.*" And the office for Infant Baptism recites the words of our Lord, "Suffer little children to come unto me, and forbid them not, for *of such* is the kingdom of heaven." And that the term "of such" applies to the state of infancy, and not to any *particular* or *elect* infants, appears to be plain by what follows; for these infants are set before adults as an example and pattern: for our Lord proceeds, "Except ye be converted and become as little children, ye shall not enter into the

kingdom of heaven." *Infants*, then, generally are "worthy recipients of Baptism;" that is, they are fit objects of God's mercy "*as such*." But the *adult* must first repent and believe the Gospel, and become "*such*."

For the further question, as to our rule in treating the case of persons baptized in their infancy, I quote from the chapter of the "Apostolical Preaching" of the present Archbishop of Canterbury, entitled "The Personal Application of the Gospel": which chapter was added in the second edition, in accordance with the remark in the Preface to the second edition of 1817, (but which remark is omitted subsequently,) "as being required in a system of preaching which confined regeneration to baptismal privileges."

"In the case of Infant Baptism," the Primate observes, "there are evidently no such means [as the probation required of adults] for ascertaining the actual disposition. The benefit received is strictly gratuitous, or, 'of free grace.' It is promised, however, to faith and obedience presupposed in the recipient, and pledged in his name by the sponsors; whence it follows that the blessing attached to the Sacrament must fail, if the conditions fail in those who are capable of performing them: and that the faith and obedience must become actual and personal in those who arrive at mature age.

. . . . .

"It has been hinted more than once, how little encouragement to insincere profession existed in the Apostles' days. Yet, notwithstanding this difference

of circumstances, the preacher even here may shape his practice after an apostolical model. Those who embraced the faith at a mature age were still liable to fall, and, from the evil example and persecuting spirit of its adversaries, were peculiarly exposed to temptation. St. Paul, therefore, though not generally addressing those who had been baptized in infancy, is still called upon to treat a case very like theirs. As an infant, regenerate by Baptism, and concerning whose salvation, if dying in infancy, our Church authorises no doubt, may grow up to forfeit its privileges, together with its innocency; so might an adult 'depart from grace given,' and 'make shipwreck concerning the faith.'"

And in a note: "A case which I promised to speak to is that of those who fall off after they have been once savingly regenerated. If such persons fall away, by desertion and disobedience, still their baptismal consecration, and their covenant-state consequent, abide and stand, *but without their saving effect for the time being.*"—(Waterland on Regeneration.) And in the text the Primate continues: "If Demas had died at the period in which the Epistle to the Colossians was written, where honourable mention is made of him, his fellow-disciples would doubtless have reckoned his departure happy: but a few years afterwards we read, 'Demas hath forsaken me, having loved this present world.'" And in a note: "I stop short of the question as to Demas' subsequent recovery, which seems probable from the Epistle to Philemon. For its practical purpose the argument

is incontrovertible. Demas, the faithful convert, was at peace with God, through our Lord Jesus Christ. Demas, having swerved from the faith and fallen away, was no longer safe. Demas, repenting and doing again his first works, was replaced in a state of salvation. All beyond is among 'the secret things.' ”

I wish to extend the principle of this extract still further. We read in the Scriptures that Simon Magus (after his baptism) was exhorted, not to be regenerated, *but to repent* of his grievous sin. And St. Paul declares that “it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance.” Which declaration seems to relate to a wilful rejection of the Gospel. For we read further, “He that despised Moses’ law died without mercy, under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, *wherewith he was sanctified*, an unholy thing, and done *despite unto the Spirit of grace?*” St. Peter also speaks of those who “have forgotten that they were purged from their old sins,” — *ληθην λαβων του καθαρισμου*: — and he exhorts, “Wherefore the rather, brethren, give diligence to make your calling and election *sure*; for if ye do these things ye shall never fall.” It was unquestion-

ably from these and similar passages, and the awful denunciation of the unpardonable sin which led to Novatianism; the over-excess of the rigour of which system was met first by the fictitious sacrament of penance, and subsequently by Calvinism; that is, by the doctrine of Predestination, indefectible grace and final perseverance in the elect: that is, metaphysically; instead of falling back, as our Seventeenth Article does, and even in the case of those "lacking the Spirit of Christ," upon the general promises of God in the Gospel, and which are signed and sealed in the Sacrament of Baptism. Mr. Newman, in his Essay on Development, states that Anglican Churchmen charged Dr. Pusey with Novatianism, for omitting the doctrine of "repentance in his treatise on Baptism." This certainly was my own conclusion, at least the reader was left in that dilemma; and might either choose the doctrine of penance or indefectible grace; or fall into despair according to his temperament, so far as the treatise itself went. So forcibly was this view impressed on my own mind, that I strenuously urged its consideration upon a friend of mine, well able to treat the subject; and I have only to regret, that from that time to the present, so far as I know, this point has not been treated: and now Calvinism is proposed as the antidote.

Nothing, I conceive, can be more erroneous, than the arguing from the "effects" of Baptism to Baptism itself. This mode arose very early in the Church. Dr. Hampden observes in his fourth Lec-

ture (p. 162), "Thus the objection which Jerome adduces against the theory of the power of man imputed to Pelagius is, that it tended to an 'apathy' and a 'sinlessness,' such as was inculcated by Stoic or Pythagorean, and consequently would lead to a state of inaction and presumptuous security." And in the note Dr. Hampden says, "It is curious to find the very same consequences imputed to Calvinism in more modern times:" and in the text, "In like manner St. Augustine argues, that if the doctrine of Pelagius were admitted, the importance of Baptism would cease; men would no longer think it necessary to resort to the laver of regeneration, to be washed from pollutions which they did not acknowledge. Again, that the duty of prayer would be neglected: in vain would our Lord have commanded men to pray, that they might not be led into temptation, when the self-mortified soul felt within itself the fond impression that it was safe."

I quote this to shew also the point of departure in the ancient Church. Dr. Hampden traces the peculiar views of Pelagius, and which were met by St. Augustine, to the denial of Divine Providence in the events attending the dissolution of the Roman empire. But Wall, in his *History of Infant Baptism*, states that Pelagius made a distinction between the Baptism of infants and adults—in fact two Baptisms: one for the remission of sins in adults, and the other for the kingdom of heaven in infants. And he shews that Pelagius was condemned by the universal Church, both in the East and West: not

upon St. Augustine's peculiar views, but upon the Article of the Creed, "I acknowledge one Baptism for the remission of sins," (which is based upon the words of St Paul, "one Lord, one faith, one Baptism," and which condemns the Gnostics also, who made many baptisms and many redemptions). I know that St. Augustine's views were more or less prevalent in the West, and had an influence on the Scholastic Philosophy: but Pelagianism was the cause of the writings of St. Augustine. But to come to later times. The Puritans were, as Hooker shews, the dissatisfied party in his time; (and see "Observations on Mr. Goode's Doctrine of the Church of England, &c., by the Rev. B. Eamonson, Vicar of Collingham;") and he charges them with misinterpreting antiquity in their sense of John iii. 3, Eccl. Polity, Book v. § LX., where he states the question, and pursues it to chapters 63 and 64 inclusive, as between himself and the Puritans, and which is the same as that of Mr. Goode, or nearly so. Hooker says (chap. 60):

"To this (their misapplication of antiquity in John iii.) they add, that as we err by following a wrong construction of the place before alleged, so our second oversight is, that we thereupon infer a necessity over-rigorous and extreme.

"The true necessity of Baptism a few propositions considered will soon decide. All things which either are known causes, or set means whereby any great good is usually secured, or men delivered from grievous evil, the same we must needs confess necessary. And

if regeneration were not in this very sense a thing necessary to eternal life, would Christ Himself have taught Nicodemus that to see the kingdom of God is impossible, saving only for those men which are born from above?

“His words following in the next sentence are a proof sufficient, that to our regeneration His Spirit is no less necessary than regeneration itself is necessary unto life.

“Thirdly, unless as the Spirit is a necessary inward cause, so Water were a necessary outward mean, to our regeneration, what construction should we give unto those words, where we are said to be born, and that ἐξ ὕδατος, even of water? Why are we taught that with water God doth purify and cleanse His Church? Wherefore do the Apostles of Christ term Baptism a bath of regeneration? What purpose had they in giving men advice to receive outward baptism, and in persuading them it did avail to the remission of sins?”

This brings us to Calvinism properly so called. The question then which I am considering is that of the doctrine of Baptismal Regeneration, as taught in the Formularies of the Church of England, as regards the personal application of the Gospel, and the doctrine of Justification by faith. And “I acknowledge one Baptism for the remission of sins” in the words of the Ancient Creed, and I so understand the words of our Catechism upon the inward part or thing signified in Baptism by water, in the Name of the Father, and of the Son, and of the Holy

Ghost, viz. “a death unto sin, and a new birth unto righteousness;” which figurative language is explained “for being by nature born in sin and the children of wrath, we are *hereby* made the children of grace:” that is, by Baptism as the instrument, see Art. xxvii. This Baptismal Regeneration or Justification is clearly distinct from the duties of repentance and faith required of all persons capable of them. And as it has been asserted, that to affirm the universal regeneration of infants in Baptism is to assert the universal salvation of all baptized infants, I reply that it is not any more than a belief in the universal redemption of mankind, by the vicarious atonement of Christ upon the Cross for the sins of the whole world. The fact is that the theories of indefectible grace and final perseverance are interwoven in all these objections; instead of the statement of our Seventeenth Article, “That we must receive the promises of God as they are generally set forth to us in holy Scripture, and in our doings (and even in the case of those lacking the Spirit of Christ) that will of God is to be followed, which we have plainly declared to us in the Word of God.”

What then are the terms of the Apostolical Commission? “All power is given unto Me in heaven and in earth,” says our Lord: “Go ye therefore into all the world, and preach *the Gospel* to every creature. He *that believeth and is baptized shall be saved: and he that believeth not shall be damned.*”

Again: “Go ye, therefore, and make all nations disciples (for so Bishop Beveridge renders the word)

baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even to the end of the world. Amen." In the execution of their high commission, St. Paul affirms that the Gospel was preached to every creature under heaven: and he writes to the Ephesian converts, that he had not shunned to declare unto them the whole counsel of God, "testifying both to Jews and also to Greeks" (to the race of man universally) "repentance towards God, and faith towards our Lord Jesus Christ." And he elsewhere says, "The times of this [the former] ignorance God winked at, but now commandeth all men everywhere to repent; because He hath appointed a day in which He will judge the world in righteousness by that Man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised Him from the dead, whereof we all are witnesses." And the foundation of all this is based on the Atonement. "Ought not" (asks our Lord of His disciples), "ought not Christ to suffer these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself:" and afterwards, "Then He opened their understandings that they might understand the Scriptures, and said, Thus it is written, and thus it behoved Christ to suffer and to rise again from the dead on the third day. And that repentance and remission of sins should be preached in

His Name among all nations, beginning at Jerusalem. And ye are witnesses of these things." This reference to Moses and the Prophets will explain the terms in which St. John records the commission, "Whosoever sins ye remit they are remitted unto them," "Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven," in connexion with Baptism and the law of the Scape-goat; which terms have been so grossly misapplied by the Church of Rome. The same reference to the great day of Atonement, and to the acceptance or rejection of the Gospel, appears to be made by our Lord in the words, "One shall be taken and another left; for wheresoever the carcase is, there will the eagles be gathered together." The woman in the Apocalypse and the remnant of her seed fled into the wilderness; and St. Paul exhorts Christians to follow our Lord, and go forth without the camp, because Christ suffered without the Gate, in accordance with the Law. And our Lord declares His meaning more plainly still, "When ye shall see Jerusalem compassed with armies (the abomination of desolation spoken of by Daniel the Prophet), then let him that is in Judea flee to the mountains;" with reference probably to the command to Lot to escape to the mountain, for as Zoar was provided for him, so the city of Pella afforded a refuge for the Christians. There is a close agreement in terms both in Isaiah and in the Apocalypse, where Jerusalem is called Sodom and Egypt: and with reference to the

latter, as it is said of Christ, "Out of Egypt have I called My Son," so the Christians are to escape from Jerusalem, now spiritually called Sodom and Egypt: and the two Witnesses, who had previously been prophesying in sackcloth, are afterwards represented as lying dead in the streets of the great City where also our Lord was crucified. This view involves the question of the interpretation of Prophecy, and I introduce it for that purpose.

To acquit myself of any apparent presumption, I beg now, my dear Sir, to lay before you the Anathema in the tenth Canon of the seventh Session of the Council of Trent, and Calvin's Antidote to the same; and the words of our Catechism which are directly opposed to that Canon. The Catechism teaches us that we are to "believe the promises of God made to us in that Sacrament"—of Baptism. The tenth Canon of the seventh Session of the Council of Trent is as follows: "10. Whosoever shall affirm that all sins committed after Baptism are forgiven, or become venial, solely by the remembrance of that Baptism, *or faith therein*, let him be accursed."—From Cramp's Text Book of Popery.

Upon this Canon Calvin, in his Antidote to the Council of Trent, writes in these words: "Qui sola *Baptismi recordatione deleri peccata tradunt*, non nudam ipsam aut frigidam intelligunt, sed cum fide ac pœnitentiâ conjunctam, qualis est prima quoque Baptismi cognitio. Neque enim tantum in mentem nobis venire debet aquæ aspersione sed potius spiritalis veritas, quæ bonæ conscientie fiduciam parit ex

Christi resurrectione, quemadmodum loquitur Petrus. Ejusmodi, inquam, recordatio, non venalia modo peccata facit, sed prorsus obliterat: nam quoties de peccatorum remissione quæritur *ad Baptismum confugiendum est, ut inde petamus confirmationem*. Quemadmodum enim quotidianis Evangelii promissionibus nos sibi Deus reconciliat; ita hujus, quæ quotidie repetitur usque ad vitæ finem, reconciliationis fidem et certitudinem Baptismus nobis obsignat. Semel quidem sumus baptizati sed est perpetuum veniæ, et gratuitæ in Christo propitiationis testimonium. Quid venerandi Patres? Ex tritis sophistarum rhapsodiis, Baptismi promissiones in præteritum tempus restringunt: simulatque peccaverit quisquam sepulta Baptismi memoria, jubent in fictitio pœnitentiæ Sacramento acquiescere. Quasi vero non ipse Baptismus proprium esset pœnitentiæ Sacramentum. Et adhuc jactabant penes se sanam de Baptismo esse doctrinam, quum totam ejus vim momentanea, et evanida gratiæ promissione, includunt."

This extract from Calvin's Antidote accords rather with the Article of the Creed of Cyril of Jerusalem, "One Baptism, *of repentance*, for the remission of sins," than of the Creed of the Universal Church, "I acknowledge one Baptism for the remission of sins;" and the distinction is most important. For it involves, in my belief, the real nature of the doctrine of Justification by faith in Christ, as set before us in the Gospel, and, in short, the right interpretation of the Sacraments, and the due assignment of the place which they hold in the Christian Covenant, and

their relation to the vicarious Atonement of the Son of God, Incarnate, upon the Cross for the sins of the whole world; which Atonement they sign and seal and make over to the recipient, but do not seal a "prevenient act of grace" in man, though wrought in him by the Holy Spirit. This distinction constitutes the difference between the Gnostical redemptions—as stated by Irenæus, which made as many redemptions as priests—and that of the Gospel. Regeneration is not a literal new birth, or new creation, but it is a new creature that is signified, and the being accounted righteous before God only for the merits of our Lord and Saviour Jesus Christ; and not either by works or faith itself, or repentance as an *αντιψυχον πνευμα*, or by a moral regeneration, or *μετανοια*, akin to transubstantiation, but by a regeneration in Baptism, or receiving remission of sins by spiritual regeneration; that is, by God's pardoning of iniquity, and not by replacing us in a state of innocency; but so that man from being a child of wrath becomes a child of grace. This is illustrated by the case of Cornelius, whose prayers and alms had come up before God, and who was commanded to send men to Joppa to Peter, and learn what he was to do; and the Apostle preached unto him Jesus, and *baptized* him. We must view the Church, then, as founded upon the Apostolical Commission, and not on isolated facts or texts, such as, "Ye must be born again," "This is My Body," &c., which are liable to misconstruction: and I conceive, with reference to the Baptismal

Services of the Church of England, that they are based, in accordance with this view, upon the concluding and cautionary clause of the Seventeenth Article, and not upon the peculiar views of Calvin: "Furthermore, we must receive God's promises in such wise as they be generally set forth to us in the holy Scripture; and in our doings, that will of God is to be followed which we have expressly declared to us in the Word of God." In strict accordance with this our Church allows the charitable work of bringing children to Christ's holy Baptism: for in the xviii<sup>th</sup> of St. Matthew we read of no other prevenient act of grace, but the coming of the Son of Man, for the reception of infants by Himself, in these words, "It is not the will of My Father which is in heaven that one of these little ones should perish: for the Son of Man is come to seek and to save that which was lost;" and, "In heaven their angels do always behold the face of My Father which is in heaven."

The conclusion then which I draw is, that as in the passage of St. Peter in which he speaks of Baptism as the antitype to the preservation of Noah in the Ark, the Apostle refers to the preaching of our Lord by His Spirit to the old world: and as in the Book of Genesis it is said (implying a previous striving), "My Spirit shall not always strive with man, yet his days shall be an hundred and twenty years:" and after the flood God renewed His Covenant with Noah, and appointed the rainbow as a token of the Covenant between God and all the earth: so under the Christian Covenant the pro-

mise of the Holy Spirit is the great promise of the Gospel dispensation, and all men are commanded to repent and believe and be baptized, that they may be partakers of His blessed influences. And the descent of the Holy Ghost upon Cornelius and his company (as upon the Apostles on the day of Pentecost), connected as it was with the command to preach the Gospel to all nations, and which the Apostles, and especially St. Peter, appear to have been backward to do, previously to the vision of four-footed beasts, &c., which is in imagery similar to the evangelical millennium of Isaiah, seems intended to point out (*before their actual baptism*) the return of the Holy Ghost to His office in the world, as in the gift of tongues, and to seal the calling of the Gentiles. St. Peter (1 Pet. iii.), speaking of the preservation of Noah in the ark, declares (and which is adopted by the Church of England), “The antitype to which even Baptism doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ.” The parenthesis in which passage I explain by the words of St. Paul, in contrast with the Sacraments of the Jews and legal purification of the flesh only: “In whom [Christ] ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ, *buried with Him in Baptism, wherein also ye are risen with Him*, through faith of the operation of God, who raised Him from the dead:” and again, “Christ our Pass-

over is sacrificed for us," &c.; "For if the blood of bulls and of goats and the ashes of an heifer *sprinkling the unclean*, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your consciences from dead works to serve the living God." And, "This Cup is the New Testament in My Blood which is shed for you and for many for the remission of sins," the Blood that is of the better Covenant, established upon better promises: for now, says the Apostle, "once in the end of the world hath Christ appeared to put away sin by the sacrifice of Himself."

We may believe therefore that baptized infants are universally regenerate, that is, in a state of salvation; or as our Church expresses it, that "it is certain by God's Word that children who are baptized and dying before they commit actual sin, are undoubtedly saved:" which is a very different proposition to affirming that all baptized infants and adult persons who are pronounced regenerate in Baptism, will *finally* be saved. And in this fuller sense of Regeneration none but the Supreme Judge of all men could pronounce any one, infant or adult, at any period of life, to be regenerate, without the gift of infallibility; at any rate a fallible man would be quite incompetent to execute such a commission, and the Church of England has not said any thing of this kind. The Church of England, on the other hand, distinctly prays that the child may lead the rest of its life according to this beginning; and again teaches us

to pray that it may ever remain in the number of God's *faithful* and *elect* children. But the interpretation of this latter term involves the distinction between prophetic and metaphysical Predestination and Election—for which I must refer you to the Archbishop of Canterbury's "Apostolical Preaching", and to the Sermons and Discourses of Dr. Lee (then Professor Lee), London, 1830, where this subject is especially treated. Suffice it for me now to say, that the Jews we know were rejected, not for crucifying Christ, but for rejecting His offered mercy in the Gospel; and as St. Paul says, they put it away from them, and judged themselves unworthy of eternal life, and "Lo, we turn to the Gentiles." The great question then is, whether by the Seventeenth Article of the Church of England we are tied down to the metaphysical Predestination which I understand by the *peculiar views of Calvin*, i. e. to "*Christian fatalism*;" and still more important is the question whether this can be the true conclusion from the doctrines of Grace as stated in the Gospel of our Lord and Saviour Jesus Christ. This question and that of Baptismal Regeneration cannot be satisfactorily treated as an abstract question, or metaphysically and apart from the true interpretation of Prophecy. I have much satisfaction therefore in referring to Dr. Lee's views of the New Birth or Regeneration, which will explain my own, and in referring to some letters from Dr. Lee to myself he has most kindly permitted me to publish, which shew the real merits of this question. It is impossible for me

in this Letter to examine at length Mr. Goode's quotations, and I do not admit the principle of a "Catena" on either side, as interpreting our Articles; but I shall refer to a quotation from Bishop Pilkington, whose views come very near to those of Dr. Lee on Prophecy. The extracts given by Mr. Goode from Pilkington (Appendix, pp. 38, 39) are parts of a long argument upon the re-building of the Second Temple, from Haggai, and of which the first extract is the conclusion; in the course of which the Two Sacraments (as also quoted) are introduced as *Seals of God's promises*, and further, *another sealing of the conscience*; and reference is also made to the Apocalyptic sealing. I shall give another extract from Bishop Pilkington on the New Jerusalem; which by analogy I conceive is taken from the law of the two goats, and opposed to Jerusalem, which answered to Mount Sinai, which is Hagar, and is in bondage with her children, and to Sodom and Egypt, while the Jerusalem which is above is free, "which," says the Apostle, "is the mother of us all: so then we, as Isaac was, are the children of promise." By the same analogy of the two goats we have a most direct connexion with "the remnant, the escaped, the preserved," and to the woman who fled into the wilderness (following our Lord who suffered without the gate), where she had a place prepared her of God, till the descent of the New Jerusalem—the *de facto* establishment of Christ's kingdom. Dr. Lee's views on Regeneration will explain my own, and bring us to the personal application of the Gospel; and I will here state my conviction, that

to argue from the “*effects*” of Baptism is a palpable *petitio principii*. The only real difference which I can find between the systems of Novatianism and of Calvinism is this—that in the former a fall from grace given, *in Baptism*, is irreparable, and hence arose the fictitious sacrament of Penance; but in the latter, that men cannot fall finally from grace given: both take away repentance properly so called, and the question then is reduced as to what is really grace, and when it is conferred—and who is able to decide this? “Can the metaphysical systems either of Calvin or Arminius, which now divide the Church no less than the conventicles of England?” See the Preface to Dr. Lee’s Sermons. “In other instances claims have been made to all-powerful and controlling influences of the Spirit. . . . It signifies little to our purpose, under what shape this delusion has appeared, whether installed in the chair of St. Peter, recommended in the garb of the inflated churchman, or that of the querulous dissenter. The spirit, the delusion is one and identically the same.” To what then can appeal be made? I answer unhesitatingly, to the Scriptures, and “if any speak not according to this rule, it is because there is no light in them.” The homilies of Falling from God and of Repentance clearly make repentance and faith necessary under every means of grace.—I proceed now to Dr. Lee’s sermon, ‘On the New Birth or Regeneration.’

“It should be premised that our Scriptures, like other books, frequently use metaphorical language; that is, they apply terms originally designating some-

thing in nature, either to the mind, or to some other agent or thing, considered abstractedly; but in other respects still analogous with that to which they were originally applied.

“In the case before us, those who have not accepted the terms of reconciliation offered by the Atonement (for it is most positively asserted that all have sinned) are said to be alienated from God; they are not in a situation entitling them to be considered His liege subjects, but in a state of rebellion, and actually engaged in the service and interest of another: on the other hand, when they have accepted these terms, they are declared to be the children of God, and to have been made such by adoption and grace; and then, by analogy, as the first state was preceded by the natural birth, so was the second by the *spiritual birth, new birth, or regeneration*. If it be asked in what way this state is to be attained to, the answer given generally must be, by submitting to the means proposed, which involve the law both of faith and of works, to be received, acquiesced in, and obeyed to the uttermost. But the first ordinance or act in this process, whereby this acquiescence and determination to obey, as well as the belief that God will graciously accept us is signified, is the rite of Baptism. This rite, then, has not improperly been denominated the laver of regeneration; and upon its being duly submitted to, the penitent is said to be *born again, regenerated, and made the child of God*; that is, he is made one of God’s Church, people, and family, and is placed in a situation which will enable

him to present his services of prayer, praise, obedience, and love, in a way in which they will be accepted; so that henceforth he shall be provided with all those helps, temporal and spiritual, of which he stands so much in need. It will be idle to enquire what exact proportions of grace may be realized upon the act of entering into this state, as it will be what each and every other ordinance afterwards complied with will bestow. This would be an attempt to ascertain with mathematical precision that which will admit of the application of no such measure; and finally to delude, rather than to edify, the person so disposed to trifle with his Maker. Nor will it be less erroneous, if not impious, to suppose this, or any other ordinance enjoined by the Almighty, to be inadequate to ensure the end had in view. This would be to annihilate the exercise of faith, and to make the promise of none effect. The truth seems to be, this ordinance is enjoined, as indeed every other is, as a part of the work of faith, calculated indeed to bring down the blessings of God upon the believer, but at such times and in such measure as shall suit the purposes of His consummate wisdom and goodness."

The real distinction, then, which must be made is between privileges and duties, and the grace which confers the one, and enables us to perform the other; the one is the part of God, and the other the duty of man. And if it be said that this view throws man too much upon his own energies, and deprives him of the assurance of his own salvation, I answer with

Dr. Lee, that it only leaves scope for human energy, which if taken away, leaves man helpless and hopeless, a mere machine, and deprives him of the only means of obedience, and of the only motive to contend against sin, the world, and the devil. But Dr. Lee observes—

“The objection, however, will recur; still it may be said, man may eventually fail in his obedience, and then, on this view, he must also fail in his hope; and consequently no assurance of salvation can ever be entertained. I answer, if he do this deliberately, then is there an end to his entertaining the title of Christian believer, servant of God, and every other such name; and his condemnation will be just. If, in the next place, such disobedience be involuntary, or brought about accidentally, or by some sudden and overpowering temptation, still we may trust that mercy will be extended to the culprit. Chastisement from above, admonition from a friend, or the pangs of a wounded conscience, may bring the sinner to repentance and to prayer, and in this case faith and hope will never be exerted in vain. . . . . If it be intended, however, as it seems to be by this mode of arguing, to determine the exact point where the ordinary and extraordinary operations of Providence meet, the answer is, Revelation has not determined this point, and human reason is unequal to the task. Faith and hope stand in need of no such determination, and obedience prefers taking the naked command of its liege Sovereign, unincumbered and unexplained.”

It is evident, then, that if we lose sight of prophetic, we must fall into metaphysical Predestination. And it was the "Apostolical Preaching" of the Archbishop of Canterbury, and Dr. Lee's Sermons and Dissertations, that first brought this distinction clearly home to my own mind. But in the meanwhile I had always understood and interpreted, though not without occasional difficulties, the Formularies, &c. of the Church of England upon the basis of the caution in the Seventeenth Article, founded as I believe it to be upon the declarations of Holy Writ, "the secret things belong unto the Lord our God, but the things that are revealed belong unto us and to our children, that we may do them." St. Paul, when taking leave of his Ephesian converts, affirms (Acts xx. 27), "I have not shunned to declare unto you the whole counsel of God; testifying both to Jews and also to Greeks [to the race of man universally] repentance towards God, and faith towards our Lord Jesus Christ:" and he declares to the Galatians, with a twice-repeated anathema, "If we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you [or than that ye have received], let him be accursed." The question then is, upon what grounds are these duties enjoined? St. Paul says, "that the times of this [the former] ignorance God winked at, but now commands all men everywhere to repent; because He hath appointed a day in which He will judge the world in righteousness, by that Man whom He hath ordained; whereof He hath given assurance unto all men, in

that He hath raised Him from the dead." "Repentance and remission of sins was also to be preached in His name among all nations, beginning at Jerusalem."

Mr. Soames, in his Elizabethan Religious History, mentions the following discussion at the Hampton Court Conference, and the point is of importance, because Bishop Overall was the principal drawer-up of the questions and answers upon the Sacraments in the Catechism, and shews the error of referring to private interpretations:—

"Overall, Dean of St. Paul's, taught that justification was effectually, though not finally, lost by a relapse into sin. Such a fall did not even totally deprive the party of God's grace; but he needed a new repentance, in order to recover his former condition. Some, however, denied any loss of justification at all, where it had been once truly received. Let subsequent iniquity be what it might, the sinner continued just before God, and sudden death, or forgetfulness to repent, would be found no bar to salvation."

This is indeed to enter into the "secret things," but it practically throws men upon faith in their own impressions and feelings, instead of the vicarious atonement of Christ for the sins of the whole world. How much more scriptural and practical are the homilies of Salvation, of Falling from God, and of Repentance, and the Sixteenth Article of the Church of England in its plain grammatical sense, and even the Catechism itself, which explains "repentance," "whereby we forsake sin," and "faith," whereby we

steadfastly believe the promises of God made to us in that Sacrament” of Baptism. Now the distinction between the Church of England and Calvin’s Antidote to the Council of Trent upon Penance is this, and it affects both the real basis of our hope, and the motive to our obedience: The former, “I believe *one Catholic and Apostolic Church*; I acknowledge ONE BAPTISM for the remission of sins;” the latter, one Baptism of *repentance*, as in the Creed of Cyril of Jerusalem.

I have the greatest satisfaction in being permitted to state, that Dr. Lee’s view of the Archbishop of Canterbury’s Sermon on Predestination agrees with my own impressions. He says in a note to me, after the publication of his recent work upon Prophecy, and in consequence of a statement of mine made in conversation—

“The Archbishop’s ‘Apostolical Preaching’ is evidently a very valuable work. I have looked into the Sermon on Predestination, and find it just as you said it was, a Catholic investigation of the subject [*detur venia verbo*]. . . . I still think, nevertheless, that a more particular and critical investigation of that subject is a desideratum. Whether I shall have sufficient leisure, &c. to follow it out to the extent it deserves, it is impossible to say; I should much like to have the opportunity of doing so.”

I trust that Dr. Lee’s wishes may be realised, as I am satisfied that the question of Baptismal Regeneration cannot be fully and satisfactorily treated apart from the true interpretation of Prophecy. And it

appears to me, that the views I am advocating are, in fact, the practical application of Dr. Lee's interpretation of Prophecy; and that the Sacraments are symbolized in the River of water of Life, with the Trees of Life, the leaves of which were for the healing of the nations, and which River flowed from the throne of God and of the Lamb; the Lord God Almighty and the Lamb being the Temple of the New Jerusalem. (See Rev. xxii.)

In the Appendix I have quoted from a Treatise of Luther's, written in A.D. 1517, entitled, "De Captivitate Babylonicae Ecclesiae," in which he treats of the Sacraments. This led me,—in pursuing my own inquiries from the Apocalypse, and in connexion with the Articles of the Church of England, which speak of the Sacraments as "certain sure witnesses and effectual signs of grace, and of God's good will towards us, by the which He doth work invisibly in us,"—to ask a question upon the subject of the Sacraments in connexion with the Apocalyptic Witnesses, to which Dr. Lee gave me the following reply, with his kind permission to publish it also. The letter is dated the 5th and 7th of April, 1849:

"I most readily give you my best thoughts on the subject of yours, received to-day, and leave it to you to make any use of it that you may deem right. I do not think, then, that the Two Witnesses of Rev. xi. 3—13 can be *directly* made to imply the Sacraments of Baptism and the Lord's Supper. These Witnesses are evidently agents, and liable to sufferings, death,

&c., when viewed as ministers of God, but exempt from suffering, though ministering under the Holy Ghost, when viewed as means. You will understand my meaning if you will turn to the place. In Rev. xi. 3, power is given to them to prophesy; but (ver. 4) these are said to be [as] the two olive-trees and the two candlesticks; *i. e.* they are as ministers, the means by whom something else is obtained, viz. unction and light. This is one of that *pregnant* sort of usages, so often had recourse to in Holy Writ. Now among the means obtained and applied for the purpose of securing this unction and light, certainly the Sacraments of Baptism and the Supper of the Lord are the first and the greatest. The ministers are those who dispense these, and these are the first and last means applied by them for insuring eternal life. But this places them in a *secondary* point of view; not that they are the less important on that account, but they do not and cannot, in the nature of things, come before those who administer them. Although, therefore, I feel that in what is said of the Two Witnesses here, the Sacraments cannot be primarily meant; they cannot but be included, nevertheless, as very *important* parts, or rather means of their ministrations. In their calling in of the Gentiles, Baptism was the first means by which these could be legitimately constituted the children of God; the Lord's Supper that by which they must be strengthened and confirmed in this. I must say, however, that I do not see any connecting link between these *Two Witnesses* and these *Two Sacra-*

ments: I do not think, therefore, that any analogy can be fairly caught in this. I see a strong analogy between the testimony of both the Old and New Testament to Jesus as the Messiah, as I also do between the twelve doors or gates of St. John's mystical New Jerusalem, and its twelve foundations; the first occupied by the heads of the twelve tribes of Israel, the other formed by the twelve Apostles of the Lamb; and hence, again, in the twenty-four elders before the Throne, composed as it should seem of these bodies now united. My own impression is, that all questions relating to *the ministers, and the means* respectively, should be strictly confined to their own proper grounds, and not be suffered to interfere in any way with each other, for the reason that every thing is important in *its place*, although not ranking in other respects quite so high. . . . . So also private or public prayer does not amount to the value of a Sacrament; yet without these no one would ever feel the value of the Sacrament of the Eucharist, or would receive it. So I must think here, our Witnesses are not the Sacraments *primarily, or necessarily*; yet without these the Sacraments would never have been known: and *vice versa*, without these Sacraments the ministration of preaching-witnesses would never take its due effect. I should be disposed more clearly to see the Two Sacraments in St. John's River of Crystal and Trees of Life, (chap. xxii.) than in any thing else occurring in the Revelation. Has this occurred to you? Do turn it over in your mind.'

This had long been my own impression, and I was seeking an analogy between them and the Two Witnesses, which led to my inquiry.

I proceed now to the quotation from Bishop Pilkington, the first Regius Professor of Divinity at Cambridge after the accession of Queen Elizabeth, before referred to; and it will appear that he comes very near indeed to the view here taken by Dr. Lee and myself. I quote from a work on the Prophecy of Nehemiah, the former quotations made by Mr. Goode being from the work on the Prophecy of Haggai upon the re-building of the second Temple; and in the pursuit of which subject we seem, I think, through the Prophecies of Zechariah and Malachi, to be conducted to the transition from the second Temple of Jerusalem to the Lord God Almighty and the Lamb, the Temple of the New Jerusalem. Bishop Pilkington observes (p. 374, Parker Soc. Edit.), in contrasting the first and the second Adam—

“It is comfortable to consider, and wonderful to behold, how the wisdom of God hath made the circumstances of our destruction by Adam, and salvation by Christ Jesus, to agree. Adam in Paradise, a garden of pleasure, offended God, and was cast out for his disobedience, and we all his posterity. Christ Jesus was buried in a garden, and hath by His death restored us to life again. By the enticing of a woman man fell from God: and by a woman that blessed seed, Christ Jesus, was born, and reconciled us to His Father again. By a pleasant apple was man deceived; but by Christ having bitter gall given Him to drink,

man was saved. In that garden had Adam all pleasant things freely given him: and in this garden without the city had Christ our Lord all cruel and spiteful torments that could be devised; that we should go forth to suffer with Him, forsaking the dainty pleasures of this city. In the Temple no sin could be forgiven without shedding of the blood of some sacrifice: and in this world is no pardon of our wickedness without the blood of Christ Jesus, the innocent Lamb of God. And as by the fall of one man, Adam, we all were condemned, so by the rising from death of one man, Christ Jesus, we are justified. By the corruption of our father Adam we all did perish, and by the innocency of our brother, the Lord Christ, we all be sanctified. Why should not the goodness of the one profit us, as much as the illness of the other did hurt us; or rather, much more bless us, being the immortal Son of the living God, and the other being but a mortal man made of the earth?

“And as they that had any suit to the king, or sacrifice to be offered by the priest, first entered in at the uttermost gate, where the common sort of citizens dwelt, and then through the second, where the Levites and learned men were; and, lastly, in at the innermost gate, where the king and palace, the high-priest and the temple, were built: so they that will go to the great King and High Priest of the Heavenly Jerusalem, must first enter the uttermost gates, where all sorts of Christians are born into this world; and then be brought to the second, to be instructed by the ministers in the Law of the Lord, and received

into the church, and there nourished by the Sacraments of God; which being diligently done, he may boldly enter at the innermost gate to the King's Palace and Temple, to make his humble suit, pray, and offer his holy and lively sacrifice to God the Father by Christ Jesus, His Son, King of kings and Lord of the Heavens, who also is our High Priest and Archbishop, that offered up that most sweet sacrifice of His own blood for our filthy and stinking sins. For as the king and the priest dwelled both together in the innermost ward and on the high hills; so our King and High Priest, Christ Jesus, hath taken unto Himself the kingdom and priesthood, and by His Holy Spirit made us "a kingly priesthood" to God His Father: kings, that we might by Him conquer the kingdom of Satan; and priests, to mortify and kill the filthy lusts of our flesh, and offer our souls a living and holy sacrifice to serve Him. For as no sacrifice could be offered anywhere but in this only temple of Jerusalem; so no prayer nor thankful sacrifices can be offered unto Him, but in the name of Christ Jesus, His Son, and our Lord.

"Lastly, as God of His justice, for the wickedness and superstition both of the princes, priests, and the people, destroyed the kingdom, law, and priesthood of Moses, never to be built or restored again, though the Jews sundry times attempted it, and with great sums of money would have gotten licence to have yearly come and lamented the destruction of it; yet both the Emperor Ælius Adrianus (Niceph. iii. cap. 24), to withdraw them from it, built a new city in

another place, called it after his own name, and graved a swine and his own image over the gates to bring them in hatred with it, and commanded, in pain of death, they should not come thither; God also with earthquakes overthrew their doings, destroyed their tools, and swallowed up the workmen (Niceph. x. 32, 33): so in His mercy He hath built a new spiritual Jerusalem, given us the comfortable tidings of the Gospel, sent His Apostles to preach it through all the world, set up a new kingdom and ministry, not in a corner of the world, as it was then, but through all countries, that all which believe may be saved: and that, not in fear and threatenings, as the law was, but in lovingkindness and mercy, grace, peace, and truth in Christ Jesus.

“Many of these things are well noted by Wolfius and other learned men: and because there is divers times occasion given in this chapter to speak of these figures and spiritual comparisons, I have once for all set them down, that I need not often repeat them afterward; and they that list may briefly here see all set together, and apply them afterwards as occasion serveth.”

These references to Prophecy are very valuable. Strype says, upon Pilkington's *Exposition of the Prophecy of Haggai*, “It came forth seasonably, and on purpose to stir up well-minded people to go forward with the reformation of religion vigorously:” as stated in the biographical note of Bishop Pilkington.

Bishop Pilkington was also associated with Bill, Parker, Cox, Grindal, Guest, Whitehead, and May,

as Commissioners in 1558, to revise the Book of Common Prayer. Was then the English Reformation in the time of Edward the Sixth and Queen Elizabeth conducted on a novel interpretation of Scripture or of Prophecy, or, in other words, a metaphysical development of doctrine? In reply I quote again from Bishop Pilkington, pp. 521—523:

“I speak not this because I think all was well done afore, or that all the doings of Gregory and Austin (of Canterbury as appears) were perfect, but to let you see that our Papists leave the best, and pick out the worst to follow, as meetest for their purpose.” It is well known that the Treatise of Bertram on the Lord’s Supper first shook the supposed ground of authority from Ridley’s mind, and eventually led him and Cranmer and Latimer to abandon the doctrine of Luther on the EUCHARIST.

And in reply to his opponent, Pilkington continues:—

“I am sure he means chiefly the doctrine of the Sacrament of Christ’s body and blood: but in that he is already over-matched. I remember, in the time of that blessed King Edward the Sixth, Dr. Ridley, late Bishop of London, came in visitation to Cambridge: and because that doctrine of the Sacrament seemed strange then to many, he propounded this proposition to the whole University to dispute on: that it could not be proved by any ancient writer, Greek or Latin, which lived a thousand years since, or within five hundred years after Christ, that the substance of the bread was changed in the Sacra-

ment to the substance of Christ's body. (See Fox's *Acts and Monuments*, account of this disputation, &c.) There was the eldest and stoutest champions of the whole university, and the pertest lusty young princocks (from *præcox*) also that could be picked out, to say what they could two or three days together: and one while they had liberty to speak what they could in defence of it, and another while to speak against them that withstood it, with what reasons or authorities they could devise. But the pithy solutions of that godly learned bishop were so strong then, that, unto the world changed, his enemies praised him, and wondered at his learning, and liked the doctrine so well, that their lusty younker would have turned Bishop Cranmer's book (on the Sacrament, see p. 547) into Latin, yea, and married too (as was needful), if the good king had lived awhile longer. If this be true in the chiefest point of their religion (as it is most true indeed), that they have not one ancient writer without wresting to seem to make for them, it is much more true of the rest. There is another conference of late betwixt the reverend Bishop of Sarum [Bishop Jewel] and Dr. Cole, wherein that learned father lays to their charge, that for the rest of their trash (which they reverence as holy relics) they have neither Scripture, ancient writer, doctor, nor general council, to defend their doings. The writings of good Cranmer and these learned bishops are in print and yet unconfuted, and in strength, although one attempted, with small praise, of late to defend Dr. Cole's part: but if they

could have gainsayed it, no man doubts of their good will."

It was Bishop Jewel's Challenge, given in his Sermon at Paul's Cross, which led to the correspondence with Dr. Cole. (From a note by the editor.)

But here I must observe, that it would have been to the purpose if Mr. Goode had shewn that our Reformers, "holding (as he asserts) and advocating what are now usually called the peculiar doctrines of Calvin, as to Election, Predestination, and Final Perseverance," had made a distinction—as St. Augustine does, in his work written on the troubles attending the dissolution of the Roman empire, *De Civitate Dei*—between the *Regenerate*, whom he describes "as walking in the ways of God," and the *Predestinate*, none of whom will fall finally under the power of the devil: or, that our Reformers, with the chief framer of the so-called Lambeth Articles (Dr. Whitaker), had defined the "true Catholic Church of Christ, which is the body of Christ, to consist solely of the Predestined." But our Reformers have done the reverse in each case; teaching every baptized infant, from the Creed, to believe in Christ "who redeemed him and all mankind, and in the Holy Ghost who sanctifieth him and all the elect people of God." And in her Nineteenth Article, making the due administration of the Sacraments a character of the visible Church of Christ, omitting the word predestination. And in her Services both for infant and adult Baptism, teaching us to pray that the person "may ever remain in the number of God's faithful and elect

children;" and may also lead the "rest of his life according to this beginning:" executing the Apostolical commission, "Go ye into all the world, and *preach the Gospel to every creature*: he that believeth, and is baptized, shall be saved, and he that believeth not shall be damned." And how it can possibly be the duty, on pain of damnation, for every one to believe in God's general promises, against an absolute decree, or how any one can (making a distinction even between Baptismal Regeneration and Spiritual Regeneration), after praying that the child may receive remission of its sins by Spiritual Regeneration, pronounce the child regenerate, and give God thanks for regenerating it by His Holy Spirit, upon the Calvinistic system (of reservation), I cannot comprehend. "If therefore"—to use the words of Dr. Whittaker (the present learned Vicar of Blackburn), in his Treatise on the Church of Christ, we take Predestination in the *catholic* sense "that doctrine which we have stated to be so consonant with Scripture, and harmonizing with the testimony of the early Church for four hundred years, is also that of the Church of England, whose Formularies have in vain been tortured and sophistically expounded to make them assent to a contrary opinion"—"If therefore we take Predestination in this sense, viz. that they who are members of Christ in His Holy Church, through the sacramental ordinance of Baptism, were predestined and chosen to that privilege from all eternity, then it becomes a mere truism, an equivalent position, that the Church consists

of those who were so predestined, to the total exclusion of all others.

“In this sense, therefore, the definition of the Church of Christ now under consideration [that of Dr. Whitaker, as above], is and must be perfectly true. Nor am I aware that, with this interpretation of the expression, any additional qualifications or conditions need be added. For we must understand that, in this predestination, no other membership with Christ can be contemplated, save in the bosom of His true, holy, Catholic, and Apostolic Church, in which His Word and Sacraments are duly administered and faithfully received in all things of necessity requisite to the same. And thus all false churches, which fail to inculcate the essentials to salvation, which pervert the Sacraments, or which are the fabrication of men’s devices, are utterly excluded. God’s Predestination can have no reference to such intrusive communities as these, who are outcasts from the Israel of God.”

The Church of England in her Creed, immediately after her profession of belief in the One Catholic and Apostolic Church, adds, “I acknowledge one Baptism for the remission of sins.” It behoves the “*Calvinist*,” therefore, to reconcile his position with this profession of faith; and it cannot be done by asserting a mere *verbal difference between the Liturgy and Articles*.

I quote here an historical document, stated by Lord Stowell, in “*Hutchins v. Denzeloe*,” as a work of great authority in determining the practice of

those times—the *Reformatio Legum Ecclesiasticarum*, which shews the deliberate opinion of our Reformers, in the reign of Edward the Sixth, upon the subject of Predestination, practically considered, and in connexion with the personal application of the Gospel :

DE HÆRESIBUS.

*De Prædestinatione, Cap. 22.*

“Ad extremum in Ecclesia multi, feris, et dissolutis moribus vivunt, qui cum re ipsa curiosi [f. criminosi, as in the Copy in Public Library, Cambridge,] sint, differti luxu, et a Christi Spiritu prorsus alieni, semper prædestinationem, et rejectionem, vel ut usitate loquuntur, reprobationem in sermone jactant, ut cum æterno consilio Deus vel de salute, vel de interitu aliquid certi constituerit, inde latebram suis maleficiis, et sceleribus, et omnis generis perversitate querant. Et cum pastores dissipatam illorum, et flagitiosam vitam coarguunt, in voluntatem Dei criminum suorum culpam conferunt, et hac defensione profigatas admonitorum reprehensiones existimant: ac ita tandem duce diabolo, vel in desperationem, præsentem abjiciuntur præcipites, vel ad solutam quandam, et mollem vitæ securitatem, sine aut penitentia, aut scelerum conscientia dilabuntur. Quæ duo mala disparem naturam, sed finem videntur, eundem habere. Nos vero sacris Scripturis eruditi, talem in hac re doctrinam ponimus, quod diligens, accurata cognitio, de prædestinatione nostra, et electione suscepta (de quibus Dei voluntate determinatum fuit antequam mundi fundamenta jacerentur). Hæc itaque diligens, et seria quam diximus, his de rebus cogitatio, piorum hominum animos Spiritu Christi afflato, et carnis, et membrorum subjectionem præsentientes et ad cœlestia sursum tendentes, dulcissima quodam, et jucundissima consolatione permulcet, quoniam fidem nostram de perpetua salute per Christum ad nos perventura confirmet, vehementissimas charitatis in Deum flaminas accendit, mirabiliter ad gratias agendas exuscitat, ad bona nos opera propinquissime adducit, et a peccatis longissime abducit, quoniam a Deo sumus electi, et filii ejus instituti: quæ singularis, et eximia conditio summam a nobis salubritatem morum, et excellentissimam virtutis perfectionem requirit. Denique nobis arrogantiam minuit, ne

viribus nostris geri credamus; quæ gratuita Dei beneficentia et infinita bonitate indulgentur. Præterea neminem ex hoc loco purificationem censemus vitiorum suorum afferre posse, quia Deus nihil ulla in re injuste constituit, nec ad peccata voluntates nostras unquam invitas trudit. Quapropter omnes nobis admonendi sunt, ut in actionibus suscipiendis, ad decreta prædestinationis se non referant, sed universam vitæ suæ rationem ad Dei leges accommodent, cum et promissiones bonis, et minas malis, in sacris Scripturis generaliter propositas contemplantur. Debemus enim ad Dei cultum viis illis ingredi, et in illa Dei voluntate commorari, quam in sacris Scripturis patefactam esse videmus.”

*Epilogus.*

“Posset magna colluvies aliarum hæresum accumulari, sed hoc tempore illas nominare solum volumus, quæ potissimum hisce nostris temporibus per Ecclesiam diffunduntur: fideles omnes in nomine Dei et Domini nostri Jesu Christi obtestantes, ut ab his opinionibus pestilentissimis se longissime adducant, et ab aliis etiam vehementer contendimus qui rempublicam et Ecclesiam administrant, ut istas hæreses ex regno nostro penitus evellendas, et radicibus extirpandas (quantum in se est) curent.”

This compilation was drawn up by the Reformers for the law of the Church, and would have become such had the king lived.

I would here seriously and affectionately ask—for I have felt all these difficulties myself practically—at whose door the charge of hypocrisy must lie, not only as regards the compilers, but the users of the Formularies of the Church of England, if the following sentiments of the Church of Zurich in their accord with Calvin, quoted by Mr. Goode, are to be taken as interpreting our Formularies.

“Moreover, they say, we diligently teach that God does not put forth His power without distinction in all who receive the Sacraments, but only in the Elect. For as He enlightens, so as to produce faith

in those only whom He has pre-ordained to life; so by the secret power of His Spirit He causes that the elect are made partakers of those things which the Sacraments offer." "By this doctrine that *figment of the Sophists* is overthrown, which teaches that the Sacraments of the New Law confer grace on all *who do not put in the way the obstacle of mortal sin*. For besides that in the Sacrament nothing is received but by faith, it is also to be held, that the grace is by no means to be tied to them, so that whosoever has the sign, enjoys also the reality. For the signs are ministered to the reprobate equally as to the elect, but the reality of the signs comes to the elect only." (Mr. Goode, p. 135.) This argument might be extended further, and embraces the possessors of miraculous gifts and powers also, and is embodied in Dr. Pusey's objection to the received interpretation of the words of St. John, "Whosoever is born of God doth not commit sin, for His seed remaineth in him, and he cannot sin because he is born of God:" which is noticed by Archdeacon Brown in his Charge, p. 38, and Appendix x. p. 181, for A. D. 1840. But the question surely in practice is that implied in the words of St. Peter, "Wherefore the rather, brethren, give diligence to make your calling and election sure:" and that treated by St. Paul in the 3rd chapter to the Romans, "What advantage then hath the Jew, and what is the benefit of circumcision? Much every way, chiefly because that unto them were committed the oracles of God. And what if some did not believe? Shall their unbelief make the pro-

mises of God of none effect? God forbid, yea, let God be true, and every man a liar." We have a plain distinction between prophetic and metaphysical Predestination in Jeremiah, of whom it is said, "I have set thee, this day, over the nations, to pull down and to destroy, to build and to plant." And after the command to him, in the 18th chapter, to go down to the house of the potter, where he should be caused to hear God's words, and not left to draw metaphysical conclusions, we read in the fifth verse, "Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up, to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them."

If to this it be objected that national examples are no rule for individuals, I answer that St. Paul has adduced the example of the Israelites, and says that "all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea," &c. "And did all eat the same spiritual meat, and did all drink the same

spiritual drink: for they drank of that spiritual Rock that followed them, and that Rock was Christ." But the most startling position (and especially as the non-natural sense of the Articles has been so justly condemned) is that in Mr. Goode's work respecting the opinion of Bucer, as interpreting our Formularies. In p. 155, speaking of a disputation of Bucer with some Romish divines at Cambridge, A.D. 1550, Mr. Goode says, "And one of his theses being 'The Canonical books alone abundantly teach the regenerate all things which are necessary to salvation:' and in explanation of which qualification Bucer remarks, grounding his reasons on John viii. and x., 1 Cor. iii., 'But in adding the word regenerate, I have done it on this account, because they who are not *born again* of God, and endued with the Spirit of God, neither can *hear nor understand* what the Scriptures teach.'"

This runs very near to the Gnostic "elect seed," the *σπερματα ἐκλογης* of Irenæus; and to Mr. Maurice's twice-born men of India; also to the Romish floating tradition, and to the Quakers' light within: and it is impossible to test any of these on such grounds. And the question is reduced to this, whether or not, as Bishop Van Mildert remarked long since in his Bampton Lectures, the Scriptures are to be interpreted by the common reason of mankind. Omitting these isolated texts, how are the words of our Lord to be understood in His commission to His disciples, "Go ye into all the world, and preach the Gospel to every creature: he that believeth, and is

baptized, shall be saved, and he that believeth not shall be damned?" and which Gospel St. Paul affirms, in the terms of the commission, was preached to every creature under heaven." It must surely have been preached in an unknown tongue, virtually, to many, according to Bucer's limitation. Now St. Paul does treat this very question in the 10th chapter to the Romans, "Have they not heard?" and he affirms that faith cometh by hearing, and hearing by the Word of God." And more expressly to our purpose still, to the Ephesians, i. 12—14, "After that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession."

Our Lord also declares generally of believers, "these signs shall *follow* them that believe." The real question here involved is metaphysical instead of prophetic Predestination; and the cessation of miraculous gifts. St. Peter tells his converts on the day of Pentecost, that "the promise is unto you and to your children," without any limitation as to the elect or as to its duration. But Peter Martyr, as quoted by Mr. Goode (p. 150), observes, "We have a promise that God is willing not only to be our God, but also the God of our seed; which promise being indefinite is applied to infants by the secret election of God, not indeed always to all, *but to some certain ones in particular*, according as it shall seem fit to God's purpose. And since this is unknown to us, and we ought to follow the outward word which is committed to the Church, under that promise we

baptize our little ones as the ancients circumcised theirs." If this is the sense of our Formularies, it is strange that it is not expressed: but the reasoning of Martyr proceeds upon the Calvinistic basis, instead of the general promises of God to all mankind in Christ, and limits them to the seed of believers also; whereas John the Baptist says, "God is able of these stones to raise up children unto Abraham;" and St. Paul, "If ye are Christ's, then are ye Abraham's seed, and heirs according to promise." This was the ancient view of the Church. Chrysostom, speaking of the circumcision of Christ, and that "Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the Fathers, and that the Gentiles might glorify God for His mercy," says, "Christ came and kept the promise from falling to the ground: Wherefore thou also, O Jew, art saved through grace; for thy condition too was lost without it." It is also most plainly intimated by Justin Martyr and Cyprian, that the circumcision of the infant upon the eighth day had reference to the resurrection of Christ upon the first day of the week, the eighth day, the Christian Sabbath, the Lord's Day. And Justin so explains the fact of the children of the rebellious Israelites being circumcised again (as he says) before they entered into the promised land under Joshua. Whether we consider them to have been uncircumcised during the wanderings in the wilderness, or circumcised again, the fact is most important as the seal of God's Covenant in Christ. And St. Paul says, "Jesus (Joshua)

did not give them rest, but that there remaineth a rest for the people of God." The fulfilment of this promise was understood in the administration of the Christian Sacrament of Baptism. In the ancient Church both of the East and West, down to the time of St. Jerome, milk and honey was given to the newly-baptized in token of their having come to the promised land; and an offering of them was permitted at first generally upon the altar, but afterwards forbidden (as Bingham remarks) in the African canons, except "for the mystery of infants," on the day of the great Sabbath, or Saturday before Easter, for the newly-baptized.

In the time of Jerome the evangelical *wine* and milk was substituted for milk and honey. Dr. Lee quotes the Epistle of St. Barnabas, which will explain the old custom in perfect harmony with this change.

"In the first place, then, he looks upon the land *promised to Abraham* as given in the *man Christ Jesus*, which is fanciful enough," ("because *man is of the earth*," which is true as the *second Adam*): "it shews however this, which is to our purpose, that the land of Canaan was not supposed to be meant now that the new Covenant had been established. He goes on in the next place to shew how he made *us* (*i. e.* Christians) a *second formation* (*i. e.* new creation) in the *last times*. He then cites Ezekiel (xxxvi. 11) as saying, '*Behold, I will make the last things as (were) the former.*' It is worth remarking that he does not quote the Greek of the Septuagint here; but the

most remarkable thing is, he makes the times in which he lived, those termed *the last* in the Old Testament. He then concludes, after citing Ezek. xi. 19, and xxxvi. 26; Psal. xii. 3, and xxii. 23, thus, *We are therefore those whom He has led into the good land.*

“After some that is good, and much that is fanciful, our author brings us to a prophecy which extends the blessings of Christianity to every land. He then quotes Ezekiel (chap. xlvi. 1) to shew, as it should seem, that the great river flowing from the right side of the altar, in which grew up beautiful trees, represented at once both Baptism and the Cross, so that all who were called, who obeyed and believed, should live for ever. On this see Rev. xxii. 1, below.” I believe, then, that the first fanciful illustration really applied to the promise made to the seed of the woman, in whom all the nations of the earth should be blessed—the Man Christ Jesus.

There appears, moreover, to be a manifest correspondence between the historical facts recorded of the conduct of Joshua, and the symbolism of the Apocalyptic trumpets. The wilderness also may be referred to the wilderness through which the Israelites passed in their progress; and hence the woman in the wilderness, and the remnant of her seed. Mr. Wilson, on the New Testament, quoting St. Basil, says, that in his time “the election—the remnant, the true Israelites, who had before formed a separate society—had then brought all over to a resemblance of itself.”

This was the remnant according to the election of grace, composed now of Jews and Gentiles, and become the Catholic Church. The covenant was thus confirmed with many for one week, and in the midst of the week the daily sacrifice ceased; and that which was determined was poured forth on the "desolator" (see the margin). Then was the bringing in *de facto* of everlasting righteousness, the sealing of vision and prophecy, and the anointing of the most Holy, that is, Christ; the Lord God Almighty and the Lamb being the Temple of the New Jerusalem, and from whose Throne flowed the river of water of life, with the trees of life growing therein, "whose leaves were for the healing of the nations."

The root of the development of Christian doctrine appears to me to be in the application of the measured temple of Ezekiel, and of St. John in the Apocalypse, to the body of believers, who are described as "those that worship therein." The Temple is clearly Christ—"the Seed" to whom the promise was made, "the Stone elect and precious, the chief Corner-stone," and in whom "all the nations of the earth were to be blessed." The Apostles were the eye-witnesses of these things, and in this respect can have no successors: and they "preached not themselves, but Christ Jesus the Lord." It is remarkable also, and in accordance with the words that "Christ is the same yesterday, to-day, and for ever," that neither the apostasy of Judas, nor the calling of St. Paul (after the election of Matthias) as the thirteenth

Apostle, and especially of the Gentiles, affects the symbolism of the Apocalypse in the New Jerusalem. For we find only the names of the twelve tribes of Israel upon the gates, and at the gates twelve angels; and in the foundations, the names of the twelve Apostles of the Lamb: the woman clothed with the sun, &c., apparently from Joseph's dream, being represented in the New Jerusalem.

We have a remarkable illustration of the theory of development in the "United Evangelical Church as established in Prussia, and in the greatest part of Protestant and Reformed (*i. e.* of Lutheran and Calvinistic) Germany," as quoted by Dr. Peile in his pamphlet, "Χαρις καὶ Ἀποστολή," from Chevalier Bunsen's "Church of the Future":—

"It is undeniable," writes the Prussian Ambassador, "that the old forms are perishing, and that men, consciously or unconsciously, are striving on all sides to arrive at a new and more perfect organization of the Church. This tendency, if what we have maintained be true, must affect the congregation as well as the ministry, must embrace the laity as well as the clergy, and must aim at the national as well as the Catholic element. All this must take place however, not merely because the form of all civilized society at the present day renders such a state of things desirable, or necessary, as soon as ever a strong Church-feeling arises among the laity—we are persuaded, indeed, that this is the case; but, in asserting this proposition, we are not influenced by regard to any outward cause: what we require, we require in virtue

of the sacredness and dignity of the idea of the Church herself. We do not wish for less of the Church, but for more. We are convinced that the form of the present, the actual state of society in our days, has only been allowed to exist in order that the human race may be renewed by a new and young Church-life; that a new and vigorous impulse towards a higher organization of the human race may stream through its veins; that the Church of the Future may appear. Our view is a genuine high-church view; for no view of the Church of the Future can appear to us to be such, but that which attributes the legislative and executive authority in the Church to the whole community, as the only representative of the perfect, self-conscious adult Church, and not to the clergy, the sovereign corporation of all medieval Churches up to the present day. That medieval view of the Church appears to us a low one, capable only of a temporary existence. It is simply the precursor of the true view, and represents to us *the Levitical Law in the development of Christianity. Like the Jewish Law, it is one of those things which come only into being in order that, on their passing away, the positive reality—that which God really wills to be—may be established*" (the italics are mine). We wish the body politic, the national life, to comprise things divine and human; but we think, at the same time, that the civil and the ecclesiastical administration of a state by its parliaments and by its synods respectively, are two different streams of the one national life, and that the purity of these streams, and the

healthfulness of this life, will be best insured by their complete separation."

I quote this extract of the Chevalier Bunsen for the clear development of Christian doctrine which it contains in the idea of the Church of the Future: I am anxious also that it should be borne in mind how great an influence German Protestantism appears to have had upon writers in our Church, both from its action and re-action. We must go back to the writings of Dr. Pusey in 1827, 1828, and 1829, upon German Protestantism, to understand "Puseyism." The views of Dr. Pusey, who was a friend of Professor Sac, of Prussia, were then controverted by the Christian Advocate of Cambridge, the Rev. H. J. Rose, and the re-action from those views appears in the subsequent writings of Dr. Pusey, though the same mind may be traced in each. The same may be said of Mr. Newman's writings, in the "Prophetic Office of the Church," and the "Essay on Development," the hint for which may have been afforded him also by the progress of Scholasticism, as traced by Dr. Hampden in his Bampton Lectures. It is instructive to trace the progress of controversy with Rome since the Reformation. Jewel's Challenge embraces the first six centuries after Christ, as a common field of trial; this is contracted by the Jesuit to four centuries after Christ: and from some expressions of Usher's, in his Answer, it would appear that neither this nor the former period was arbitrarily fixed upon, but a common basis was assumed, arising probably from the interpretation of Prophecy in the West, and by

which *future* development was cut off as a corruption. The Jesuit Petavius boldly strikes at the root of this assumed æra of purity, in the attack upon the Nicene faith as a development, and in which he is answered by Bishop Bull in his immortal work; and which answer Mr. Newman adopted in the Prophetic Office of the Church, but in his Essay on Development repudiates, and in fact falls back upon the reasonings of Petavius, and adopts the Scholastic development of Dr. Hampden, but applies it more generally to the development of Christian doctrine.

“What is Christianity?” is said to have been asked by Lord Brougham upon a certain occasion, and Mr. Newman asks in his Essay, “What is the leading idea of Christianity?” the answer may be given in the words of St. Paul—“Christ crucified, [which is still] to the Jews a stumbling-block, and to the Greeks foolishness.” St. John also, in attesting that most important fact, the issuing of blood and water from our Lord’s pierced side, declares, “And he that saw it bare record, and his record is true, and he knoweth that he saith true, that ye might believe.” “This is He that came by water and blood: not by water only, but by water and blood; and it is the Spirit that beareth witness, because the Spirit is truth.” “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one. If we receive the witness of men, the witness of God is greater; for

this is the witness of God, that He hath testified of His Son." In these words reference appears to be made both to our Lord's baptism and crucifixion. Let me now refer to St. John's Two Witnesses, as including both the Scriptures and the two Sacraments, whose "dead bodies lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. Now, to bring together the two Sacraments of Baptism and the Lord's Supper, we may refer to our Lord's discourse with Nicodemus, and its concluding reference to the lifting up of the Son of Man, as the brazen serpent by Moses in the wilderness. What light is hereby thrown both upon Baptism and the Lord's Supper, as uniting in Christ and Him crucified; and, as St. Paul says, "by one Spirit ye are all baptized into one body, and have all been made to drink into one spirit," as the Israelites, to whom reference is made. So scripturally, then, in Baptism does our Church teach us to pray, after reciting our Lord's words to Nicodemus, that the person to be baptized may receive remission of his sins by spiritual regeneration; for, as our Lord declared to the Jews with reference to the manna also in the wilderness, "The bread that I shall give is my flesh, which I shall give for the life of the world." Except, therefore, a man be born again—which our Lord explains of water and of the Spirit—he cannot see the kingdom of God, and which, as Wall observes, was always, till the time of Calvin, understood of Baptism by water in the name of the Father, and of the Son, and of the Holy

Ghost. The Two Sacraments, then, are really witnesses, as flowing from the Throne of God and of the Lamb, of the accomplishment of the great work of redemption, and of all things being now created new. And some ancient canons of church symbolism will afford us a connexion between the symbolism of the Apocalypse as above explained and applied, and that of our churches.

Irenæus, speaking either of the Baptismal formula, or of the Baptismal creed, calls it “the unwavering canon of truth”—τον κανονα της αληθειας ακλινη ον δια του βαπτισματος ειληφε. The canon appears to be a term taken from the reed or rod of Ezekiel and of St. John. From the same source we may trace the *canon* of the mass. And following this key to church symbolism also, we obtain an insight into the ancient interpretation of the prophecies of Ezekiel and St. John; an interpretation equally departed from by the Church of Rome and by Protestant interpreters, as I shall now briefly attempt to shew: but in order to do this I must quote at length some extracts from the sermons and notes of Dr. Magee upon the Atonement, in order to explain this subject.

Dr. Magee writes (p. 54), “The sacrifice of Abel was an animal sacrifice: this sacrifice was accepted. The ground of this acceptance was the faith in which it was offered: Scripture assigns no other object of this faith but the promise of a Redeemer; and of this faith the offering of an animal sacrifice appears to have been the legitimate, and consequently the

instituted expression. The institution of animal sacrifice, then, was coeval with the Fall, and had a reference to the sacrifice of our redemption. . . . And thus upon the whole, SACRIFICE appears to have been ordained *as a standing memorial of the death introduced by sin, and of that death which was to be suffered by the Redeemer.* We accordingly find this institution of animal sacrifice continue until the giving of the Law. . . . But when we come to the promulgation of the Law, we find the connexion between animal sacrifice and atonement, or reconciliation with God, clearly and distinctly announced. It is here declared that sacrifice for sin should, on conforming to certain prescribed modes of oblation, be accepted as the means of deliverance from the penal consequences of transgression. And with respect to the peculiar efficacy of animal sacrifice, we find the remarkable declaration, "The life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for the soul" (Lev. xvii. 11); in reference to which the sacred writer says that "without shedding of blood there is no remission" (Heb. ix. 22). Now in what conceivable light can we view this institution, but in relation to that great sacrifice which was to make atonement for sins, to that *blood of sprinkling* which was to speak "*better things than the blood of Abel*" (Heb. xii. 24), or that of the Law? The *Law* itself is said to have had respect solely to Him: to what else can the principal institution of the Law refer? an institution unless so referred appears utterly unmeaning. . . . Admit the sacrifice of Christ to be held

in view in the institution of the Law, and every part is plain and intelligible; reject that notion, and every theory devised by the ingenuity of man, to explain the nature of ceremonial worship, becomes trifling and inconsistent. Granting then the case of the Mosaic sacrifice and that of Abel's to be the same, neither of them in itself to be efficacious, both instituted by God, and both instituted in reference to that true and efficient sacrifice which was one day to be offered; the rite as practised before the time of Christ may justly be considered as a SACRAMENTAL MEMORIAL, "*shewing forth the Lord's death till He come*" (1 Cor. xi. 26); and when accompanied with a due faith in the promises made to the early believers, may reasonably be judged to have been equally acceptable with that sacramental memorial which has been enjoined by our Lord Himself to His followers, for "*the shewing His death until His coming again.*" And it deserves to be noticed that this very analogy seems to be intimated by our Lord in the language used by Him at the institution of that solemn Christian rite. For in speaking of His own blood, He calls it, in direct reference to the blood wherewith Moses established and sanctified the first covenant, *the blood of the New Covenant which was shed for the remission of sins* (Matth. xxvi. 28), thus plainly marking out the similitude in the nature and objects of the two covenants, at the moment that He was prescribing the great sacramental commemoration of His own sacrifice."

And p. 59 : "The Jewish sacrifices, therefore, seem

to have been designed, as those from the beginning have been, to prefigure that *one* which was to make atonement for all mankind. And as in this all were to receive their consummation, so *with* this they all conclude; and the institution closes with the completion of its object."

To these extracts I add, from the notes of Dr. Magee's Sermons, No. LXX—On the correspondence between the annual expiation under the Law, and the one only great expiation under the Gospel :

"The sacrifice on the anniversary of expiation seems to be distinguished from all others by a peculiar degree of solemnity, as if to mark its more immediate reference to the great sacrifice of Christ. Thus, on this day we find the high priest exclusively commanded to officiate; and on this day alone, in the stated exercises of his office, was he *permitted* to enter into the *Holy of Holies*, and to carry the blood of the victim into the presence of God, to offer it before that *glory*, which, seated between the cherubims, overshadowed the mercy-seat, and represented the divinity, which the Apostle particularly marks (Heb. ix.) as prefiguring the entrance of our great High Priest with the blood offered by Him for our redemption into the presence of the Most High, the immediate habitation of God's holiness and glory. The high-priest also seems to have been selected for the solemn services of this day, as more adequately representing the *whole* assembly, in whose name he sacrificed and supplicated forgiveness, and therefore more properly typifying Him who, representing the

whole human race, was to procure redemption by His blood for the whole assembly of mankind.”

“LXXI. On the nature and import of the ceremony of the Scape-goat.

“On this, see what has been said in pp. 370, 371 of vol. I., and attend particularly to the 5th, 7th, and 10th verses of the sixteenth chapter of Leviticus, from which it appears that the two goats are, throughout the chapter, spoken of as *one* sin-offering, being expressly so *called* in the first of these verses: presented jointly as the offering of the people in the second; and though separated into two distinct *parts* by the lot cast in the 9th verse, yet *each* described as contributing to the *atonement* for the people, as appears from the 10th verse compared with the 17th. Indeed, that the *two goats* made but *one* sin-offering on this occasion, the best commentators freely admit. (See Jamieson’s Observations on this chapter of Leviticus.) The reason of this seems obvious. The death of the animal was requisite to represent the *means* by which the expiation was effected; and the bearing away the sins of the people on the head of the animal was requisite to exhibit the *effect*, namely the removal of the guilt. But for these distinct objects two animals were necessary to complete the sin-offering.

“It must be allowed that an account somewhat different has been given of this matter by some very judicious commentators. The goat sent into the wilderness, and that which was offered up in expiation, jointly, they say, typify the great Redeemer of

mankind; the former animal exhibiting that which could not be displayed by the latter, as having been slain, namely, that Christ was not only to be *delivered for our offences, but was to be raised again for our justification* (Rom. iv. 25); and that although He was *to be crucified through weakness*, yet He was *to live by* the power of God (2 Cor. xiii. 4). Thus Ainsworth, Bochart, Alting, and before them Augustine and Procopius understand it," [to which I may add that Victorinus on the Apocalypse makes the same distinction between the symbols of the lion and the lamb—the former the symbol of victory, the latter of suffering: and I have thus explained the figure described as Presbyter John seated on a tombstone, and the double effigies on a tombstone, in a former pamphlet, as represented upon ancient brasses, taken also from the Apocalypse, after the figure of a man had been substituted for the Old Lamb, and to which Pope Sergius the First opposed the Canon "Triforme est Corpus Domini." The Gnostic Jems also confirm Victorinus; and it appears to me that the symbolism of the Apocalypse is clearly in harmony, and to be explained also by the law of the Scape-goat.] Magee continues :

“The opinion of these writers respecting the truth to be illustrated by the dismissal of the second goat, may perhaps not improperly be combined with that which has been here proposed; so that, whilst the goat which was slain exemplifies the sacrifice offered for the sins of mankind, that which was sent away alive may represent not only the removal of

those sins in consequence of that sacrifice, but also the restoration to life of Him by whom they were so removed. Whether, however, this point be admitted or not, the circumstance of the two goats jointly constituting one offering, by exhibiting its different adjuncts, cannot I think be controverted.

“Rheinford contends that this point is completely established by an evidence resulting from the nature of the ceremony itself. For, he says, ‘the imposition of hands, and the confession, and implied translation of sins upon the victim being usual in the sacrifice of animals in expiation, and this ceremony being omitted in the case of the goat that was slain, whilst it was employed in the case of the goat that was sent away, decidedly prove that both animals were designed to be considered as one offering, and that the latter, consequently, represented Him who was to bear the sins of Israel, and by His sufferings to expiate and to remove them.’

“Whoever may have a curiosity to know whether any, and what ceremony, analogous to that of the scape-goat, is observed by the Jews of modern times on *the day of expiation*, may turn to vol. I. pp. 275, 276, where he will find that a cock is now substituted for the legal victims, and that the entrails of the animal, to which the sins of the offerers are conceived to have been transferred by imprecation, are exposed upon the top of the house to be carried away by the birds into their solitary haunts, in like manner as, under the Law, the scape-goat had been conceived

to carry away the sins of the people into the wilderness.”

The conclusion of Buxtorf’s remark, as quoted by Dr. Magee (vol. 1. p. 274), may throw some light, not only upon the Jewish use of the cock, but also upon its Christian use on the steeples of our churches :

“ Alii aliam reddant causam causantem, cur gallo potius quam alio animante utantur, hæc est, quia vir ebraice. . . . . *Gebher* appellatur. Jam si *Gebher* peccaverit, *Gebher* etiam peccati PŒNAM SUSTINERE debet. Quia vero gravior esset pœna, quam ut illam subiri possent Judæi, gallum gallinaceum quod Talmudica seu Babylonica dialecto. . . . . *Gebher* appellatur, in locum suum substituunt, et ita justitiæ Dei *satisfit* ; quia quum. . . . . *Gebher* peccaverit. . . . . *Gebher* etiam, i. e. gallus gallinaceus plectitur.”—(*Synagoga Judaica*, ed. 4. pp. 509—512.)

I shall proceed now to some ancient Canons of Church Symbolism, as referred to by Messrs. Neale and Webb in their Introduction to Durandus (p. lxxv.):

“ It is very remarkable that Durandus, S. Isidore, Beleth, and the rest, seem to quote from some Canons of Church Symbolism, *now unknown to us*. Their words are often—even where they are not very connected, nor *intelligible*—the same. One example may suffice: ‘ In that *this rod*,’ says Hugh of St. Victor, ‘ is placed over the cross, it is shewn that the words of Scripture be consummated and confirmed by the Cross: whence our Lord said in His Passion, ‘ *It is finished*:’ and His title was indelibly written over

Him (p. 200). ‘In that the iron rod,’ says Durandus, ‘is placed above the cross, on the summit of the church, it signifieth that Holy Scripture is now consummated and confirmed; whence saith our Lord in His Passion, ‘*It is finished:*’ and that title is indelibly written over Him.”

Now this is perfectly intelligible, if we refer the rod to the measuring-reed of Ezekiel and St. John, the unwavering rod of iron, and not a reed shaken with the wind: and this will appear by the context of the first passage from the Mystical Mirrour of Hugh of St. Victor himself:—

“The cock (which sitteth upon the iron rod) representeth preachers. . . . The iron rod upon which the cock sitteth sheweth the straightforward speech of the preacher, that he doth not speak from the spirit of man, but according to the Scriptures of God, as it is said, ‘If any man speak, let him speak as the Oracles of God.’” Then follows as before: “In that this rod is placed above the cross, it is shewn that the words of Scripture be consummated and confirmed by the Cross: whence our Lord said in His Passion, ‘It is finished:’ and His title was indelibly written over Him.” . . . . “The cock being set over the cross, signifieth that the preacher ought to make sure this point, that Christ redeemed the world by His Cross, and on this account the cross is set on a ball,” &c. &c.

This corresponds with my explanation, and shews that the sacrifice of our Lord was regarded as the consummation of the Law, and the sum of the

Preacher's doctrine. The Apostolical Constitutions also enjoin, that "the church must be oblong in form, and pointing to the East." The oblong form was meant to symbolize a ship, the ark which was to save us (and into which we enter by Baptism), according to St. Peter's allusion, and which is adopted in our Baptismal office. Noah's dove seems also to be referred to by Tertullian, who speaks of the church as "the House of our Dove:" and I venture the remark, that the descent of the Holy Ghost like a dove upon our Lord at His Baptism, might possibly, according to the usage of Holy Writ in adopting a reference to the early recorded facts, be taken also from the same. And it is most observable, that in all these instances of Church symbolism it is our Lord, and not the body of believers, that is symbolized. This appears from the reason given in the Apostolical Constitutions, why the church was to point to the East, because our Lord ascended from that quarter. The rainbow round the cherubic emblems in Ezekiel and Daniel, as well as the millennial imagery of Isaiah, seems also to have a reference to the Covenant made with Noah and with every living creature. The Seraphic Hymn itself, moreover, in Isaiah is spoken of the God-Man, the manifested God of Israel, and, as in the Apocalypse, is the earliest Christian Hymn. I shall add some other instances of Church Symbolism to shew the fact of a development in the Church of Rome, in combination with earlier symbolism: I now adduce two instances—one from the porch of Malmesbury Abbey church, where

between the outer and inner doors the Apostles are seated, six on each side, with an angel flying over each group, to whom they are inclining their ears. The other is from some fragments of an older fabric of the parish church of Blackburn, in Lancashire, where Saint Michael appears on a bas-relief belonging to a portion of one Norman doorway, and upon a portion of another the millennial symbols, a male and female figure, clothed and seated on either side of the Tree of Life. Upon the three remaining capitals are sculptured—upon one, two serpents harmlessly entwined, and an ox, and above and below the latter is a *fleur-de-lys*; upon another, an anchor and cable, probably from the 54th chapter of Isaiah; and upon the third a goat and lamb, with a dove over each figure, are represented, almost like supporters, on either side, but they meet above a Latin cross, which is placed upon an eminence. This symbolism corresponds with the rejection of the representations of our Lord as a man, instead of the Old Lamb by Pope Sergius the First, A.D. 683, when the change was sanctioned by the Council in Trullo: and I should explain the goat and the lamb in this instance by a reference also to the scape-goat, and in this view the example is very interesting indeed.

I must apologise to you, my dear Sir, and particularly to the general reader, for attempting a little further illustration of my subject from Church Symbolism: and its intimate connexion with the ancient interpretation of the Apocalypse will be evident, for

not only is the law of the scape-goat required to explain the symbolism of the Apocalypse, but also that of churches. The various representations of our Lord symbolically as a lion and as a lamb and as a man in the Apocalypse, gave rise, after the introduction of pictures into the Church, to two kinds of symbolism—the Eucharistic, as adopted by Pope Sergius the First, who rejected pictures, but instituted the Canon “*Triforme est Corpus Domini,*” and divided the Host into three portions, corresponding with the Incarnation, Death, and Resurrection of Christ; and ordered the Hymn “*Agnus Dei,*” &c. to be sung “*tempore Confractionis Dominici Corporis.*” The intention of the Canon “*Triforme est Corpus Domini*” appears also to be carried out by the three dedication-crosses so often found in our northern parishes of Anglo-Saxon or Norman character. At Whalley, the mother-church of the old and present parish of Blackburn, we find three such crosses: upon the upper surface of the largest (the top of which terminates in a sort of cross pattee) is sculptured a Latin cross in relief, similar in shape to that on the Roman Bullæ between the heads of St. Peter and St. Paul, but here there are no figures: the zigzag moulding (the hieroglyphic of water) however occurs.

In the Mozarabic Ritual the Host was divided into nine portions, which Bingham enumerates as commencing with the Incarnation, &c. to the *Gloria* and *Regnum*. Seven of these portions were disposed in the form of a Latin cross, which I describe as a cross within an oblong or ship, which portions were eaten

during the recital of the Creed; and the two remaining portions, viz. those representing the *Gloria* and *Regnum*, were eaten during the recital of the Lord's Prayer. The Greek Host was usually divided into four portions by a Greek cross, a cross in a square or circle, which square I refer to the symbolism of the New Jerusalem, and the circle to that of the worldly Lotos, as represented in the Puranahs. Upon the four portions of the Greek Host were inscribed the initial letters of the words *Ιησους Χριστος Νικα*,—thus denoting the establishment of the Messiah's kingdom; the square and oblong being adopted in the plans of Greek and Roman churches respectively. Having shewn the correspondence of the bas-reliefs at Blackburn with the rejection of pictures by Pope Sergius the First, I now refer to an ancient Irish cross, a drawing of which was sent to me by the Rev. S. J. Allen, the present Vicar of Easingwold, who had it from a friend of his. This cross (a pyramidal stone, like those at Whalley,) accords with the Greek pictures. Our Lord as a man is represented on a Greek cross, the arms of which extend beyond the circle which surrounds the figure, and above which a second head appears, whilst below it the serpent is seen falling headlong from our Lord's feet; and below this again, in stages, are sculptured animals clothed and seated, and at the base a hydra, the symbol of Paganism. This symbolism corresponds also with the inscription upon the Greek Host, and which was expressed in the sacred monogram in a circle upon the summit of the Labarum of Constantine. This circle is taken, I conceive,

from the worldly Lotos, which affords us a connecting link between Church symbolism and architecture: for upon the brass of Britellus Avenel, at Buxtead, in Sussex, the four great leaves of the worldly Lotos appear in the centre, and its stem forms a kind of Labarum, and the four leaves become a kind of cross; and at the angles the four cherubic emblems, here assigned to the Evangelists, appear, each one being enclosed in a figure composed of the intersection of a square and the four great leaves of the worldly Lotos, which I explain as denoting the descent of the New Jerusalem (four-square) upon the earth. And this intersection or superposition we find in a cross at Hildersham, near Cambridge, which encloses the double effigies of our Lord, but without a dove, and which subsequently was assigned to the Holy Trinity: and as the circle or oval within which a quatrefoil is placed, occurs so constantly in Gothic architecture, so does the combined square and quatrefoil in the plans of Romanesque piers, and in the alternate arcs and angles in the foliation of arches. I trace all these symbols, then,—and which should be attended to in the study of Gothic architecture, and as connected also with its history,—from the use of the Apocalyptic symbolism taken in connexion with that of the worldly Lotos of the Puranahs, and as denoting the descent of the New Jerusalem upon the earth.

It is most remarkable also, though the *same* symbols occur, that Gothic architecture never flourished *in Italy*; and after the development of doctrine, which was symbolized also in the *after* Gothics, in France

by the Flamboyant style; in Germany by the interpenetration of mouldings, denoting the *communicatio idiomatum*; in England by the Perpendicular style, where the four-centered arch is drawn from the combination of the double symbols before referred to or squares, in Italy a return was made at once to the revived *Classical*.

I must here also notice a symbol which Mr. Elliott gives in his *Horæ Apocalypticæ*, and which Mr. Elliott explains of the Church of Lucerne. That described by him is a very different one from that in the frontispiece of Leger, in the Public Library at Cambridge, and I am not aware of Mr. Elliott's authority: but in Leger the candlestick is not *giving* light, but *receiving* it from a representation of the sun (above the oval in which the candlestick stands, and which oval alone appears in Mr. Elliott), whose light streams in an inverted pyramid of rays (the Hindu symbol for water) from a triangular opening in the luminary. This trefoil or triangle is of frequent occurrence in Gothic architecture, both singly and double, or interlaced, or alternating with a trefoil, as in the plane of the piers in Little Maplestead church, in Essex. The triangle itself (the Hindu symbol of the sun) may be explained, though here applied in a good sense, from what St. Augustine describes as a Manichean symbol of Christ, who as the sun, they said, sent down His light upon the world through a triangular window in heaven. This light in Leger issues from the triangle as water, and would denote Baptism by the inverted pyramid of rays poured both upon

the candlestick and the seven stars (mullets of five points, not cinquefoils, as Mr. Elliott); and the whole is evidently taken *from the Apocalypse*. It is called "Antiqua Convallium insignia" in the scroll, and on the oval the legend is "Lux lucet in tenebris," as given by Mr. Elliott.

The true antichristian opposition symbolically both to the symbols of Scripture and to the Labarum of Constantine may be illustrated from Mr. Layard's invaluable drawings of the bas-reliefs at Nimroud, both in the standards upon the chariots and in the winged bulls, &c. and figures on each side of a tree, which latter are apparently taken from the Scriptures, or traditionally from the Cherubim and flaming sword guarding the Tree of Life, but which here and after the apostacy which commenced in the plains of Shinah are represented antagonistically as attending the king, but whose restoration and due appropriation it is the object of the sacred writers, and especially the Prophets, in their symbolical descriptions, to assign to the God-man, the Man Christ Jesus, the promised Seed of the woman, who should bruise the serpent's head. The woman in an ephah, whom the prophet makes the symbol of wickedness, most probably from Eve's transgression, but gloried in by the apostacy, was to be set up upon its own base in the plains of Shinah. The daughter of Babylon, the Pagan Roman empire, is also described in the Apocalypse as a woman seated on seven hills, to which reference seems to be made on a coin of Vespasian given by Dr. Lee. The coins of Diocletian also and Maxi-

min, one as Jupiter and the other as Hercules, (assuming divinity, sitting for the temple of God or against it,) represent them as destroying the hydra, and a man with the feet of a serpent, the Gnostic symbol of Christ. So truly was our Lord's word fulfilled, that when Satan was divided against himself his kingdom could not stand, that shortly after the striking of these coins the sacred Monogram upon the Labarum of Constantine led the Roman armies. It is also to be noticed that, besides these striking symbols, the first four general Councils which coincided with the period of the dissolution of the old Pagan Roman empire, declared solemnly the faith of the Son of God, "once" for all "delivered to the saints."

But now to return from this digression. St. Paul declares most unequivocally against the development of Christian doctrine, if preached even by an angel from heaven: and this should especially be borne in mind, whatever may be advanced or thought of the meaning of the Angel in the Apocalypse flying in the midst of heaven, for his commission was only to preach "the everlasting Gospel." This concerns Protestants as much as Papists, the latter grounding the ministry of angels apparently upon this fact, and so expressing it symbolically, as I shall further shew from Malmesbury Abbey church. Mr. Elliott, in his *Horæ Apocalypticæ*, states that this Angel symbolizes the new commission given to Luther after his expulsion from Rome. But this application is quite untenable. Pole, in his Synopsis, where reference is also made to the angels of the churches in the Apoca-

lypse, and which may explain the words of the living creatures, "and we shall reign on the earth," makes a reference to the Angel in the Apocalypse flying in the midst of heaven and having the everlasting Gospel to preach to them on the earth, as representing not only the celerity of the ministers of the Gospel, but that they were the successors of the winged Seraphim: and we have thus, and in the solemn Liturgies of the Church, the most complete harmony in the application of the Seraphic Hymn to Christ—symbolizing the Gospel of Christ as taught by Prophets and Evangelists, and as by an angel preached in all the world.

But in the Romish application of the Angel we have a clear development, and this is shewn unequivocally at Malmesbury Abbey church. The Vesica of our Lord is supported by two angels, it is true, at Ely, and so it is at Malmesbury, instead of the four Cherubic emblems, and this might not signify any development: but at Malmesbury Abbey church, in the porch, are represented the *twelve Apostles*, six on each side, with an angel flying above each group, *and to whom they are listening*. This representation occurs inside the porch and between the outer and inner doors, the latter of which has the Vesica supported also by angels—and a valuable instance it is of Romish Apocalyptic development. The outer arch of the porch is perfectly correct, and only represents the fact of Scripture: the serpent, as cast out, forms the outer moulding, and within, upon three arches, are sculptured the Creation of man, the Fall, his Expul-

sion from Paradise, the preparation of the Ark, and the events following from the Old Testament history; then follow from the New Testament our Lord's triumphal entry into Jerusalem, His Crucifixion, Death, Ascension, &c.; and here the development should have terminated, but it is carried on by the angel instructing the twelve Apostles.

It is declared in Scripture that a period would arrive when vision and prophecy should cease; and as development has been virtually adopted both by Papists and Protestants, Dr. Lee's work on Prophecy is in this aspect alone most invaluable to the theologian. I had from the first felt and expressed my conviction to Dr. Lee, and in which he entirely concurred with me, that it was impossible satisfactorily to answer Mr. Newman's Essay on Development upon the ordinary interpretation of Prophecy, and especially if the Reformation itself was based upon Apocalyptic development.

The Angel in the Apocalypse might at first sight be thought more reasonably to symbolize the calling of the Apostle St. Paul and his preaching to the Gentiles—but I am inclined to doubt this. It has been said that the calling of St. Paul, as a thirteenth Apostle, was an infringement of the original Apostolical Commission, and in fact a development: a few words however will I think clear up this point. St. Paul gave an account of his Gospel to the rest of the Apostles, and affirms, "*If we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you [or, than that*

ye have received], let him be accursed." But St. Paul was emphatically the Apostle of the Gentiles as St. Peter was of the Circumcision, and thus far there was a development in the case of St. Paul: but be it remembered, this development was prophetic, and not metaphysical, and had reference to the calling of the Gentiles; and St. Paul affirms that he himself was one of that remnant of the Jews, according to the election of grace prophesied of by Isaiah, who were to bring in the Gentiles: St. Paul, therefore, might not unreasonably be represented by the Angel in the Apocalypse—but I should rather apply the symbol generally to the Christian ministry founded by the Apostles. St. Basil states, as before observed, (and see the "Apostolical Preaching" of the Primate upon Predestination and Election), that the election, the remnant of the true Israelites, who had formed a separate society originally, had in his time brought all over to a resemblance of itself, that is, in the one Catholic and Apostolic Church, founded upon Apostles and Prophets, Jesus Christ Himself being the chief Corner-stone, "elect," precious. And if we turn to the symbolism of the Apocalypse, I think we shall find this confirmed.

The woman clothed with the sun, and the moon under her feet, and having upon her head a crown of twelve stars, appears to represent the Jewish Church; the symbolism being taken probably from Joseph's dream, representing himself and his brethren and his father and mother, and of whom, as concerning the flesh, Christ came, who is "over

all, God blessed for ever." After the birth of the man-child, the woman is represented as fleeing into the wilderness, where she has a place prepared her of God, and is nourished from the face of the serpent a time, times, and a half; which serpent makes war with the remnant of her seed, who have the testimony of Jesus. This follows upon the war in heaven, Michael and his angels having prevailed. The preservation of the Church during this period appears to be represented in symbolism borrowed also from the encamping of the Israelites in the wilderness, in the recapitulation of events which have so generally been referred to a yet future millennium, in the camp of the saints and the beloved City, which is at length besieged by the nations in the four corners of the earth, till fire comes down from heaven and consumes them. And in the New Jerusalem, which comes down from God out of heaven, which Dr. Lee regards as symbolizing the *de facto* establishment of the Christian religion in the world, we find a recurrence to the Jewish symbolism. The names of the twelve tribes upon the gates, and at each of the gates an angel, and in the foundations the names of the twelve Apostles of the Lamb, the Lord God Almighty and the Lamb [our Lord the God-Man] being the Temple of it, and from whose Throne flows the river of water, with the trees of life whose leaves were for the healing of the nations; and into this City the kings of the earth are represented as bringing their riches, there being also without dogs and sorcerers, and whatsoever loveth and maketh a lie.

So also in the vision of waters in Ezekiel, flowing from the altar, though they healed the Dead Sea and fertilized the desert, yet there were marshy places not healed. To what can all this remarkable symbolism refer but, through the Sacraments, to the establishment of the religion of the Lamb of God who taketh away the sins of the world? The Papal Bullæ themselves bear testimony for the above interpretation and against development, for upon these we find the heads of St. Paul (who is on the right-hand) and of St. Peter, on either side of a cross, representing respectively the Christian Jews and Gentiles: and the same is heraldically the meaning of the double bar in the cross patriarchal, now usually understood as denoting the office of a patriarch. Nothing should induce us, then, to give up the confession of the belief in the "one Catholic and Apostolic Church," or of the "One Baptism for the remission of sins."

As regards, however, the question of Development, so far as it appears in Scripture, I have much pleasure in referring to a Sermon by Mr. Bateman, the Vicar of Halifax, in Yorkshire, "The Church of England tried by Holy Scripture". And to obviate a remark which was once made to myself, that the Church of England, though in the Preface to her Ordination Service she asserts the historical succession of Bishops, yet has practically made a compromise between Popery and Presbyterianism, both in the Rubric for the Ordination of a Priest, and in the Canons of 1603; I observe, the Rubric in question is of far earlier date than the Reformation, and

in fact is found in the Roman Pontifical, from whence it came into the English Ordinal, and occurs both in the African and Alexandrian Canons. Dean Comber states, from Bishop Beveridge on the Apostolical Canons, that the identical regulation respecting the Ordination of a Priest and the Canon of 1603 (which, by the way, relates only to the imposition, with the Bishop, of the hands of those who *examine* the candidate, and not to all persons,) is derived from an ancient Alexandrian Canon, and from an African Canon; and which was embodied in the Roman Pontifical, from whence it came into our Offices, and it is also found in the Belgian Liturgy, p. 261, Form. Lutheran. *Lips.* 1624. So much for this development. But I proceed to observe, that in the Apocalypse we find the angel of each Church addressed as responsible for certain regulations and duties; and the Bishop of Rome, as it is well known, was the first infringer of the power of Bishops, by his assertion of universal Episcopacy,—a claim denied by Gregory the Great to John of Constantinople: and the three bars of the Papal cross, and the triple tiara of the Pope (which was gradually completed only about four centuries ago), bear undeniable proof of Papal development. The reason, however, for the regulation respecting the ordination of a priest in the Alexandrian and African Constitutions, may be gathered, probably, from the latter, and might arise from the prevalency of Arianism among the Bishops,—the clergy and laity being far more orthodox at that period: and so much so, that the Arians were

*compelled* to use the orthodox terms in their sermons. The Seraphic Hymn, as I have observed, in Isaiah is addressed to Christ, as appears by the Apocalypse; and the ancient representations of our Lord have the four cherubic emblems surrounding the Vesica. This was in accordance with Irenæus' appropriation of these symbols to the four Gospels: not, as subsequently, to the four Evangelists, but to the four Gospels of our Lord God and Saviour, Jesus Christ; and the Seraphic Hymn, as anciently used in the Eucharistic Office, was thus the most ancient Christian Hymn to Christ as God, the manifested God of Israel, Jehovah, the First and the Last, "Who was, and is, and is to come,"—the Almighty. Upon this immovable basis, and the sense of the word Hypostasis, used by St. Paul, Heb. i. 3. (which Jerome also observes, as quoted by Dr. Hampden in his Notes), and not from Scholasticism, was the Nicene "Homousian" derived.

The appropriation of the name "Jehovah of Hosts" to Christ is confirmed by the Gnostic Jems. Dr. Lee, in his Hebrew Lexicon, has some observations upon the sacred name Jehovah, from which I shall select a part,—premising only my own belief that the name was known to our first parents also, though in Exod. vi. 3. it is said not to have been known to the patriarchs; but if we adopt the interpretation of the name "I am that I am," it may be understood that the name was not then the subject of revelation. In this sense, then, "it may consequently," as Dr. Lee says, "be termed the Israelitish designation of the true God. . . . .As to

its pronunciation, Gesenius has industriously collected all that is worth attention on this subject from the Greeks and Latins, of which the following is the sum: According to Diodorus Siculus (Lib. i. 94), Moses gave the name ΙΑΩ to God. . . . . Theodoret (Quæst. 15, ad Exod.) καλουσι δε αυτο Σαμαρειται, ΙΑΒΕ. . . . . Ιουδαιοι δε ΙΑΩ. The same form is found on the Gems of the Egyptian Gnostics (Irenæus adv. Heræes. i. 34; ii. 26. . . .). Philo Byblius (Prep. Evang. Euseb. i. 9) gives the form ΙΕΥΩ. Clem. Alexand. (Strom. v. p. 562) ΙΑΟΥ, &c. &c. . . . . “That. . . . Exod. iii. 14. has reference to this term, I think there can be no doubt; and that the Apocalyptic (chap. i. 4, 8.) ο ων και ο ην και ο ερχομενος refers to it likewise, is, perhaps, equally certain. But these relate to its interpretation, not to its form, nor to its pronunciation. And, as this is manifestly the most important part of the inquiry, let us see what can be deduced from it.”

“It is quite certain, then, that the latter place in the Apocalypse applies to Christ; comp. vv. 7, 8, 17, 18. A similar passage occurs Heb. xiii. 8: Ιησους Χριστος χθες και σημερον ο αυτος, και εις τους αιωνας; both these, therefore, cannot but refer to Christ. Again, reference (Rev. i. 17) is certainly made to Isa. xli. 4, and there [Jehovah] is the Person designated *the First*, &c.; and, in truth, the theology of the Hebrews will admit of this term being applied to no other.” And in a note: “From an extended inquiry, instituted on comparisons of this sort, the most irrefragable proofs of the Divinity of Christ

might be collected. And it will be found eventually, that it is quite impossible to understand innumerable passages in the Old Testament on any other view." And in the text: "Now, the spirit of the Scriptures goes principally to the point of a *revealed, manifested, and known God*; not to a mere theoretical or metaphysically imagined Deity. . . . to a Θεος ος εφανερωθη (1 Tim. iii. 16; comp. 1 John i. 2, iii. 8; 1 Pet. 20); and, as the term. . . . [Elohim] had before the time of Moses (Gen. xxxi. 30, &c.) been applied to idols, the representatives of these metaphysical nonentities, it seems to me that the terms. . . . [I will be] and. . . . [I am], more particularly the latter, were chosen in order to keep up this marked and very important distinction; and, above all, to keep up the memorial of His promised manifestation in the flesh. Comp. Isa. vii. 14, with Heb. ix. 5, 6, and Micah v. 2—4, which was apparently had in view in the passages cited above from the Epistle to the Hebrews, the Revelation of St. John, &c., and to shew that in Jesus of Nazareth the Person named. . . . [Jehovah], in the Old Testament, was manifested to the world." The Proper Lessons for Sundays correspond with this explanation.

Mr. Newman, in his Essay, advances two positions: first, that the Jewish Church did develope, which is true, as far as the prophecies relating to the Messiah are concerned, but there it stopped, "the testimony of Jesus being the Spirit of prophecy." Prophecy further spoke of the calling in of the Gentiles, and of the establishment of Christ's kingdom upon earth;

and also of a period when Vision and Prophecy, generally, should cease. This limit, then, it is all important to ascertain.

For Mr. Newman, secondly, argues in favour of development from the fact of the altered state of the Church, and he quotes M. Guizot, and instances the cessation of miracles generally, which he contrasts with the assertions of Rome to this power. But how is the general fact even then to be explained? Dr. Lee's interpretation of Prophecy *explains* this fact, and cuts up the doctrine of development by the roots, according to St. Paul's double anathema, and limits the development of Christian doctrine to the one Catholic and Apostolic Church as left by the Apostles, under the government of bishops, and with provision for the relative duties of rich and poor, subject and ruler, and for the time when kings should become nursing fathers, and queens nursing mothers of the Church. This limit equally cuts off the arrogant claims of the Papacy and also the plea for voluntary poverty from the example of the primitive body of believers, which is excellently shewn in the sermon of Mr. Bateman, the Vicar of Halifax, entitled "The Church of England tried by Holy Scripture."

It was Mr. Newman's work which first led me to see the important testimony borne by the two Sacraments of Baptism and the Lord's Supper against the development of Christian doctrine, and to adopt the title of my present Letter, On the Doctrine of Baptismal Regeneration, as opposed to the Development

of Christian Doctrine. And that the Sacraments were witnesses for Christ, the permanent witnesses which stand before the Lord of the earth, and witness equally against the Romish floating tradition, and the Quaker's light within, and also against a *μετανοια*, akin to transubstantiation. From the work of Dr. Lee upon Prophecy, I was led to conclude that the Reformation, *in England at least*, could be maintained upon the immovable basis of Scripture and Apostolic antiquity: and that the Church of England, *as Reformed*, could be shewn to be a true branch of the one Catholic and Apostolic Church, professing one Lord, one Faith, one Baptism, upon the interpretation of Prophecy itself. It is also highly satisfactory to me that Luther was *thus far* practically of the same mind, as to the use and importance of Sacraments, which he asserts (in his homily of Baptism) prove that God deals with us by visible signs, and not by secret Apocalypses only. And at no period since the Reformation has this point been of more importance than at the present, when in the controversy upon Baptism, the very testimony of the Sacraments seems to be transferred from Christ to ourselves. Luther's words are: "Necesse est primum adesse externum et sensu perceptibile signum seu creaturam per quam Deus visibiliter nobis agit, ut de eo certi sumus, nec quicquam addubitemus, neque enim citra externa media, per nudas et arcanas tantum inspirationes et afflatus, aut singulares quasdam arcanas Apocalypses seu revelationes nobiscum agere vult Deus."—*Homilia*, p. 347.

But this is not all: the grand point is the testimony they bear to the vicarious Atonement of the Son of God upon the Cross for the sins of the whole world, and which is sealed and made over to the recipient of them. The Sacraments, then, appear to be the witnesses for Christ, "in whom," says St. Paul, "ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with Him in Baptism, wherein also ye are risen with Him, by faith of the operation of God, who raised Him from the dead." "Christ, our Passover, is sacrificed for us, therefore let us keep the feast, &c." "He that believeth, *and is baptized*, shall be saved, and he that believeth not shall be damned." Therefore, as Bishop Burnet observes, believing is no act of divine faith, but it is a collection and inference from the general promises of the Gospel. And, in short, as it is well expressed in the "Necessary Erudition of a Christian Man," after speaking of historical faith, and that faith which is the gift of God, they say, "We know of no other acceptation of faith by which a man may testify to himself that he is of the Predestinates which shall to the end persevere in their calling."

I have great satisfaction, my dear Sir, in quoting here a passage from Luther's dying prayer, and to contrast it with Dr. Doyle's evidence, both which you first pointed out to my notice, as they forcibly illustrate the distinction between prophetic and metaphysical Predestination, that is, between my views

and those "peculiar to Calvin." In Southey's *Vindicie Ecclesie Angl.*, p. 431, he gives the dying prayer of Martin Luther as follows:—

"Almighty, everlasting, merciful Lord God, Father of our loving Lord Jesus Christ, I certainly know that all which Thou hast said, the same Thou art able to keep and perform. Thou canst not lie. Thy Word is true. In the beginning Thou promisedst me Thy only-begotten Son Jesus Christ: the same is come, and hath delivered me from the devil, death, hell, and sin. And for more security, out of Thy gracious Will, there are presented unto me the holy Sacraments of Baptism and the Lord's Supper. I have made use of them, and steadfastly in faith I have relied upon Thy Word. Wherefore, I make no doubt at all, but that I am secured and delivered from the devil, death, hell, and sin. Is this my hour and Thy Divine Will and Pleasure? So am I willing to depart hence in joy and peace according to Thy Word, and will go into Thy bosom."—*Luther's Colloquia Mensalia.*

The following note is in Luther's handwriting, in a copy of Calvin's Catechism in Greek and Hebrew, which I have in my possession; and it renders it the more remarkable that Luther should have held his grievous heresy on the Eucharist to the last. The note is: "Non potest probari ex Vetere Testamento panem esse Corpus Christi. Ergo non est articulus fidei. Nam Vetus Testamentum in genere continet articulos fidei. Alias Novum Testamentum a Veteri nihil dif-

ferret, et monstrat ad Christum. Is pro sua auctoritate instituit Sacramenta signa gratiæ et promissionis.

(Signed)

“ MART. LUTH. DOCTOR.”

In Dr. Philpott's Supplemental Letter to Charles Butler, Esq., in 1826, p. 89, there is an extract from the writings of Dr. Doyle, who exhibited before the Committee of the Lords and Commons the most profound Jesuitism and something more. The passage is as follows:—

“ The Scriptures alone have never saved any one, they are incapable of giving salvation—it is not their object, it is not the end for which they were written: they hold a dignified place among the means of the institution which Christ formed for the purpose of saving His elect; but though they had never been written, this end would have been attained, and all who were pre-ordained to eternal life would have been gathered to the Church and fed with the bread of life.”—Letters signed J. K. L., p. 164.

Now this position of Dr. Doyle's, if I may be allowed the expression, contains the essence of Calvinism, as explained by Mr. Goode from Bucer's thesis, and it involves the personal application of the Gospel, the doctrine of Baptismal Regeneration, and in fact the Apostolical Preaching itself. Irenæus informs us that what the Apostles preached, they afterwards wrote. His rule of Truth, then, the Creed, was identical with the written Word of God. And St. John tells us plainly the object with which he wrote his Gospel: “ These are written that ye might believe that Jesus is the Christ, the Son of God, and

that believing ye might have life through His Name. Amen.”

There is really no practical difference between the above position of Dr. Doyle, and the thesis of Bucer as quoted by Mr. Goode, “The canonical books alone abundantly teach the *regenerate* all things necessary to salvation:” which reservation he explains by adding, “because they who are not *born again of God*, and endued with the Spirit of God, can neither *hear nor understand* what the Scriptures teach.” This is Gnosticism, and the Gnostical notion of an “elect Seed” is at the root of the whole matter. The Quaker is, except as he is fettered by his own formalism, the unencumbered personification of Bucer’s views in this thesis; and the Sacraments are denied, being perfectly unintelligible to him, as also must be the saying of Pope Leo, “*Corpus Regenerati fit caro crucifixi*,” based on the vicarious Atonement.

But, on the other hand, Mormonism personifies Dr. Doyle’s position, and both Popery and Calvinism are incompetent to deal with mysticism in its various forms: but, as Irenæus long before observed of other heretical sects of his time, the true answer was to be found, even by the barbarians who had not the use of letters, by the unwavering rule of Truth which they received in Baptism. The written Word of God, then, and as understood by the common reason of mankind, can alone deal with such cases.

As illustrative of this point, I refer to a public discussion, detailed in the *Church and State Gazette*, Sept. 24, 1849, “which took place on the 5th

instant, in the Mechanics' Hall, Hull, between Mr. W. B. Hodgson, of Beverly, and Mr. M<sup>c</sup>Naughton, Travelling Elder of the Latter-day Saints; Mr. Harrison in the chair. Mr. Hodgson stated his object to be, to disprove the authenticity of the book of Mormon, and that the Scriptures only were the standard of appeal, and that we had sufficient revelation in those Scriptures *for the salvation of the whole human race*. The Mormonite Elder attempted to prove the need of a new, or rather continued Revelation, and the insufficiency of the Scriptures for man's salvation, and to defend the book of Mormon; and in his long and irrelevant oration sheltered himself by saying, '*In order to understand Revelation we must be under the influence of the Holy Spirit.*'"

Now here we have the doctrine of development, and the Calvinistic theory of the indwelling light (common to them and the Quakers) of each individual to interpret the Scriptures: a theory in close accordance with the twice-born man of the Brahmins, and the deified man under Budhism.

But our blessed Lord declares, "The Law and the Prophets were until John, and if ye will receive it, this is Elias that was for to come." And at the Transfiguration Moses and Elias (as representing the Law and the Prophets) appeared and "spake of His death which He should accomplish at Jerusalem." And John the Baptist pointed out the Christ, as "the Lamb of God that taketh away the sins of the world." And after His resurrection our Lord asks of His disciples, "Ought not Christ to suffer these

things and to enter into His glory? And beginning at Moses and the Prophets, He expounded to them in all the Scriptures the things concerning Himself.”

It is absolutely necessary, in controversy with Rome, to know both what Popery is, and what it is not; especially upon the subject of Baptism and the Creeds. Hooker observes, that the Reformed Arians of Poland affirmed, that the Pope might be known to be Antichrist by his triple crown, because that signified his doctrine of the Holy Trinity. And the Socinians who succeeded are mentioned by Count Valerian Krasinski, (On the Reformation of Poland, vol. II. p. 404, et seq.,) as having led to the restoration of Popery in that country. The Count observes of their tenets also (vol. II. p. 372), and which is well worthy of attention, that by the Socinians, who rejected the Arian notion of Christ and rejected also Predestination, “Baptism was considered a ceremony of minor importance, not having of itself any virtue or power of regenerating man. Only those Catechumens who understood the value of the obligations into which they entered could effectually receive Baptism. The Baptism of infants was tolerated through charity.

“Although the Socinians admitted that justification, since the time of the Revelation of Jesus Christ, could only be obtained through Him, they attached to the redemption of mankind by His merits, an entirely different meaning from that which is professed by all Christian Churches, whether Roman, Greek, or Protestant. According to them, Christ

did not atone by His sacrifice for the sins of mankind, but shewed only the manner in which Divine mercy was to be obtained, and set an example which man, by His assistance, should imitate, in order to be saved."

Never, however, should we allow any one to darken this one only Foundation of our Holy Faith,—the Vicarious atonement of the Son of God, Incarnate, upon the cross, for the sins of the whole world: which doctrine is the basis at once and the key to Scriptural Predestination (misapplied by the Calvinist, and omitted by the Socinian), as we may gather from St. Peter's Epistles: which shew the vast importance of *Prophetical* Predestination also, for we read, "No prophecy of the Scripture is of any private interpretation; for the Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." And again, 1 Pet. i. 11, speaking of the Prophets, "They searched diligently, what or what manner of time the Spirit of Christ that was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that preached the Gospel unto you, by the Holy Ghost sent down from heaven: which things the angels desire to look into."

All which will explain—in connexion with the Sacrament of Baptism, and not the fiction of Purgatory—the words of St. Peter, when he says of the

Spirit of Christ, “By which he went and preached to the spirits in prison, which some time were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a-preparing, wherein few, that is eight souls, were saved by water. The antitype to which Baptism doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ, who is gone into heaven, angels and principalities and powers being subject unto Him.” And that this Baptism was the new-birth, or being born again of incorruptible seed by the Word of God, which liveth and abideth for ever, appears by these words—“For this cause was the Gospel preached to them that are dead, that they might be judged according to men in the flesh, but live according to men in the Spirit,” that is, in Christ, “who verily was pre-ordained before the foundation of the world,” and “the Lamb of God slain from the foundation of the world.” Neither Papist, Calvinist, nor Arminian, then, can—as the Socinians do—maintain, that by the answer of a good conscience towards God is meant that men are saved by works; though the Romanist also asserts that they are wrought by the Holy Ghost, without denying the true foundation of Predestination to life by the death of the Son of God upon the Cross. I shall give one more extract from Dr. Lee’s Sermons (p. 52), in order to shew the immense and all-important difference between prophetic and metaphysical Predestination, and the connexion of the former with the

general promises of God to mankind in Christ, the second Adam, and as in the Seventeenth Article of the Church of England.

Commenting on St. Paul's Epistle to the Hebrews, "Nothing, I think," says Dr. Lee, "can be more explicit and obvious than the doctrine of the Apostle upon this head. The goodness of God is, according to him, so blended with the responsibility of man as to make a whole infinitely more harmonious and encouraging than any to be found in all the philosophy the world ever saw. Man is, indeed, represented as a short-sighted, weak, and sinful creature, endued, nevertheless, with knowledge extensive enough duly to estimate the boon of mercy here proposed, and with power sufficient to render at least an imperfect, but willing, obedience to the precepts laid down. Upon a cordial reception of the means, and a sincere desire and endeavour to comply with the terms, all necessary aid is promised, on the one hand, to succour and further, and of mercy, on the other, to accept and bless. And thus, while all confidence in self is abjured, and every fear kept alive, lest the believer should fall from his steadfastness, the very weaknesses and liability to error and to lapse, to which he well knows that he is subject, will only tend to make him the more firmly place his faith on Him who is subject to no such defects, and whose grace he also knows shall never fail: not because these services have any good in themselves, but because He has commanded that they should be thus

tendered, and has also declared that this ‘labour shall not be in vain in the Lord.’”

The foundation which the “Calvinist” cannot consistently lay, is that of universal redemption,—a doctrine held by our Reformers, and the only true basis of Infant Baptismal Regeneration. I have much pleasure here in referring to a work of Mr. Todd, Chaplain to the then Archbishop of Canterbury, published in A.D. 1818, upon the Groundwork of the Thirty-nine Articles (p. xlvi. and to p. L.), in which latter page, speaking of the Homilies, “wherein, if anywhere, a man may meet with the true *Medulla Patrum* on those points,” he adds—“And it were to be wished that all Homilies that have been since set forth had been but so divine and catholic, without any mixture or leaven of affected composition. While these Homilies leave no subject untouched which any part of the public declarations here given notice [he refers here to another collection—Justification, Faith, Works,—but I confine myself to the Homilies], they indeed particularly shew that our Reformers ‘supposed not only the possibility of the existence of good works prior to our justification, which a Calvinist can never do consistently with his genuine principles, but that also they required the actual *pre-existence of them* as necessary conditions, though they excluded them as meritorious causes.’ This is the argument of Dean Tucker, supported by a reference to the first of these Homilies [on Salvation], where the true understanding of this doctrine is per-

spicuously laid down, and which he desires (an injunction that cannot be too often urged) may be read with attention. ‘Then,’ he says, ‘when the Reformers ‘ come to make a renunciation of merit, they equally renounce the supposed merit of pre-existing faith with that of pre-existing works. Nay, they call faith itself a virtue and a good work, both which it certainly is; and the opposition which they intend was not between faith and works (which is the Calvinistic system), but between Christ and works; that is, they asserted that there was no human merit of any kind, either of congruity or condignity, to obtain justification from the hand of God; but that Christ alone was the meritorious cause. Wherefore, when they admit faith again as the instrument of justification (after having excluded it before, under the notion of a meritorious cause), they admit it as a kind of protest against merit: *so that our faith in Christ saith unto us thus, It is not I that take away your sins, but it is Christ only, and to Him only I send you for that purpose, forsaking therein (that is, renouncing the pretended merit of,) all your good virtues, words, thoughts, and works; and putting only your trust in Christ.*’”

This is the point for which I am contending in the doctrine of Baptismal Regeneration, and especially of infants, which preaches it most strongly,—though there is no difference between infants and adults, but only “One Baptism for the remission of sins,” founded upon the vicarious Atonement of the

Son of God, Incarnate, upon the Cross, for the sins of the whole world, and not upon the repentance or faith of the recipient, though these are required of all persons capable of them. The same important truth is asserted in the doctrine of prophetic Predestination as distinguished from metaphysical, and which is exemplified in the following extract from John Bradford the martyr, though, as it is well known, he elsewhere runs into metaphysics, and urged Ridley to consult Cranmer and Latimer as to some further declaration than that of the Seventeenth Article upon this subject:

“A Dialogue, or conversation between Satan and our Conscience.

*Satan.* Thou hast sinned against God, therefore thou must die.

*Conscience.* Why then died Christ?

*S.* For sinners: but how knowest thou that He died for thee?

*C.* Because I am a sinner, and He is both able and willing to forgive me.

*S.* I grant that He is able to forgive thee; but how knowest thou that He will?

*C.* Because I would fain be forgiven.

*S.* So would Judas as well as thou, and prevailed not.

*C.* *The Scriptures went upon Judas' fact, which must needs be fulfilled; they never went upon mine.* Again, Judas bore a figure of the people of the Jews; which tribe only fell from Christ, when all other

eleven tribes of the world did stick fast unto Him. I am a poor sinner of the Gentiles, of whom it is written, 'I will be exalted in the Gentiles.'

*S.* If thou be a sinner of the Gentiles, yet thou must consider thy sin is great.

*C.* I grant, but Christ's passion is greater.

*S.* Oh, but thou hast sinned very often.

*C.* Tell me not, Satan, what I have done, but what I will do.

*S.* What wilt thou do ?

*C.* By God's grace my full purpose is hereafter to take better heed, and to amend my former life.

*S.* Is that enough, thinkest thou ?

*C.* What lacketh ?

*S.* The favour of God, which hath clean forsaken thee.

*C.* So God favoured and loved the world, that He gave His only-begotten Son, that whosoever seeth Him, as the Israelites did the brazen serpent, [our Lord's words are 'whosoever believeth in Him'], they shall not perish, but have everlasting life. Amen."

This is certainly important, as bearing testimony against arguing from the facts of the human mind, or of Scripture ; and it shews the importance of prophetic Predestination as distinguished from metaphysical : and the adoption of the latter view, or rather its deduction from Scripture, led Calvin and his followers to separate our Lord's words in St. John iii. to Nicodemus from Baptism. The Apostle St. Paul, adopting the prophecy of Isaiah, affirms, " Except the Lord of Sabaoth had left us a remnant, we should have been

as Sodom and like unto Gomorrah," that is, utterly destroyed. I have before endeavoured to obviate the argument in favour of development of Christian doctrine from the calling of the Apostle St. Paul to the Apostleship of the Gentiles, and I now briefly advert to it; but for proof I refer to the "Apostolical Preaching" of the Primate upon Predestination and Election; and to shew, that the doctrines of Predestination and Election, and of the "remnant according to the election of grace," are to be taken prophetically, and not metaphysically, as Calvin has done, and argued upon them so taken.

As then the Primate prefixes to his work the motto taken from the poet Cowper—

" Would I describe a preacher such as Paul,  
Were he on earth, would hear, approve, and own,  
Paul should himself direct me ;"

so I shall briefly quote St. Paul's own statements.

St. Paul, then, maintains the doctrine of grace, and affirms that he was one of "the remnant according to the election of grace:" and he says "he obtained mercy because he did it ignorantly and in unbelief," in persecuting the Church: and that "this long-suffering of God was for a pattern to them that should hereafter believe on Him." "That he kept under his body and brought it into subjection, lest that after having preached to others he himself should be a castaway," (the words are *αυτος εργα*, the same, *I*). He states also that a dispensation of the Gospel was committed unto him; and if "I do this thing willingly, I have a reward, *but if against my will, neces-*

*sity is laid upon me, yea, woe is me if I preach not the Gospel."*

In these passages we find no metaphysical deductions from his own peculiar case: but, on the contrary, he affirms with a double anathema, "*If we, or an angel from heaven, preach any other Gospel than that which we have preached unto you [or, than that ye have received], let him be accursed.*" This is a most awful subject to all ministers of the Gospel. St. Basil, as before observed, asserts, that the "election," the remnant of the true Israelites, "had in his time brought all over to a resemblance of itself;" that is, in other words, the Catholic Church had now become one body, composed both of Jews and Gentiles, who had at first formed two separate bodies or societies of Christians. (See Mr. Wilson on the New Testament.)

The doctrine of prophetic Predestination is then of the utmost importance to us, for it relates to the establishment of Christ's Church upon earth, and not to a metaphysically "elect" portion of the professing Christian Church, to whom alone the promises are made, but, as St. Paul says, and warning every man to take heed "lest a promise being left us of entering into His rest, any of you should seem to come short of it: for unto us was the Gospel preached as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard: take heed, therefore, lest any of you fall after the same example of unbelief." And so St. Peter, who affirms, "knowing therefore your calling and elec-

tion of God," "wherefore the rather, brethren, give diligence to make your *calling and election sure*, for if ye do these things ye shall never fall."

The Formularies of the Church of England—and which I venture to assert are in full agreement with the Seventeenth Article also—maintain the same doctrine. We pray in the Baptismal Office that the child (or adult) "may ever remain in the number of God's *faithful and elect* children, and may lead the rest of its life according to this beginning." And in her daily services the Church declares that God has authorised her ministers "to declare and pronounce to His people, *being penitent*, the absolution and remission of their sins." And thus she applies the promises made in Micah to the "remnant of God's heritage"—to all who truly repent and unfeignedly believe His holy Gospel: "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgressions of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy." And that this is based upon God's general promises in Christ, though evidently spoken of the prophetic remnant, of whom St. Paul was one, will appear by what follows: "He will turn again; He will have compassion upon us; He will subdue our iniquities: and Thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob [see St. Luke i. 73] and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old."

St. Paul declares, in full accordance with these

words of the Prophet, “ that in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature ;” which I understand of the being born again in Christ by Baptism, of water and of the Spirit, and in which sense it is synonymous with Predestination, a doctrine in full harmony with the general promises of God to mankind in Christ,—in other words, the doctrine of prophetic Predestination ; a doctrine pre-eminently opposed, in this sense, to the notion of human merit, and in which sense I most fully agree with the quotation made by Mr. Goode, at the end of his Appendix, from Bishop Pilkington, upon the re-building of the second Temple, and its application to believers. I quote the extracts as they stand in Mr. Goode’s Appendix, who had omitted them in his work, the reason for which he explains in a note, and observes—“ His case, however, only adds further evidence of the correctness of the view already adduced from the works of his contemporaries, as to the theology at this period [the beginning of Elizabeth], both as it respects its general character and its nature, on the particular subject of Baptism.”

These points I must leave to the judgment of others, and whether Bishop Pilkington, as the exponent of the theology of his times, accords, *in these extracts*, more nearly with my views, or those of Mr. Goode, who continues :—

“ For the former, the following passage may suffice” [that is, upon the general character of the theology of these times: and the extract is taken

from the exposition of the Prophet Haggai, and relates to the analogy between the re-building of the second Temple and the re-construction of the Christian Church,—at least I so understand its application]. “And why will God thus save them? for any goodness in them, which had so long forgotten Him and His House; or for their good works, who had so long been disobedient? No: but even ‘because I have chosen thee, saith the Lord.’ This is the first and chiefest cause why He bestoweth His goodness upon any people; even *because He hath chosen them in Christ afore the world was made; and for this cause He continueth bestowing His blessing to the end upon them whom He hath once chosen . . . . .* ‘I have chosen you, and ye have not chosen me,’ said Christ to His disciples and apostles. And as He thus chose them, so He chooses all which be chosen: and so He will declare His free grace, love, and mercy, to all which be His, *freely, even because it pleased Him to choose them, and they deserved not to be chosen of Him, but rather to be cast away from Him.*”—(*Expos. upon Aggeus*, chap. ii, ver. 20—23. Works, Parker Soc. Edit. pp. 194, 195.)

“For the latter (if any is necessary after the passage just cited), we may take the following observations on the Sacraments:—

“Under this name of a *seal* He commendeth unto us also both His outward visible Sacraments, and the inward grace of the Holy Ghost working *in our consciences* by them. St. Paul calleth circumcision (a Sacrament of the old Law) ‘the seal of the righteous-

ness of faith :’ and as that was a seal in that time to our fathers of righteousness, so be our Sacraments to us in these days seals of God’s promises unto us, and *all have one strength and virtue.* The Scripture of God is the indenture betwixt God and us, wherein is contained both the promises, grace, and mercy that God offereth to the world in His Son Christ, and also the conditions which He requires to be fulfilled in our behalf: the Sacraments are the seals set to His indenture *to strengthen our faith*, that we do not doubt. For as it is not enough to write the conditions of a bargain in an indenture, except it be sealed; so God, for our weakness, thought it not sufficient to make us promise of His blessings in writing in His Scriptures, but He would seal it with His own blood, and institute His Sacraments as seals of the same truth, to remain to be received of us *in remembrance of Him, and strengthening our faith.*—(Ibid. p. 192.)

This view of the Sacraments I accept, understanding them as the seals of God’s promises to mankind in Christ, and in the Blood of His Son, the great High Priest of our profession; that is, as the seals of the vicarious Atonement of Christ upon the cross for our sins, and not the seals of our faith. And thus the doctrine of Baptismal Regeneration preaches most forcibly (both in infants and adults) the doctrine of Justification by Faith in the blood of Christ, the immaculate Lamb of God, slain from the foundation of the world. And, in accordance with this view, the Rubric before the Burial Service forbids that

office to be used over *unbaptized persons*, thus cutting away the notions of the Catechumen's faith or the Martyrs' blood being accepted *for* Baptism: but, distinguishing truly between the two Sacraments, in the Rubric for the Communion of the Sick (that is, for her sick members), the Church enjoins the sick person, who may be prevented from receiving the Eucharist, not to doubt of receiving the blessings of partaking of Christ's body and blood, *by faith*, though he does not partake of "the sacrament" of the same. This distinction is most just, and founded upon the difference between the Two Sacraments, "the one Baptism for the remission of sins," — "one Lord, one Faith, one Baptism;" and the frequent partaking of the other, in remembrance of Christ, and of the benefits which we receive thereby. It was strongly insisted on also by St. Augustine (*De Civ. Dei*), that the Church learnt in the Eucharist, "Ipsa per ipsum, et Ipse per ipsam offerri;" and Pope Leo states, "Corpus regenerati fit caro crucifixi," so deeply was the doctrine of the vicarious Atonement fixed in the mind of the old Fathers; and the Transubstantiation (if any) which they held, related rather to the believer than to the Sacraments themselves: and if we lose sight of the vicarious nature of the Atonement, we run immediately into ancient or modern Gnosticism, or Gnostical Judaism. St. Paul says, "Forasmuch, then, as the children were partakers of flesh and blood, He also took part of the same." "He was the Lamb slain from the foundation of the world:" "who verily was

fore-ordained before the foundation of the world, but was manifested in these last days [those of the Apostles] for us, in which He hath appeared to put away sin by the sacrifice of Himself;" and, as St. Luke expresses it, "to give knowledge of salvation unto His people by the remission of their sins, through the tender mercy of our God, whereby the Day-spring from on high hath visited us," — the true doctrine of prophetic Predestination, that is, in Christ, "the Root and the Offspring of David, and the bright and Morning Star"—is of the utmost importance, "'till the day dawn, and the Day-Star arise in your hearts." And, from the very symbols themselves used in the Apocalypse, we must either be led to adopt the Millennarian theory, which is *Gnostical* Judaism, or we must admit Dr. Lee's interpretation of the Prophecies, as containing the Testimony of Jesus according to the Law and the Prophets; which latter interpretation carries on the Levitical symbols of sacrifice, and as understood in animal sacrifice by the common reason of mankind, and in accordance with the sacrifice of Abel, to its true and only consummation—the sacrifice of the Son of God upon the cross for the sins of the whole world, and who was thus the *end of the Law* for righteousness, as witnessed by the Prophets.

The same all-important truth was understood by the Fathers in the Sacrament of Baptism and in Baptismal Regeneration. Thus Tertullian, in his Treatise *De Baptismo*: "We little fishes, according to our *ιχθυσ*, are born in water, neither are we safe

otherwise than by remaining in the water: but that most monstrous woman Priscilla knew excellently well how to kill the fishes, by taking them out of the water." We have here evidently a reference made to our Lord's Baptism, and apparently to the River of Water of Life, in which were very many fishes, in Ezekiel. Tertullian also contrasts "the House of our Dove" — that is the Church of Christ, alluding evidently to the Dove in our Lord's Baptism, whose descent, like that of the dove of Noah with the olive-branch in her mouth, was the token of peace—with the dens of the serpent, and of those serpent-like men who walked through dry places seeking rest, which was exemplified in the Cainites and other apostates and heretics in his day.

In *Hermas* we also read, in allusion to the Ark, of a tower built upon the waters as the figure of the Christian Church, which connects Baptism with the preservation of Noah in the Ark and his family. And *Barnabas*, as we have seen, connects the Sacraments and River of Water with the Trees of Life growing therein, flowing from the Altar in Ezekiel, with our Lord's Baptism and Crucifixion, which symbols of Water and the Trees of Life re-appear in the *Apocalypse*, flowing from the Throne of God and of the Lamb. As we proceed, I think also it will appear that reference is made by *St. Paul* to the measured Temple of Ezekiel, and the River flowing from the Altar, with application to the preaching of the Gospel. I would here, however, once for all,

remark, that the true analogy of the New Birth or new creation in Baptism, and of our Lord's words "This is My Body," "This is My Blood," is to be found with reference to our Lord's Crucifixion, that is, to the water and blood issuing from our Lord's pierced side; or, in other words, that it is in the vicarious Atonement of Christ upon the Cross for our redemption, and not the Incarnation, or even the Baptism of our Lord. The notion of the extension of the Incarnation is embodied in German Pantheism, Quakerism, and in the Chevalier Bunsen's Church of the Future, and in Gnostical Judaism, and in Popery; but the difference in the view of the latter and the former consists in making the extension of the Incarnation mediately or sacramentally, that is by Sacraments, instead of immediately, as the former do: but the error is identically the same.

Our Blessed Lord in the Apocalypse describes Himself thus, "I am the Root and the Offspring of David, and the bright and Morning Star:" and promises "I will give him [that overcometh] the Morning Star." We find St. Luke applying the same language to the birth of Jesus Christ; and St. Peter uses similar language also: "We have also a more sure word of Prophecy [or the word of Prophecy more confirmed], whereunto ye do well that ye take heed, as to a light shining in a dark place, until the day dawn, and the Day Star arise in your hearts;" which he explains, "For we have not followed cunningly-devised fables, when we made known

unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His Majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent Glory, This is My beloved Son, in whom I am well pleased. And His voice which came from heaven we heard, when we were with Him in the Holy Mount.”

The reference of the time and place of this testimony is most important, as it leads us at once to the great concluding event of the Crucifixion, which was foretold by Moses and Elias upon the Mount. And in conformity with this is the declaration of Saint Paul (Gal. vi. 14—16), “But God forbid that I should glory [who had also seen the Lord], save in the Cross of our Lord and Saviour Jesus Christ, by whom the world is crucified to me, and I unto the world; for in Christ Jesus neither circumcision avail-eth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule [τῷ κανόνι τουτῷ], peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus.”

The reference to the *canon* or rule here used, metaphorically, is evidently taken from the reed or rod of Ezekiel and St. John, and connects at once the measured Temple and them that worship therein with the River of Water containing very many fishes, and the preaching of the Gospel, which will appear from two other passages in the Epistles of St. Paul: for

we read (2 Cor. x. 12—18), “ For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise [or, *understand it not*]. But we will not boast of things without our measure, but according to the measure of the rule [or *line, κανονος*] which God hath distributed to us, a measure to reach even unto you. For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the Gospel of Christ: not boasting of things without our measure, that is, of other men’s labours; but having hope, when your faith is increased, that we shall be enlarged by you [magnified in *you*], according to our rule [*κανονα*], abundantly, to preach the Gospel in the regions beyond you, and not to boast in another man’s line [or *rule, κανονι*] of things made ready to our hand. But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.” And again (Phil. iii. 14—16), “ I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule [*κανονι*], let us mind the same thing.”

This reasoning of the Apostle according to the rule or Canon, now that the Canon of Scripture is

closed, distinguishes prophetic from metaphysical Predestination, whether Calvinistic, Popish, or such as that of Jacob Boehmen and Alexander Knox and Bishop Jebb, which latter argued from St. Paul for a mystical sense of Scripture to the perfect, and made use of Solomon's Song, which to the mystic (not understanding it as Bishop Hall does, of the Incarnation of Christ) must indeed be a sort of recreation ground. But "to the Law and to the Testimony, for if they speak not according to this Word it is because there is no light in them."

Whosoever, then, would not obey the rod of the Gospel, who would not be brought into the bond of the Covenant, was to be broken in pieces like a potter's vessel, by a rod of iron, as in the second Psalm. And this breaking in pieces seems also to be extended to the case of wilful sin after Baptism, which by the context, and as interpreted by the words of Irenæus, *τον κανονα της αληθειας ακλινη ον δια του βαπτισματος ειληφε*, the unwavering rule of Truth which he received in his Baptism, belongs not to every deadly sin willingly committed after Baptism, but to a rejection of the Gospel. And if we compare St. Paul's reasoning in Heb. x. (*passim*), and especially in ver. 16 — 27, inclusive, and the 23rd verse in particular, we shall find the identical words used by Irenæus, and who may thus be considered as commenting upon this portion of Scripture in his use of the terms *κανονα της αληθειας ακλινη ον δια του βαπτισματος ειληφε*, for St. Paul says, in the 22nd verse, "Having our hearts sprinkled from an evil consci-

ence, and our bodies washed with pure water;" which from the context can refer only to Baptism, and the words of the 23rd verse, "holding fast the profession of our faith without wavering [or, rather, the unwavering profession of our faith], for God is faithful who hath promised."

Another instructive use of the word Rod, in connection with the Apocalyptic opening of the Tabernacle of Testimony in heaven, is derived from the 110th Psalm, which is expressly applied by St. Paul to our Lord as the great High Priest, after the order (not of Aaron) but of Melchizedek; and the concluding verse of the 110th Psalm confirms this sense, for Melchizedek was both king and priest of the Most High God. "He shall drink of the brook in the way, therefore shall He lift up His head;" which expression, though commonly applied to the Passion of Christ, appears rather to relate to His victorious rule and government, in allusion to Judges vii. 5, &c.; and the victorious course of the Israelites may in this instance also be applied to the progress and power of the Gospel of Jesus Christ, and also to His vengeance on its enemies; for our Lord declares, "And this Gospel of the kingdom shall be preached among all nations for a testimony [*εις μαρτυριον*, as the Tabernacle of Testimony in the wilderness], and then shall the end come." (Compare Acts vii. 44, 1 Cor. ii. 1, and Rev. xv. 5.) From several circumstances we may connect this testimony or witness with the first preachers of the Gospel and with the Sacraments: and especially as regards the former, the

contrast with not suffering the dead bodies of the Witnesses to be put into graves [μνηματα], and the testimony afforded by their blood to the truth of our Lord's Passion, appears from the term μαρτυριον, applied both to the basilica of Constantine over the tomb of our Lord at Jerusalem, and also over those of the Martyrs who fell in the persecutions. These martyria, and the superstitious reverence for relics, and the doctrine of Transubstantiation of the elements in the Eucharist, arose from the corrupt system of development, and when the testimony of the *end* had been lost, but which was preserved both in the Mozarabic ritual, where the memory of the departed was made over the last particle of the Host, the *Regnum*, and in that particle of the Host in the Canon of Pope Sergius the First which was left upon the altar, to the end of the service, "because the bodies of saints would rest in their sepulchres to the end of the world," as our Lord's body did in the tomb. This Canon of Pope Sergius the First shews also (as I have stated in a former pamphlet) that "the Stone Altar, in connection with the Eucharist in the time of Pope Sergius the First, was a witness for the truth of our Lord's humanity, and against the Romish doctrine of Transubstantiation and the sacrifice of the mass, because the stone originally symbolized our Lord's body laid in the sepulchre, and not (as afterwards) Christ who was offered on the altar. And thus, as was said of the recipients of the Eucharist by Irenæus, their bodies were no longer mortal, "spem resurrectionis habentia."

Archdeacon Brown, in his Charge (A. D. 1840), has some excellent observations upon reserve in preaching the doctrine of the Atonement, and some notes upon the testimony of Moses and Elias who appeared unto Christ and spake of His decease that He should accomplish at Jerusalem, well worthy of notice—but I have not space for them here. I must however quote an extract from Mr. Jerram's work on Infant Baptism (3rd edition, Appendix,) upon the meaning attached by the Church of England to the term Regeneration in her Formularies, and which is all the stronger as coming from one who had formerly been of another opinion.

Mr. Jerram observes (p. 239), "On reading the Formularies of Baptism, and comparing some parts of them with the Catechism, I was immediately struck with the different ideas which the Church seemed to attach to the term *regeneration* from those which I had previously entertained. I found that, in all cases, repentance and faith are required as indispensably necessary to Baptism. In *adults* they are pre-requisites: in *infants* they are stipulated. Where they are possible, as in persons of riper years, credible proof is required, previous to Baptism, of these duties having been performed: where they are not possible, as in the case of infants, engagements are made for their due performance at a responsible age. The answer to the question, 'What is required of persons to be baptized?' is clear and definite: 'Repentance, whereby they forsake sin, and faith whereby they steadfastly believe the promises of God made to them

in that Sacrament:’ but as these are duties of those only who are capable of them, the question is next proposed, ‘Why then are infants baptized, when, by reason of their tender age, they cannot perform them?’ To which the reply is, ‘*Because they promise them both by their sureties, which promise when they come to age themselves are bound to perform.*’ In both cases, then, repentance and faith are requisites for baptism; and in adults it is presumed that they have actually taken place previously to their admission to that ordinance; and in neither case do they form any part of it. When, therefore, the adult penitent believer presents himself at the baptismal font, he is presumed to be destitute of the blessing which is to be conferred in Baptism; and in what that consists is manifest from the exhortation with which the service commences, in which our Lord’s words [to Nicodemus] are recited, that ‘none can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost:’ and also from the prayer, that the ‘person coming to this holy Baptism *may receive remission of sins by spiritual regeneration.*’” [Which agrees also with the Article of the Nicene Creed, “I acknowledge one Baptism for the remission of sins.” And Mr. Jerram continues.] “I was struck with the expression ‘remission of sins by spiritual regeneration,’ as indicating not only the blessing which Baptism is intended to ratify and confirm, but also the meaning which our Church affixes to the term *regeneration*. It appeared to me that she applies the word to the grace which confers

*privileges* on Christians, and not to that which gives the power to perform duties. God bestows, in her idea of the fact, regeneration by *pardonning sin*, and not by giving grace to *repent* of it. And is not this the doctrine of the Gospel? What direction was given to St. Paul when he repented of his sins and believed in Jesus Christ? was it not, “Arise and be *baptized*, and *wash away thy sins*”? (Acts xxii. 16.) What was St. Peter’s exhortation to his countrymen, “who were pricked in their hearts” at hearing his sermon? “*Repent and be baptized, for the remission of sins*, and ye shall receive the gift of the Holy Ghost.” (Acts ii. 3.)

Mr. Jerram states also that he once held, and as many of his friends do, that the “pricking of the heart” was regeneration, and which may be called its modern acceptation, that is, Calvinistical; but that the Church uses the term in its ancient sense, that is as relating to the pardon of sin, based on the vicarious Atonement of the Son of God upon the cross for the sins of the whole world. Mr. Jerram continues:

“Now if it shall turn out, as I think it will (at least so it has appeared to me), that both the primitive Fathers and the New Testament writers consider regeneration to consist in conferring spiritual blessings on penitent believers, which are exhibited, signed, and sealed in Baptism; then will our Church be found to be in perfect harmony with the Fathers, and with the Scriptures themselves, upon the subject of Baptismal Regeneration.”

This I firmly believe. The words of St. Peter to those who “were pricked in their hearts” (and which the Calvinist would consider to be regeneration), were, “Repent, and be baptized, every one of you, in the name of Jesus Christ, *for the remission of sins*, and ye shall receive the gift of the Holy Ghost; for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many such words did he teach and exhort, saying, *Save yourselves from this untoward generation.*” The expression “and to all that are afar off” may, from the scriptural use of the words, be understood here of the Gentiles, who were so denominated in Prophecy: and St. Basil, as I have noticed, states that in his time the remnant of true Israelites, “the election of grace,” had brought all over to a resemblance of itself in the Church, the one Catholic and Apostolic Church. The only point, then, which appears to me defective in Mr. Jerram’s work is that involved in the article of the Creed which follows, namely, “I acknowledge one Baptism for the remission of sins;” for he restricts the blessings belonging to infants by Baptism to the period of infancy, which is really to preach the doctrine of the Atonement with reserve upon the question of sin after Baptism. I have shewn what stress was laid upon this point, both in Calvin’s Antidote to the Council of Trent, and also in Luther’s work *De Captivitate Babylonica Ecclesiæ*, on the use of the Sacraments, as quoted in my Appendix; but the questions and answers to the Catechism are full and express

upon it, and in harmony with the Baptismal Formularies, which teach the baptized infant to believe the promises of God made to him in that Sacrament, and which belief can only be exercised when he comes to age, shewing that his Baptism stands good for ever,—as St. Augustine, Calvin, and Luther rightly maintained,—and stood in need of no fictitious sacrament of Penance, being itself the Sacrament of the forgiveness of sins—but not of repentance—founded on the vicarious Atonement of the Son of God upon the cross for our redemption: and, in full harmony with this view, the Catechism teaches the child—who is regenerated in Baptism, and who is addressed as “a member of Christ, a child of God, and an inheritor of the kingdom of heaven”—to pray to God for His special grace to enable him to keep God’s commandments. Predestination, then, in Christ is in harmony with, and not in antagonism to, God’s general promises, as the plain sense of the Seventeenth Article itself teaches; and St. James says, “If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him: but let him ask in faith, nothing wavering.” And our Lord himself: “If ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him.” Irenæus, against the Gnostics’ repentance, urged that some attained eternal life, persevering from the beginning; others from repentance, which shews his sense of the word repentance in the Church at that time: and as

the Apostle argues, "If God spared not *His own Son*, but delivered Him up for us all, how shall He not with Him also freely give us all things?" "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved." Our Lord also, when speaking of the gift of the Holy Ghost, declares that "He shall take of mine and shew it unto you:" we then refuse to hear even "an angel from heaven, if he preach any other Gospel."

The Pelagian controversy, which arose after the Articles of the Faith had been solemnly declared by the Four first General Councils, was purely metaphysical, and arose apparently, as Dr. Hampden states, from the denial of Divine Providence in the troubles attending the dissolution of the old Roman empire. This was the line adopted by St. Augustine also, in his Refutation of Pelagianism, instead of the prophetic, which latter would have explained the facts themselves: and in the shape of Scholasticism, metaphysical, instead of scriptural and prophetic, Predestination has prevailed more or less in the West. The work of Gennadius, who died in A. D. 493 (according to Bingham), "*De Ecclesiasticis Dogmatibus*," arose evidently from the Pelagian controversy: it is arranged much on the plan of our Articles, which, with similar Confessions of Faith, appear to be traced from this source. Pelagius was condemned, as I have said, upon the Article of the Creed, "One Baptism for the remission of sins."

In chap. LII., *De Eccl. Dog.*, we read, "*Baptisma unum est, sed in Ecclesia, ubi una fides est, ubi in*

Nomine Patris, et Filii, et Spiritus Sancti, datur. Et ideo si qui apud illos hæreticos (vide Gratian de Consec. Dist. iv. cap. *Si qui apud*) baptizati sint qui in Sanctæ Trinitatis confessione baptizant, et veniunt ad nos, recipiantur quidem ut baptizati, ne Sanctæ Trinitatis invocatio vel confessio annulletur: sed doceantur integre et instruantur, quo sensu Sanctæ Trinitatis mysterium in Ecclesia tenetur, et si consentiunt credere vel acquiescunt confiteri, purgati jam fidei integritate, confirmentur manus impositione. *Si vero parvuli sunt vel hebetes, qui doctrinam non capiant, respondeant pro illis qui eos offerunt juxta morem baptizandi; et sic manus impositione, et Chrismate communicati, Eucharistiæ mysteriis admittantur. Illi autem qui non Sanctæ Trinitatis invocatione apud hæreticos baptizati sunt, et veniunt ad nos, baptizare debere pronunciamus, non rebaptizare. Neque enim credendum est eos fuisse baptizatos qui, non in Nomine Patris, et Filii, et Spiritus Sancti juxta regulam a Domino positam tincti sunt; ut sunt Pauliniani, etc."*

In contradistinction to this Canon, and to the denial of the *opus operatum* of the Sacrament, as stated by the Archbishop of York; in *Martin v. Escott*, in the Court of Arches, it was decided that it was Christ's baptism, by whomsoever administered, which is really the *opus operatum* view; and affirmed by appeal also to the Privy Council: the plea in abatement, urged in the Court of Arches, in the case of *Titchmarsh v. Chapman*, from this Canon, was disallowed.

This Canon makes the true distinction between privileges and duties, and which distinction alone renders the Formularies of the Church of England intelligible. To hold the doctrines of grace, then, is not necessarily to be a Calvinist. The work of Gennadius maintains the doctrines of grace against Pelagius, but anathematizes the maintainers of *Reprobation*. Prayers also are to be made for all men, and the Church it is said advocates the cause of the whole human race, which as a prayer is in conformity with our Third Collect for Good Friday, which is nearly the same as that in the Sacramentaries of Gelasius and Gregory.

“O merciful God, who hast made all men, and hatest nothing that Thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; have mercy upon all Jews, Turks, Infidels, and Heretics, and take from them all ignorance, hardness of heart, and contempt of Thy Word; and so fetch them home, blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Spirit, one God, world without end. Amen.”

As the petitions and expressions in this Collect involve the question of prophetic or metaphysical Predestination, and as I trust I have shewn some proof in favour of the scriptural grounds for the former, and by which proof alone we are bound

according to our Articles; I shall now, in conclusion, briefly recapitulate the distinction which I hold between prophetic and metaphysical Predestination, and also give a short summary of the conclusions which I have drawn founded on that distinction. Prophetic Predestination, as its name imports, involves the interpretation of Prophecy, and the principle that “the Evangelists and Apostles accommodated their expressions to those of the Prophets,” after the example of their Divine Master. The distinction which I hold between prophetic and metaphysical Predestination is this—that the former coincides with the general promises of God to mankind in Christ as made known by the Prophets; and consonant to which are the terms of the Seventeenth Article of the Church of England. But the latter is antagonistic to those general promises, and based upon the facts of the human mind, or on inductions from “*effects*,” both as recorded in the historical facts of Scripture and individual experience, which is Calvinism, or in other words, Christian Fatalism. This was the distinction between Gnosticism, expressed by the term “elect seed,” and the doctrines of grace as set before us in the Gospel, and as exemplified by St. Paul’s words of himself, (1 Cor. xv.) The same view was taken by the Ancient Church, as appears by their interpretation of the “remnant according to the election of grace,” “the true Israelites,” who were to bring in the Gentiles, and form with them one body and one fold under one Shepherd, Jesus Christ our Lord, having

one Lord, one faith, one Baptism. The doctrines of grace, therefore, are fully to be received and believed; and in our doings, that Will of God is to be followed which we have plainly made known to us in the Word of God. This prophetic Predestination is the basis of the personal application of the Gospel, and of the doctrine of Baptismal Regeneration, according to the article of the Creed, "I acknowledge one Baptism for the remission of sins." And this doctrine of Baptismal Regeneration, or Justification, especially of infants universally, is the true antidote (and not Calvinism) to Pelagianism, to the Romish sacrament of Penance, to Socinianism, and generally to the development of Christian doctrine; being founded upon the vicarious Atonement of the Son of God, Incarnate, upon the Cross, for the sins of the whole world; the Lamb of God slain from the foundation of the world; the Second Adam, the promised Seed of the woman, who should bruise the serpent's head, and in whom, as expressly revealed to Abraham, all the nations of the earth were to be blessed. And thus the words of the Prophecy of Ezekiel (chap. xxxvi. 25), "I will sprinkle clean water upon you, and ye shall be clean;" and those of Isaiah (chap. lii. 15), "So shall He sprinkle many nations, the kings shall shut their mouths at Him, for that which had not been told them shall they see, and that which they had not heard shall they consider," are fulfilled in Baptism, according to the commission of our Lord, and were so understood by the ancient Fathers. This view is in harmony also

with the homily of the Church of England upon Fasting, which declares that our "Lord changed them [the Jewish washings], and made of them a profitable Sacrament, the Sacrament of our Regeneration, or New Birth."

This is based upon the *actual* Atonement of Christ upon the cross, which vicarious Atonement, signed and sealed to us in Baptism, explains St. Paul's words in Heb. x. of "*the full assurance of faith*, and of having our hearts sprinkled from an evil conscience, and our bodies washed with pure water;" and also that difficult passage of St. Paul (1 Cor. xv.) "Why are they then baptized for the dead?" for he had previously stated, "if the dead be not raised, then is Christ not raised: and if Christ be not raised, then is our preaching vain, and your faith is also vain," "*ye are yet in your sins.*"

The real test *stantis vel cadentis Ecclesiæ* is not that of the doctrine of Justification *by faith*, as opposed to *works*, that is, between *Calvinism* and *Popery*, but of the full assurance of faith founded upon the vicarious Atonement of the Son of God, Incarnate, upon the cross, for the sins of the whole world, and applied to the individual in Baptism. This is the real thing objected to by Mr. Gorham, but maintained by Cranmer in the Homily of Salvation, and as explanatory of the doctrine of the Eleventh Article. I would earnestly, then, entreat the attention of those who preach the doctrine of the Atonement with reserve, whether Calvinists or "Tractarians," to the following extract from Archdeacon

Brown's Charge in 1840 (p. 21): "When it is considered that, four thousand years before the great vicarious Sacrifice was offered upon the cross, expiatory oblations were introduced, most probably (as I have already remarked) in consequence of some specific mandate from heaven; when it is further considered that the practice of making them was not only perpetuated through the Patriarchal succession, but became mixed up with all the idolatries of Paganism, and was incorporated with the Jewish economy;—when these facts are duly weighed, it does indeed seem a startling proposition to affirm,—after the Son of God was both the Priest and the Victim, had fulfilled all that had been prefigured and foretold, and, amidst the shaking of the earth, the rending of the rocks, the obscuration of the sun, and rifting of the vail of the Temple, proclaimed to the world, *It is finished*,—that it is contrary to Scripture to give prominence to the doctrine of the Atonement." And in a note: "The reader will find the following beautiful and impressive apostrophe in Bishop Hall's justly-celebrated 'Passion Sermon:—' Hear this, thou languishing and afflicted soul! There is not one of thy sins, but it is paid for; not one of thy debts in the scroll of God, but it is crossed, not one farthing of all thine infinite ransom unpaid. Alas, thy sins, thou sayest, are ever before thee, and thou goest mourning all the day long, and with that pattern of distress criest out, in the bitterness of thy soul, '*I have sinned, what shall I do to Thee, O Thou Preserver of men?*' What shouldst

thou do? Turn and believe. Now thou art stung in thy conscience with this fiery serpent, look up with the eye of faith to this brazen Serpent, Christ Jesus, and be healed. Behold, His head is humbly bowed down in a gracious respect to thee; His arms are stretched out lovingly to embrace thee; yea, His precious side is open to receive thee, and His tongue interprets all these to thee, for thine endless comfort, IT IS FINISHED. There is no more accusation, judgment, death, hell for thee; all these are no more to thee than if they were not: *who shall condemn? it is Christ which is dead.*"

We preach Christ Jesus the Lord, who was delivered for our offences, and was raised again for our justification (Rom. iv. 25). "To be imputed therefore, and to be inherent, differ no less (says Bishop Hall, on the Romish heresy of Justification,) than light and darkness, Trent and heaven." Upon these grounds, then, I maintain the Regeneration of Infants universally in Baptism: and also the necessity for all who come to age, to perform the duties required of them, viz. "repentance, whereby they forsake sin, and faith, whereby they steadfastly believe the promises of God made to them in that Sacrament."

Lastly, to apply the principle here adopted, of the distinction between prophetic and metaphysical Predestination, to the doctrine of Transubstantiation. Our Lord declares, "This is My body," of the Eucharist. But in the Psalms we read, "Mine ears hast Thou opened," and which is rendered by Saint Paul, "A body hast Thou prepared Me:" and it is

distinctly foretold that our Lord's flesh should not see corruption. The Council of Trent holds that the sacrifice of the mass is an "unbloody sacrifice," while St. Paul affirms that "without shedding of blood is no remission." We may therefore adopt the prophetic instead of the metaphysical argument against the Church of Rome upon this Sacrament, and, to use the words of Luther's manuscript note, may affirm that "It cannot be proved from the Old Testament that our Lord's body is bread, therefore it is not an article of faith. For the Old Testament in general contains the articles of faith. Otherwise the New Testament differs nothing from the Old, and points to Christ, who by His authority instituted Sacraments as signs of grace and of the promise." But if the bread was the subject of Prophecy, we should be reduced to the absurdity which Tertullian charged upon the Marcionites, "that the bread was crucified."

"And without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up to glory."

I now conclude and subscribe myself,

My dear Sir,

As ever, very affectionately, yours,

J. BLACKBURNE.

## APPENDIX.

*De Captivitate Babylonica Ecclesiæ. Prælium D. Martini Lutheri, ubi præcipue de natura, numero, et usu Sacramentorum agitur, &c.\**

This title is the more remarkable, since it appears to have been first conceded by Luther, in 1520, to the Church of Rome, when this treatise was written; and it shews how much consequence Luther attached to Baptism, as opposed to indulgences and the sacrament of Penance.

“*Jesus.*

“*Martinus Lutherus, Hermanno Tulichio suo, S.*

“*Velim, nolim, cogor indies eruditior fieri tot tantisque magistris certatim me urgentibus et exercentibus. De indulgentiis ante duos annos scripsi, sed sic, ut me nunc mirum in modum peniteat editi libelli. Hærebam enim id temporis magna quadam superstitione Romanæ tyrannidis, unde et Indulgentias non penitus rejiciendas esse censebam, quas tanto hominum consensu cernebam comprobari. Nec mirum, quia solus tum voluebam hoc saxum. At postea beneficio Sylvestri et fratrum adjutoriis qui strenue illas tutati sunt, intellexi, eas aliud non esse, quam meras adulatorum Romanorum imposturas, quibus et fidem Dei et pecunias hominum perderint. Atque utinam a Bibliopolis queam impetrare, et omnibus, qui legerunt, persuadere, ut universos libellos de Indulgentiis exurant, et pro omnibus quæ de eis scripsi, hanc propositionem apprehendant.*

*Indulgentiæ sunt adulatorum Romanorum nequitia.*

“*Post hæc Eccius et Emserus cum conjuratis suis, de primatu Papæ, me erudire cœperunt, Atque hic etiam ne hominibus tam doctis ingratus sim, confiteor me valde promovisse eorum opera, nempe, cum Papatum negassem divini, admisi esse humani juris. Sed ut audivi et legi subtilitissimas subtilitates istorum Trossulorum, quibus suum idolum fabre statuunt, (est enim mihi ingenium in his*

\* Opera, Vol. II. p. 259, ed. Jenæ, 1600.

rebus non usquequaque indocile,) scio nunc et certus sum Papatum esse regnum Babylonis et potentiam Nimrod robusti venatoris. Proinde et hic, ut amicis meis omnia prosperrime cedant, oro liberrimos, ora lectores, ut iis, quæ super hac re edidi, exustis, hanc propositionem teneant.

*Papatus est robusta venatio Romani Episcopi.\**

“Principio neganda mihi sunt septem Sacramenta, et tantum tria pro tempora ponenda, Baptismus, Pœnitentia, Panis, *et hæc omnia esse per Romanam Curiam nobis in miserabilem captivitatem ducta, Ecclesiamque, sua tota libertate spoliatam.* Quanquam si usu scripturæ loqui velim non nisi unum Sacramentum habeam, et tria signa sacramentalia, de quo latius suo tempore. Nunc de Sacramento Panis, omnium primo.

“Dicam itaque, quid et in hoc Sacramento ministerio meditatus promoverim. Nam quo tempore sermonem de Eucharistia edebam, in usu communi hærebam, nihil de Papæ, sive jure, sive injuria sollicitus: at nunc provocatus, et exercitatus, imo per vim raptus in hanc arenam, dabo libere, quæ sentio. Rideant sive plorent Papistæ, vel universi in unum.”

It will be noticed in the above extract, that Luther speaks of a third Sacrament, “Pœnitentia.” But I quote the above especially for the remarkable testimony it bears to the captivity of the Sacraments in the Church of Rome: and to shew how completely the case is reversed in the present day, when the Church of England is called Babylonian for asserting the true doctrine and importance of the Sacraments, and especially of Baptismal Regeneration. Otherwise I cannot admit that there is but one Sacrament in the use of the Scriptures, and three sacramental signs, which is really to deny the *two Sacraments only*. He however calls Baptism the Sacrament of Repentance.

*De Captivitate Babylonica Ecclesiæ, &c. De Sacramento Baptismi.†*

“Benedictus Deus et Pater Domini nostri Jesu Christi, qui secundum divitias misericordiæ suæ saltem hoc unicum Sacramentum servavit in Ecclesia sua illibatum et incontaminatum a constitutionibus hominum, liberumque fecit omnibus gentibus, omniumque hominum ordinibus. Nec passus est, et ipsum teterrimis quæstus et

\* Ibid. p. 260, b.

† Ibid. p. 270, b. et seq.

impiissimis superstitionum portentis opprimi, Eo scilicet consilio usus, *quod parulos, qui avaritiæ et superstitionis capaces non sunt, eo voluit initiari*, et simplicissima fide verbi sui sanetificari, quibus et potissimum hodie prodest baptismus. Nam si adultis et majoribus donandum esset hoc Sacramentum, non videtur potuisse et ejus perseverari virtus et gloria, præ tyrannide avaritiæ et superstitionis, quæ omnia divina nobis supplantavit. Invenisset sine dubio et hic prudentia carnis suas præparationes et dignitates, deinde reservationes, restrictiones, et si qua sunt similia retia pecuniarum, quibus aqua non vilior, quam nunc membranæ venderetur.

“*Verum, ubi virtutem Baptismi in parulis non potuit Satan extinguere*, prævaluit tamen, ut in omnibus adultis extingueret, ut jam fere nemo sit, qui sese baptisatum recordetur, nedum gloriatur; tot repertis aliis viis remittendorum peccatorum et in cælum veniendi. Præbuit his opinionibus occasionem verbum illum periculosum divi Hieronymi, sive male positum, sive male intellectum, quo pœnitentiam appellat secundam post naufragium tabulam, quasi baptismus non sit pœnitentia. Hinc enim, ubi in peccatum lapsi fuerunt, de prima tabula seu nave desperantes velut amissa, secundæ tantum incipiunt niti et fidere tabulæ, id est, pœnitentiæ. Hinc nata sunt votorum, religionum, operum, satisfactionum, peregrinationum, indulgentiarum, sectarum infinita illa onera, et de iis maria illa librorum, quæstionum, opinionum, traditionum humanarum, quas totus mundus jam non capit, ut incomparabiliter pejus habet Ecclesiam Dei ea tyrannis, quam unquam habuit Synagoga aut ullam nationem sub cælo.

“At Pontificum erat hæc omnia tollere, et Christianos omni cura *ad synceritatem baptismi revocare*, quo intelligerent quid essent, et quid facere Christianos oporteat. Verum, unum est hodie eorum officium, populos *qua longissime abducere a baptismo*, et diluvio tyrannidis suæ omnes immergere, et facere, ut populus Christi, (sicut Propheta ait) *obliviscatur ejus in perpetuum*. O infelices omnes, qui hodie Pontificum nomine censentur qui non modo nihil sciunt nec faciunt, quod Pontifices decet, sed ignorant quoque quid scire et facere eos oporteat. Et implent illud Esa. 56. Speculatores ejus cæci omnes, nescierunt universi, ipsi pastores ignoraverunt intelligentiam, et omnes declinaverunt in viam suam, unusquisque ad avaritiam suam, &c.

“Primum itaque in Baptismo observanda est divina promissio, quæ dicit, Qui crediderit et baptisatus fuerit, salvus erit. Quæ

promissio præferenda est incomparabiliter universis pompis operum, votorum, religionum, et quicquid humanitus est introductum. Nam in hac pœudet universa salus nostra, si autem est observanda, ut fidem exerceamus in ea, *prorsus non dubitantes nos esse salvos postquam sumus baptisati*. Nam nisi hæc adsit aut paretur fides, nihil prodest baptismus, imo abest, non solum tum cum suscipitur, sed toto post tempore vitæ. *Incredulitas enim ejusmodi mendacem arguit promissionem divinam*, quod est summum omnium peccatorum, Hoc exercituum fidei, si apprehenderimus, statim intelligemus quam arduum sit credere promissionæ huic divinæ. Humana enim imbecillitas peccatorum suorum sibi conscia, difficilime omnium credit se esse salvam aut salvandam, et tamen nisi id credit, salvari non poterit, quia non credit veritati divinæ promittenti salutem.

“Hæc erat prædicatio, sedulo inculcanda populo, assidue recantanda ista promissio, semper repetendus baptismus, jugiter excitanda favendaque fides. Sicut enim semel super nos lata divina hæc promissione, usque ad mortem veritas ejus perseverat, ita fides in eandem nunquam debet intermitteri, sed usque ad mortem ali et robarari, perpetua memoria promissionis ejusdem in baptismo nobis factæ. Quare, dum a peccatis resurgimus sive pœnitemus, non facimus aliud, quam quod ad baptismi virtutem et fidem, unde cecideramus, revertimur, et ad promissionem tunc factam redimus, quam per peccatum desevertimus. Semper enim manet veritas promissionis semel factæ, nos extenta manu susceptura reversos. Atque id, ni fallor, volunt, qui obscure dicunt, Baptismum esse primum et fundamentum omium Sacramentorum, sine quo nullum queat aliorum obtineri.

“Proinde non parum profuerit, si pœnitens primo omnium baptismi sui memoriam apprehendat, et promissionis divinæ, quam deseruit, cum fiducia recordatus, eandem confiteatur Domino, gaudens se tantum adhuc in præsidio habere salutis, quod baptisatus sit, detestansque suam impiam ingratitude, quod a fide et veritate ejusdem defecerit. Mire enim cor ejus confortabitur, et ad spem misericordiæ animabitur, si consideret divinam promissionem sibi factam, quam impossibile est mentiri, adhuc integram et non mutatam, nec mutabilem ullis peccatis esse, sicut Paulus dicit 2 Timoth. 2, Si non credimus, ille fidelis permanet, seipsum negare non potest. Hæc inquam, veritas Dei eum servabit, ita ut si cætera omnia ruant, hæc tamen eum credita non derelinquet. Habet enim per hanc quod insultanti adversario opponat habet quod turbantibus

peccatis conscientiam objiciat, habet quod horrori mortis et judicii respondeat, habet denique quod universis tentationibus solatium sit, nempe, hanc unam veritatem, dicens, Deus est verax in promissionibus suis, *cujus signum in baptismo suscepi*. Si Deus pro me, quis contra me?

“Si enim filii Israel ad pœnitentiam reversuri, *primo omnium exitum de Ægypto memorabant, et hac memoria ad Deum, qui eduxerat eos, revertebantur, quæ memoria ad hoc ipsum præsidium eis toties a Mose inculcatur, et a David repetitur, Quanto magis nos nostrum de Ægypto nostra exitum debemus memorare, et ejus memoria redire ad eum, qui nos eduxit per lavacrum regenerationis novæ, cujus memoria in hoc ipsum nobis commendata est? Id quod omnium commodissime fieri in Sacramento panis et vini potest. Sic enim olim tria ista Sacramenta, pœnitentia, baptismus, panis, simul eodem officio frequentabantur, et alterum alterum juvabat. Ita legitur de quodam Sancta Virgine, quæ quoties tentabitur, non nisi baptismo suo repugnabat, dicens brevissime: Christiana sum, intellexit enim hostis statim virtutem baptismi et fidei, quæ in veritate Dei promittentis pendebat, et fugit ab ea.*

“Ita vides, quam dives sit, homo Christianus sive baptisatus, qui etiam volens non potest perdere salutem suam quantiscunque peccatis, nisi nolit credere. Nulla enim peccata eum possunt damnare, nisi sola incredulitas. Cætera omnia si redeat vel stet fides in promissionem divinam baptisato factam, in momento absorbentur, per eandem fidem, imo veritatem Dei quia seipsum negare non potest, si tu eum confessus fueris, et promittenti fideliter adhæseris. Contritio autem et peccatorum confessio deinde et satisfactio, et omnia illa hominum excogitata studia, subito te deserent, et infeliciorum reddent, si oblitus veritatis hujus divinæ in ipsis tete distenderis. Vanitas enim vanitas et afflictio spiritus est, quicquid extra fidem veritatis Dei laboratur.

“Simul vides quam periculosum, imo falsum sit, opinari, pœnitentiam esse secundam tabulam post naufragium, et quam perniciosus sit error, putare, per peccatum excidisse vim baptismi, et navem hanc esse illisam. Manet illa una, solida, et invicta navis, nec unquam dissolvitur in ullas tabulas, in qua omnes vehuntur, qui ad portum salutis vehuntur, quæ est *veritas Dei in Sacramentis promittens*. Hoc sane fit, ut multi e nave temere in mare prosiliant et pereant, hi sunt qui deserta promissionis fide in peccatum sese precipitant. Verum navis ipsa permanet, et transit integra cursu suo.

Quod si qua gratia ad navem reverti potest, nulla tabula, sed solida ipsa nave feretur ad vitam, Hic est, qui ad promissionem Dei stabilem et manentem per fidem revertitur unde Petrus, 2 Pet. i. arguit eos, qui peccant, *quod\* oblivionum accipiant purgationis veterum delictorum suorum, sine dubio ingratitudinem accepti Baptismi et impietatem infidelitatis eorum taxans.*

“Quid ergo prodest de baptismo tam multa scribere et hanc fidem promissionis non docere? Omnia Sacramenta ad fidem alendam sunt instituta, et hanc ipsam adeo non tangunt, ut etiam asserant impii homines, non debere hominem esse certum de remissione peccatorum, seu gratia Sacramentorum, qua impietate orbem totum dementant, *et Sacramentum Baptismi, in quo stat prima gloria conscientiae nostrae, funditus extinguunt nedum captivant.* Interim insanientes in miseris animas suis contritionibus, anxii confessionibus, circumstantiis, satisfactionibus, operibus, et id genus infinitis nugis. Esio ergo prudens lector, imo contemptor magistri sententiarum, lib. 4, cum omnibus suis scribentibus, qui tantum de materia et forma Sacramentorum scribunt, dum optime scribunt, id est, mortuam et occidentem literam Sacramentorum tractant. *Ceterum, spiritum, vitam, et usum, id est, promissionis divinae veritatem et nostram fidem* prorsus intactas relinquunt.

“Vide itaque, ne te fallant operum pompæ et humanarum traditionum fallacia, ut veritati divinae et fidei tuæ non facias injuriam. *A fide Sacramentorum tibi incipiendum est,* sine ullis operibus, si salvus fieri voles, fidem autem ipsa sequentur opera, tantum ne vilem habeas fidem, quæ opus est omnium operum excellentissimum et arduissimum, quo solo, etiam si cæteris omnibus carere cogereris, servaberis. Est enim opus Dei, non hominis, sicut Paulus docet. Cætera nobiscum, et per nos operatur, hoc unicum in nobis, et sine nobis operatur.

\* \* \* \* \*

“Christianis† nihil ullo jure posse imponi legum, sive ab hominibus sive ab angelis, nisi quantum volunt, liberi enim sumus ab omnibus. Quod si quæ imponuntur, sic ferenda sunt, ut libertatis, conscientia salva sit, quæ sciat, et certo affirmet, injuriam sibi fieri, quam eum gloria ferat, ita cavens ne justificeet tyrannum, ut ne murmuret contra tyrannidem. Quis enim est (ait Petrus) qui vobis noceat, si bonum æmulari fueritis, omnia cooperantur electis in bonum. Attamen quia hanc baptismi gloriam et libertatis Chris-

\* ληθην λαβων τον καθαρισμου.

† Opera, p. 274.

tianæ felicitatem pauci noverunt, nec præ tyrannide Papæ nosse possunt. Ipse me hic expedio, et conscientiam meam redimo, compellans Papam et omnes Papistas, quod nisi sua jura et traditiones sustulerint, et Ecclesias Christi libertatem suam restituerint, eamque doceri fecerint, reos esse eos omnium animarum, quæ hac misera captivitate pereunt. Esseque Papatum aliud revera nihil, quam regnum Babylonis et vere Antichristi. Quis enim est homo peccati et filius perditionis, quam is, qui suis doctrinis ac statutis peccata et perditionem animarum auget in Ecclesia, sedens tamen in Ecclesia sicut Deus? At hoc totum abunde implevit tyrannis papalis, jam a multis seculis, quæ fidem extinxit, *Sacramenta obscurabit*, Evangelium oppressit, suos autem non modo impias et sacrilegas, verum etiam barbaras et indoctissimas leges imperavit, et sine fide multiplicavit.

“Vide ergo miseriam captivitatis nostræ, quomodo sedeat sola civitas plena populo, et facta sit vidua domina gentium, princeps provinciarum sub tributo. Non est qui consolitur eam, etiam amici ejus spreverunt eam, &c. Tot ordines, tot ritus, tot sectæ, tot professiones, tot studia, tot opera sunt, quibus hodie Christiani occupantur, *ut obliviscantur baptismi sui, et nemo præ harum locustarum, erucarum, bruchorum multitudine meminisse possit, sese esse baptisatum, aut quid in baptismo consecutus sit.* Decebat enim nos esse sicut parvuli baptisati, qui nullis studiis, nullisque operibus occupati, in omnia sunt liberi, solius gloria baptismi sui, securi et salvi, sumus enim et ipsi parvuli in Christo assidue baptisati.”

## ERRATA.

Page	Line	Error.	Correction.
34	12	Babylonicæ	Babylonica
74	20	arternate	alternate
75	22	plane	plan
78	3 from bottom	fact	facts
109	2 from bottom	<i>Baptismos</i>	<i>Baptismo.</i>



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