EVANGELICAL REPENTANCE.

A SERMON

PREACHED IN THE

CATHEDRAL CHURCH OF WINCHESTER,

IN AID OF

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,
AND THE SOCIETY FOR THE PROPAGATION OF
THE GOSPEL IN FOREIGN PARTS;

ON THURSDAY, NOV. 11, 1841,

BY THE

REV. CHARLES WORDSWORTH, M.A.,
SECOND MASTER OF WINCHESTER COLLEGE, LATE STUDENT AND
TUTOR OF CHRIST CHURCH, OXFORD.

ἀνθρώπων βούλησις οὐκ ἀσφαλῆς καταν.
Aristot. Pol. II. 10.

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TO THE

REV. R. S. BARTER, B.C.L.,
WARDEN OF WINCHESTER COLLEGE,

THIS SERMON IS INSCRIBED

WITH THE DEEPEST FEELINGS

OF RESPECT, AFFECTION, AND GRATITUDE,

BY HIS OBLIGED AND FAITHFUL

SERVANT

THE AUTHOR.

The College,
Winchester, Nov. 12, 1841.
PREFACE.

THIS Sermon is now published in compliance with the strongly-expressed wishes of one portion of the hearers; and in order that another portion, consisting of several of my Clerical brethren, who declared themselves offended at it, may have a fuller opportunity of examining for themselves the doctrine it contains.

It may be well to state, as clearly as I can, in this place, the leading positions upon which the argument proceeds. They are the following:

1. That the inspired Epistles, which the Apostles addressed respectively to the primitive Churches, are the main standard to
A SERMON, &c.

BY

REV. CHARLES WORDSWORTH, M.A.
ablest champions of our Church. — The two portions alluded to (p. 26—30, and p. 40—52) are printed between brackets.

With regard to the notes, I am aware there is much in them which must appear very superfluous to many readers. This was rendered in some degree necessary by the manner in which the sermon was received. I have no desire or design (if I can possibly avoid it) to engage in controversy — but if controversy there must be, I wish it to be fully understood that I am no setter forth of strange doctrines, or of my own independent opinions, but (with the gospel in my hand) a humble and unworthy follower after Catholic and Evangelical truth, as taught by those who are none of its least faithful or least wise interpreters — St. Irenæus, St. Cyprian, St. Augustin, Hooker, Bishop Andrewes and Bishop Taylor.

I conclude this preface with an extract from the last of these authors.

"But then this whole affair must needs be a mighty arrest to the gaieties of this sinful age. For although Christ's blood can expiate all sins, and his Spirit can sanctify all sinners, and his Church can restore all that are capable; — yet if we consider that the particulars
of every naughty man's case are infinitely uncertain; that there are no minute measures of repentance set down after baptism; that there are some states of sinners which God does reject; that the arrival to this state is by parts, and undetermined steps of progression; that no man can tell when any sin begins to be unpardonable to such a person; and that if we be careless of ourselves, and easy in our judgments, and comply with the false measures of any age, we may be in before we are aware, and cannot come out so soon as we expect; and lastly, if we consider that the primitive and Apostolical Churches—who best knew how to estimate the mercies of the gospel, and the requisites of repentance, and the malignity and dangers of sin,—did not promise pardon so easily, so readily, so quickly as we do, we may think it fit to be more afraid and more contrite, more watchful and more severe." Bishop Taylor on Repentance, chap. ix. sect. iii. §. 30. Works, vol. ix. p. 197.
“We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort.” Article XI.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. Rev. xx. 12, 13.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. And there came unto me one of the seven angels...and talked with me, saying, Come hither, I will shew thee the bride, the Lamb’s wife. And he carried me away in the Spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem...having the glory of God....And the nations of them which are saved shall walk in the light of it....And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life. Rev. xxi. 7—11. 24. 27.

And he said unto me, THESE SAYINGS ARE FAITHFUL AND TRUE. Rev. xxii. 6.
A SERMON, &c.

Repent ye, and believe the gospel. Mark i. 15.
Remember how thou hast received and heard, and hold fast, and repent. Rev. iii. 3.

In these two texts, the objects of the two Societies, on behalf of which it is now my duty to address you, my Christian brethren, are severally and distinctively set forth. "The Society for the Propagation of the Gospel in Foreign Parts" takes up the former, and carrying the glad tidings into all lands, cries aloud, Repent ye, and believe the Gospel. "The Society for Promoting Christian Knowledge" partakes indeed of the same labour, but has its peculiar province in lands already Christian; where, as it edifies and assists the Churches, it also admonishes and exhorts them: Remember how thou hast received and heard, and hold fast, and repent. It appears then, that a main object of both
Societies is to preach Repentance; but Repentance, be it observed, to different persons, and in widely different measures and degrees, respects and circumstances. And this remark may lead us not unfitly, nor, as I trust, unprofitably, to consider the doctrine of Repentance generally; as being a subject which is at all times most solemn, and of the deepest and most anxious interest to every Christian: and moreover, as it concerns the present occasion, in order that we may perceive aright the distinctive claims of each Society upon our support; and, at the same time, our own individual obligations, both of faith and practice, in professing ourselves to be members and supporters of these Societies.

First, then, it is highly important to understand clearly what is the true scriptural use and meaning of the word *a* Repentance. In the New Testament, (where *b* it indicates a certain condition or *turn of mind* in man, as a fallen creature, toward his Maker,)

*a* μετανοέω, μετάνοια; μεταμελέω (μεταμελέων). Critics have attempted to draw distinctions between the meaning and uses of the two words, but, apparently, on insufficient grounds. See Gataker. Advers. Miscell. p. 727. seq. Bishop Taylor supposes an occasional difference, in which case μετάνοια was generally *the better word.* On Repent. chap. ii. sect. i. §. 2. Works, vol. viii. p. 308. Comp. Dr. Hey on Art. xvi. vol. iii. p. 459. note. Every example of either word that occurs in the New Testament will be noticed or referred to in the following pages; except the following, which do not admit perhaps of any clear or profitable interpretation, in respect to ourselves. Matth. xxvii. 3. (Judas μεταμελέθηκεν, see Gata. Adv. Misc. p. 754.) Rev. ix. 20, 21. (οἱ λοιποὶ τῶν ἀδικιῶν, idolaters) and Rev. xvi. 9. 11.

*b* It is sometimes used in other relations; as of God to man, Heb. vii. 21. Rom. xi. 29. Of man to man, Luke xvii. 3, 4. Heb. xii. 17. (Esau) Matth. xxi. 29. 2 Cor. vii. 8.
it bears, for the most part, a twofold signification. It expresses either conversion to Christianity, by the preaching of the Gospel, in the case of Jews and Gentiles: or, in the case of Christian converts, born again of water and of the Spirit, such an active John iii. 5. and reflective change of heart, in respect of sin, as is consequent in truth, and reason, and the grace of God, upon that conversion. In the former sense it is the language of the Baptist; Repent ye, for the kingdom of heaven is at hand. Of our blessed Lord repeating the same words; or again, as in the text, Repent ye, and believe the Gospel. Of St. Peter's sermon on the day of Pentecost; Repent and be baptized in the name of Jesus Christ, for the remission of sins. And of St. Paul; Testifying both to the Jews, and also to the Greeks, Repentance toward God, and Faith toward our Lord Jesus Christ.

This, you will remark, is Repentance in its primary, Catholic, evangelical signification; one and the

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Comp. Heb. iv. 2.
Acts xxvi. 20.

same, even as the Gospel is one and the same, from
the beginning to the world’s end; * a returning to
God, from whom we had all gone astray, in that
way which He has himself appointed, even by
Faith in a Saviour, which is Christ the Lord.

1 Tim. ii. 4.
2 Tim. ii. 25.
Luke xiii. 3.
Acts v. 31.
xi. 18.
Rom. ii. 4.

Heb. vi. 1.

This is that repentance, to which, as unto \( \epsilon \) the
knowledge of the truth, and only hope of salvation
the goodness and long-suffering of God designed to
lead his rebellious people,—and to which He still
willeth that \( \text{b} \) all should come: that foundation of
repentance from dead works, which is among the
first principles of the doctrine of Christ;— \( \text{i} \) which
we, my brethren, have each professed once for all,
when we renounced the world, the flesh, and the
devil, and were admitted thereupon to all the privi-


\( \text{g} \) There may seem to be some
little doubt as to the right appli-
cation of 2 Tim. ii. 25: but the
doubt, I think, will be consider-
ably lessened, when we compare
the passage with 1 Tim. ii. 4, and
consider that the two expres-
sions in the translation, acknowledging
of the truth of the former, and
knowledge of the truth of the latter
are identical in the original, viz.
\( \epsilon π i γ ρ α μ ων \) \( \alpha \lambda \gamma \epsilon ι \alpha \phi α \). See also Gro-
tius’s note: “non omnibus qui
\( \nu o c a t i o n i \) \) reluctantur dat Deus
\( \pi \) e n t i t i a m.” On the truth as
synonymous with the Gospel, see
Grotius on James v. 19.

\( \text{b} \) 2 Pet. iii. 9. * The Lord . . . is
long-suffering to us-ward, (i.e.
\( \text{\`erga humanum genus,} \) Grot. in
loc.) not willing that any should perish, but that all should come
to repentance. (‘Sicut ante exci-
dium Judæorum diu expectavit
Judæorum penitentiam, ita et
nunc eam expectat in sparsis Ju-
dæorum reliquis. Vult autem hoc
non plane, et absolute, sed quanti-
um justitiae, bonitatiique ejus suf-
ficit. Conf. Ezek. xviii. 32. xxxiii.
\( \text{ii. i Tim. ii. 4.” Grot. ibid.) Be
it observed also that the reading
\( \text{eis} \ \text{\`h} \mu \text{\`as, as of equal
or preferable authority.}

\( \text{i} \) Καὶ ἀυτοὶ δὲ φανεροὶ εἶναι μετά-
νοεῖν μίαν, καὶ διὰ λογίου πολυ-
γενεσίας τινὰς γενέσθαι τὴν σοφί-
\( \text{s} \). i.
leges of the Christian covenant; and which, as in connection with one faith and one baptism, it can occur but once, so, if it be once absolutely abandoned, it may be \( k \) doubtful whether in its full purity and efficiency it is possible to be renewed again. For as Rom. vi. 10. Heb. x. 10. Eph. iv. 22—Christ died unto sin once, so (the apostle teaches) should be our baptismal grace, a death unto sin, and a new birth unto righteousness.

I pass now to the second \(^1\) signification of the word Repentance, which is exemplified in the latter passage of the text—Remember how thou hast received and heard, and hold fast, and repent. The words are taken from St. John's Revelation to the seven churches; and, though doubtless they convey a

lesson to every part of the body of Christ’s Church, are addressed immediately to the angel or minister of the Church of Sardis. *I have not found thy works perfect before God: remember therefore, … and repent.* Similar language is addressed in the same chapter to the Church of Laodicea. *As many as I love, I rebuke and chasten: be zealous therefore and repent.* And, in the preceding chapter, to the Church of Ephesus. *I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: …… nevertheless I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works.*—And in each of these places, it is important to remark, that the rebuke (it would seem) is not for relapses into deadly sin, in the case of individuals—but for laxity of discipline, as that whereof the whole body had need to repent; or, as regarded individual members, for lukewarmness; for

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**See generally Hammond’s Paraphrase, and Lowman on the Revelations: in particular**

(a) Of Ephesus; (Rev. ii. 1—7.)

“*Non videtur caritatem omnino omisisse, sed de ea remisisse.*” Vid. Poli Synops. “Illud ἀφέναι hic non omnimodam ἀγάπην significat, sed τῆς πρῶτης, i.e. illam adeo ferventem. Solet etiam scribendas ingenios cum tempore lassitudine quaedam irrepere.” Grot. in loc.

(b) Of Sardis; (Rev. iii. 1—6.)

“*Peccas negligentia munieris tui* in docendo, et corrigendo populo, scandalis avertendis, haeresibus reprimendis. … Nullos edis fructus, dignos eo, qui vivere dicitur.” Poli Synops. See also Bishop Andrewes’ Sermons, (viii. on Rep.) fol. edit. p. 258.

(c) Of Laodicea; (Rev. iii. 14—22.) “*Tepidus hic dicitur, qui inter virtutes et vitia fluctuat; …… qui Deum non audet graviter scienti et volens offendere; purioris tamen et perfectioris vitae studium negligit.*” Poli Synops. in loc.
want of zeal; for not going on unto perfection; for not stirring up the gift of God that was in them; for not bringing forth the meet fruits\(^n\) of that Matt. iii. 8. change of mind, unto which they had been baptized. In like manner the Repentance, which St. 2 Cor. vii. Paul describes as that of his Corinthian converts, \(^{11}\) with all its true and lively characteristics, what were the circumstances of the case out of which it arose? Not an act of guilt, much less a course of abandoned life; but an omission of duty; the neglecting to put away from among them that wicked \(^{1}\) Cor. v. 13. person. And so, perhaps, though in an aggravated degree, the sin of Simon Magus. That of which he had need to repent was a thought of the heart; \(^{o}\) and, as such, was to be met with spiritual exercise. Pray God, says St. Peter, if perhaps the thought of thine heart may be forgiven thee.—And this Repentance, as it may be regarded, in some sense, as the formation of the habit of which the other is the \(^{p}\) primary act, or, still more, as the effectual carrying out into the life (by the assisting grace of God) that of which the former (by His preventing grace) was the hearty resolve; so it arises \(^{q}\) consequently, and with increased obli-

\(^{n}\) Or, as it is in the margin, answerable to amendment of life.

\(^{o}\) See Bishop Andrewes’ Sermons, (viii. on Rep.) fol. ed. p. 253.


\(^{q}\) See St. Clement of Alexandria, Strom. Lib. vi. c. xii. p. 789, ή μετάνοια δισετή ή μέν, κοινή, ἐπὶ τῷ πεπλημφυληκέναι ή δὲ, τὴν φύσιν τῆς ἀμαρτίας καταμαθοῦσα, ἀπίστασθαι τοῦ ἀμαρτάνειν αὐτοῦ κατὰ προηγούμενον λόγον πιθεῖ, ἢ ἐπεται
gation, out of the former. For if, when we were unregenerate, \(^1\) we forsook sin, and became servants of righteousness, much more now, being regenerate, we shall not willingly, nor without a speedy return, and keener self-reproach, and grief, and proportionate intense detestation of our guiltiness, depart from God. And this is that Repentance unto salvation—that godly sorrow for all that we do, or leave undone contrary to the good and perfect will of God—that carefulness to correct whatever is amiss in our lives and conversations—that clearing of ourselves as \(^8\) in the face of One, who chargeth His angels with folly, and in whose sight the stars of heaven are not pure—that indignation wherewith we loathe and disown the surviving body of sin, and continually strive, by God's help, to subdue and mortify all our evil and corrupt affections—this, I say, is that Repentance, which is, as it were, the solemn pledge, and most bounden duty of all who are baptized—of every one that nameth the name of Christ; through which, frail and sinful, negligent and ignorant creatures as we are—and so far as we are such—we are still enabled, by

\[\text{Revd. ii. cap. xiii. p. 459.}\]

\[\text{to ἀμαρτάνειν. And again ibid.}\]

\[\text{lib. ii. p. 50.}\]

\[\text{to ἀμαρτάνειν χρή, ἐπὶ γὰρ τῇ πρώτῃ καὶ μόνῃ μετανοίᾳ τῶν ἀμαρτιῶν (before baptism)...... αὐτικὰ τοῖς ἐλπίδις πρόκειται μετάνοια ἢ καθαρώσας τῶν τόπων τῆς ψυχῆς ἀπὸ τῶν πλημμελμάτων ἵνα ἢ πίστις θεμελιωθῇ.}\]

\[\text{Q. “What is required of persons to be baptized? A. Repentance, whereby they forsake sin, &c.” Church Catechism. Comp. Mede’s Diatribæ (part iv.) p. 50.}\]

\[\text{I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee.}\]

\[\text{Wherefore I abhor myself, and repent in dust and ashes. Job xiii. 5, 6. See below, p. 10, note *}.\]
the Spirit of God, to rise again, we regain the
state of baptismal grace in which we stand; we
seek daily more and more "to aspire heavenward,
and chide the part of us that flags." In a word,
it is no other than this repentance, which our Lord
enjoins, both when *He teaches us to pray to God
day after day, to forgive us our trespasses; and

* Partly by renewed strength
given in the means of grace, partly
by the Holy Spirit, with the Son,
interceding for the Saints, accord-
ing to the will of God. Rom. viii.
26, 27, 34. Heb. vii. 25. 1 John
ii. 1.

* See St. Augustin, ubi supr.
"Est alia . . . quotidiana. Et ubi il-
lam ostendimus Penitentiam quotidi-
anam? Non habeo, ubi melius
ostendam, quam in oratione quo-
ditiana, ubi Dominus orare nos
docuit." . . . *Dmitte nobis de-
bita nostra*, Serm. cccxvi. § 7.
vol. v. p. 954. "Est etiam Pe-
ntentia bonorum et humilium fide-
lium pene quotidiana, in qua pec-
tora tundimus, dicentes *Dimitte
nobis*, &c. Neque enim ea nobis
dimitti volumus, que dimissa non
dubitamus in Baptismo; sed illa
utique que humanae fragilitati,
quamvis parva, tamen crebra sub-
repunt; que si collecta contra
nos fuerint, ita nos gravabant et
oppriment, sicut unum aliquo
grande peccatum. Quid enim in-
terest ad naufragium, utrum uno
grandi fluctu navis operiatur et
obrurat, an paulatim subrepens
aqua in sentinam, et per negli-
gentiam derelicta atque contempta,
impleat navem, atque submer-
gat? *Propter haec jejunia et ele-
mosynae et orationes invigilant,
(see below p. 66, and note *) in
quibus cum dicimus *Dimitte nobis
debita nostra* &c., manifestamus
habe re nos, quod nobis dimittatur,
atque in iis verbis humiliantes ani-
mas nostras quotidianam agere
Penitentiam non cessamus." Aug.
Ep. cclxv. § 7. vol. ii. p. 681. See
the same topic beautifully diversi-
ified by further illustrations, Aug.
787; also Serm. xvii. § 5. ibid.
p. 404. "Semel abluimur Baptis-
mate, quotidie abluimur oratione."
163. (quoted by Marshall, p. 115.)
And the extracts from St. Amb-
brose and Pacian, in Marshall, ib.;
and from Tertullian, (De Pudicit.
c. xix.) in p. 196; and in Hook-
er, book vi. c.iv. § 6. the quo-
ation from Salvin, beginning, "Si levis
sunt fortasse peccata, &c." Comp.
Article xv. "But all we the rest,
although baptized and born again
in Christ, yet offend in many
things." And Bp. Taylor on
the Creed, vol. i. p. 620.
Matt. v. 48. when *he exhorts us, Be ye therefore perfect, even as your Father which is in heaven is perfect.

And so the church, following the example of her Lord, and of his γεγονότα, provides that repentance in this latter acceptation should be as familiar to us as sin itself; that we should daily confess our manifold sins and wickedness, *not as apostates daily, (God forbid!) but as conscious, day by day, that in many things *we offend all; as praying, so often as we

*x “That the Gospel is a covenant of Repentance is evident in the whole design and nature of the thing . . . . which doctrine of Repentance, lest it should be thought to be a permission to sin, a leave to need the remedy, is charged with an addition of a strict and severe holiness, the precept of perfection. It therefore must be such a Repentance as includes in it perfection, and yet the perfection is such as needs Repentance.” Bp. Taylor on Rep. chap. i. sect. iii. §. 40. vol. viii. p. 279.


*z St. Paul, who, before his conversion, was blameless, as a Jew, (Phil. iii. 6.) living in all good conscience before God, (Acts xxiii. 1.) and zealous toward Him, (xxii. 3.) yet speaks of himself as the chief of sinners, (1 Tim. i. 15.) Compare the repentance of Job, a man perfect and upright, i. 1. See above p. 8. note *. In like manner it is well observed by the editor of the Imitatio Christi, (Lond. Edit. 1827. p. viii.) in respect to his author: “Of his sins he speaks in the strongest terms; but we must not understand his expressions in their strict sense: they are the language of a soul, whom God raised to a view, not ordinarily given in this life, of His adorable perfections. Such a soul has an exquisite sense of the beauty, the wisdom, and the justice of the divine will; and consequently considers every deviation from it, though no greater than one of those failings into which the just man falls seven times a-day, as an act of heinous rebellion.”

*a “Sane cavendum est ne quisquam existimet infanda illa crimina, qualia qui agunt, regnum Dei non possidebunt, quotidie perpetranda, &c. &c.” St. Augustin, Enchir. de Fid. §. 19. vol. vi. p. 163.

*b πταλομεν. The apostle goes on to speak of offences in word, Comp.
are overtaken in a fault, "to be delivered from the Gal. vi. 1. bands of those sins, which by our frailty we have committed;" as sorrowing for evil thoughts, for idle words, for waste of talents, for lack of charity; and as seeking to be cleansed from these, and not from these only, but, seeing none can tell how oft he of- Ps. xix. 12. fendeth, from our secret faults.

But there is yet a further, and that a most momentous and fearful view of the doctrine of Repentance, upon which, you will observe, I have not yet touched. "The grant of Repentance," freely given, by the word of God, to minor and less inordinate offences, "is not to be denied" (as our Church\(^d\) teaches)


\(^c\) Collect for the 24th Sunday after Trinity.—At the same time, from the composition and tone of many parts of our Church Services, it can hardly be doubted that "the Book of Common Prayer and Administration of the Sacraments" was drawn up in wise and charitable condescension to the circumstances of our church, (in respect of the vicious lives of a large proportion of her members, until some effective system of discipline should be introduced,) so as to fit every conscience, and to include alike the returning prodigal, and the faithful, who need no such Repentance. (See below p. 40. note\(^c\). p. 41. note \(^f\), and Comp. Hooker, book vi. c. iv. §. 15.) In saying this, however, we must not omit to notice that the gracious words, Come unto me all ye that labour, &c. (Matt. xi. 28,\) are reserved for the comfort of the worthy communicant. (For the right understanding of the text itself, which requires some caution, see Theophylact and Kuinoel in loc. and examine the scripture use of the words κόσμος, φορίαν, γυρίδος.) It is well known that offence has been taken at the selection of the "Introductory Sentences" in the beginning of Morning and Evening Prayer, (of which three only out of eleven are taken from the New Testament); but this upon very different grounds, and out of a very different point of view from that in which we might here regard them.

\(^d\) See Article xvi.; Homily on Salvation, p. 25, (Comp. Heylyn's Theol. Veter. p. 445, 6); on Repentance, pp. 481, 2. 485, 6, 7; (ed.
to greater and more grievous sins. And, doubtless, it is possible to find passages in the New Testament which extend the application of the word in question so as to cover the commission even of deadly sin. Such, it may be, is the censure addressed, in Revelations, to the Church of Pergamos; and of St. Paul to many of the Corinthians who had before sinned, and who repented not upon the uncleanness, and fornication, and lasciviousness which they committed.

1832; the Collect in the Visitation of the Sick, beginning, "O most merciful God," &c.; the Collect for Ash Wednesday.

"And perhaps also to the Church of Thyatira; or at least the statement (Rev. ii. 21, 22.) with respect to certain corrupt teachers in that Church. Comp. Cyprian. Epist. Lv. p. 110. Ed. Oxon.

"etiam homines penitentiam, si post Baptismum ita peccaverint, ut excommunicari, et postea reconciliari mereantur; sicut in omnibus Ecclesiis illi, qui proprie Pemi- tentes appellantur. De tali enim Peminentia locutus est apostolus Paulus, ubi ait, &c. (2 Cor. xii. 21); neque enim scribubat ea nisi iis, qui jam baptizati erant." Ep. cccixv. §. 7. vol. ii. p. 681. "Dicit etiam apostolus Paulus, qui utique fidelibus mittebat epistolam Ne iterum cum venera, &c. ... Sed fac incertum esse, utrum ignoscat Deus. Quid perdit, cum supplet Deo, qui salutem perdere non dubitavit, cum offenderet Deum? .. And after comparing the troubles and dangers undergone in making supplication to the emperor, the issue of which must be uncertain, he proceeds, "Et tamen certiores sunt claves Ecclesiae, quam corda Regum; quibus clavibus quod- cunque in terra solvit, etiam in celo solutum promittitur." Serm. ccl. §. 12. vol. v. p. 950. See also De Fid. et Op. §. 48. vol. vi. p. 140.
Such a scope, unquestionably, we claim for that gracious promise, conveyed to the Church and to her duly-called and apostolical ministers, Whose soever sins ye remit, they are remitted unto them. But whether or no Repentance, when so extended, may not imply in every case the further notion of ecclesiastical penance, and so require a new and distinct, that is, a third division of the subject in general; this, as

*The passages, which refer most plainly to ecclesiastical discipline, are mentioned below, p. 28, note. Of the texts, in which it may still be implied, perhaps the strongest by which the absence of discipline may be defended, is James v. 20. (But Comp. ibid. v. 16, and Hammond’s note.) So greatly are we, in common with every other Church, which neglects discipline, indebted in this matter to that very epistle, the divine authority of which some modern divines would teach us to question or to despise! It is right, however, to add the notes of Grotius, which suggest a cautious reference to the preceding admonitions of the Apostle: “Si quis eum bonis monitis abducat ab injustitia, ab invidia, ab odio, a facilitate jurandi, et similibus. Recte autem, a morte eripit dicitur non tantum, qui primum ad Christianismum perductur, sed et qui a vita vitiosa ad vitam Christianismus conveniementem reductur.” Vide exemplum 1 Cor. iii. 15. See also Jude 22, 23.

b So St. Augustin, Serm. cccli. §. 2. vol. v. p. 650. “Triplex consideratio agendae Penitentiae in Sancta Scriptura invenitur,” (see above, p. 3. note 5, and p. 5. note 1.) “Tertia actio est Penitentiae, quae pro illis peccatis subeunda est, quae legis Decalogs continet; et de quibus apostolus ait, “Quoniam qui talia agunt regnum Dei non possidebunt.” (Gal. v. 21.) In hac ergo Penitentia majorem quisque in se severitatem debet exercere; ut a se ipso judicatus, non judicetur a Domino . . . . Atque ita, constituto in corde judicio, adit accusatrici cogitatio, testis conscientia, carnifex timor. Inde quidam sanguis animi conscientis per lacrymas profuit. Postremo ab ipsa mente talis sententia proferatur, ut se indignum homo judicet participacione corporis et sanguinis Domini: ut qui separat a regno caelorum timet per ultimam sententiam Summi Judicis, per ecclesiasticam disciplinam a sacramento celebris panis interim separetur.” (See this extract continued in the Appendix, chap. ii. §. 29.) Ibid. p. 945. Serm. cclii. §. 7. And see also below, p. 36. note ’, and p. 63. note l. “Ergo tribus modis dimittuntur peccata in Ecclesia; in baptismate, in ora-
it is a point of most serious and awful concern, so it is not perhaps very easy to determine. Surely, then, the question arises; if it be, as it is indeed, a point so fearful and momentous, are we not doubly bound to treat it fearfully? Are we justified in teaching that which is so far doubtfully and scantily written—I speak advisedly, which is scantily written—as if it were emblazoned in the brightest and boldest characters, and to be read in every page? Are we justified in a lax and indiscriminate use, I will say no more of the word, but of the vital and all-important doctrines of Repentance? And yet is there not reason to fear that such a use—rather, I should say, such a mistaken abuse and perversion of these doctrines, very generally prevails? It is a question, I think, which admits of more consideration than it generally receives, how far the statement of our 16th Article ("on Sin after Baptism") may be actually read in Holy Scripture, and how far only it may be confirmed thereby;—whether texts and illustrations are not frequently alleged in immediate support, or even as direct proof of it, which, strictly speaking, have little or no reference to a Christian congregation;—and whether a disproportionate prominence be not thus given to that single

tione, in humilitate magiae penitentiae." Id. de Symb. §. 15. vol. vi. p. 404.

I mean, of course, out of Scripture itself: and this I admit, that I may not appear in this part of the argument, which treats only of the testimony of Scripture, to take any undue advantage of those who appeal to "the Bible and the Bible only." How the primitive Church did, in effect, determine the question by its own practice, will appear in a subsequent part of this discourse.

* See Appendix, chap. 1.
doctrine in the scheme of our redemption, which chimes in most agreeably with the frailties of our corrupt nature, to the disparagement of others—(who shall presume to say, less essential?—) from which the weakness and corruption of man's heart no less naturally recoils. And, if this be so, surely, my brethren, it concerns us deeply. Surely it is no true service to the sacred cause in which we are engaged—but rather a pernicious and fatal injury—to use as Promoters of Christian Knowledge the language and the arguments, which we can rightly employ only as its Propagators;—to build upon no foundation of Repentance from dead works Heb. vi. 1, 2. —of the doctrine of baptisms—and of laying on of hands: to borrow weapons from the armoury of prophets and apostles, and not withal to imitate the judgment and discretion with which they wielded them. What was it that elicited from the Apostle to the Hebrews that fearful passage, in which the grant of Repentance is pronounced impossible; but the contemplation of this very state of things, of which I speak—that when for the time we ought to be going on unto perfection ourselves, and teaching others the same, we have need too often that one teach us again which be the first Heb. v. 12. principles of the oracles of God? It is not enough that we zealously promote and propagate, unless we also rightly divide the word of truth. For instance, 2 Tim. ii. 15. as regards the subject of which I speak, surely we should consider, that the examples and precepts of the Old Testament, and even of the Gospels in
the New, are not always applicable to us in the same measure and degree as to those, whom they directly concerned, and for whose edification and comfort they were more immediately designed. The case of David, or even of St. Peter, who sinned, once and again, under the covenent of circumcision,

I am speaking here only of the full and strict application of these cases in the way of direct proof, and irrespective of such limitations as are pointed out in the sequel, pp. 18–20. (See Appendix, chap. 1.) Of course, as illustrating the merciful dealings of the Almighty with his creatures, or in the way of cumulative evidence, they are of most blessed account and value to us, and may rightly and thankfully be adduced; and so (I am well aware) they are quoted, more than once, in the Book of Homilies; and by the best theological writers, ancient and modern, (see e.g. St. Clement, 1 Cor. vii. viii. and Barrow’s Sermon xlviii. ‘On the danger of delaying Repentance,’ Works, vol. iii. p. 116.)—though by the former, generally speaking, much more cautiously: for instance, St. Irenæus, (lib. iv. cap. xxvii. §. 2.) reporting what he says, ‘audivi a quodam Presbytero, qui audierat ab his, qui Apostolos vidercant, et ab his didicerant,’ writes thus of David, and other saints, who sinned grievously under the law: “Quemadmodum illi non imputabant nobis incontinentias nostras, quas operati sumus, prinsquam Christus in nobis manifestaretur; sic et nos non est justum imputare ante adventum Christi his, qui peccaverunt … Et ills quidem curatio et remissio peccatorum mors Domini fuit: propter eos vero qui nunc peccant Christus non jam morietur, jam enim mors non dominabitur ejus; sed veniet Filius in gloria Patris, exquirens ab actoribus et dispensatoribus suis pecuniam quam iis creditis, cum usuris; et quibus plurimum dedit, plurimum ab ipsis exigit. Non demus ergo, inquit ille senior, superbi esse, neque reprehendere veteres; sed ipsi timere, ne forte post agnationem Christi agentes aliquid quod non placeat Deo, remissionem ultra non habeamus peccatorum, sed excludamus a regno ejus. Et ideo Paulum dixisse Si enim naturalibus ramis, &c. (Rom. xi. 21.) And again, ibid. §. 4. “Quemadmodum ibi (under the law) injusti, et idololatre, et fornicatores vitam perdiderunt; sic et hic; et Domino quidem praedicante in ignem aeternum mitti tales, et Apostolo dicente; An ignoratis, &c. (1 Cor. vi. 9.) Et quoniam non ad eos, qui extra sunt, hoc dicit, sed ad nos, ne projiciamur extra, tale aliquid operantes, intulit: Et haec quidem fuistis: sed abuti estis, sed sone-
cannot, I imagine, be (strictly speaking,) our case, if soe transgress, once and again, the covenant of baptism—how much less of those who, with the name and profession and privileges of Christians, live on day after day and year after year, in the habitual commission of known, deliberate, deadly sin! The invitations of the prophets—(of Jonas to the Gentile Ninevites, or of Joel to the Jews)—indicative as they are of the goodness, and forbearance, and long-suffering of the Almighty, and as such wisely chosen by our Church to form part of her most solemn penitential service, still, it should seem, as addressed

tificati estis in nomine Domini Jesu Christi, et in Spiritu Dei nostri,” (ibid. ii.) And St. Chrysostom, (De Poenit. Hom. v. § 2. vol. i. p. 309.) though he adduces the repentance of St. Peter, in a very direct manner, as proof, at least, against despair under the most grievous sins, yet applies it thus: μη τοινυν μηδε αυτος τοις αμαρτημασι καταποτης (aminum despondeas) το γαρ χαλεπτερον της αμαρτίας το μεν εν τη αμαρτία, και το δεωτοτερον του πτωματος το κεισθαι εν τη πτωματι. And then he goes on to quote St. Paul, 2 Cor. xii. 21. See also ibid. De Poenit. Hom. iv. § 1. p. 302. Comp. Const. Apost. lib. ii. cap. xvii. Δια τουτο και προγεγενεμενων δικαιων τε και πατριαρχων οι βιοι και αι αναστοφαι ανεγραφησαν ον εχεινοι ονειδικουμεν αναγινωκοντες, αλλα ενε ημεις μετανοουμεν, και ενεπτικες γενωμεθα ως αφεσεως πεναμενοι. And ibid. cap. xxii.—On the comparative value of the Old and New Testament, see St. Ignatius, Ep. Philadelphia. § ix.—The same observations will also apply to what follows in the text with respect to quotations from the Old Testament. And here again, (see p. 111. note c,) if I thus put some limitation upon the application of the older Scriptures, the fact of my doing so will hardly be objected to, at all events, by those who, with very different views, are apt to magnify the Gospel in opposition to the Law and the Prophets, rather than as the fulfilment of them.

m On Ash-Wednesday. For the epistle Joel ii. 12. See also the Exhortations and Prayers in the Commination Office; which are made up, in great measure, of passages taken from the Old Testament.
to ourselves, are at least liable to the abatement implied in the "words of Christ himself: That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.—For unto whomsoever much is given, of him shall much be required; and to whom men have committed much, of him they will ask the more." Or is it that we Christians have no advantage? that no better thing is provided for us? That nothing is given, nothing committed unto us, which David, which even St. Peter at the time of his fall did not enjoy?

n And also, less directly, in Matth. xiii. 12. Mark iv. 25. Luke viii. 18. xix. 26. Nor can we omit to notice, as bearing awfully upon the same point: Whoever shall speak a word against the Son of Man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven. Luke xii. 10. Upon which St. Augustin argues that the Jews, who said that Jesus had an unclean spirit (Mark iii. 30.) were capable of forgiveness, as not being yet Christians: "Videri potest ad hoc eos monuisse, ut accedant ad gratiam, et post acceptam gratiam non ita peccent, ut nunc peccaverint. Nunc enim in Filium hominis dixerunt verbum nequam, et potest is dimiti, si conversi fuerint, et ei crediderint, et Spiritum Sanctum acceperint: quo accepto si fraternitatis invideere, et gratiam, quam acceperunt, oppugnare voluerint, non is dimiti, neque in hoc seculo, neque in futuro." De Serm. in Mont.

lib. i. §. 75. vol. iii. part. ii. p. 142.

o For one advantage of St. Peter, before his fall, over the penitent king, see Matth. xiii. 16. 17. Luke x. 23. 24. And compare Luke vii. 28. Our still further advantage over the penitent apostle (not to build on John xx. 29.) may be seen in this: The different conduct of all the apostles before and after the day of Pentecost; or rather, perhaps, I should say, after the gift of the Holy Ghost, in John xx. 22. Till then, there were many things which even in the communication of the blessed sacrament of their Lord's body and blood—in breaking of bread (Luke xxiv. 35)—they were not yet able to bear (John xvi. 12.)—truth into which they had need to be guided—temptations, which they had not power to resist. (Comp. John xiii. 36.) Not only did St. Peter deny his Master, and the rest all forswake him and fly; but even at the holy table, immediately after their first commu-

made not to the apostles only, but (as St. Peter himself declared) to all—to all that are afar off, even to as many as the Lord our God shall call? Where is our Spirit of Life, our first fruits of the union, there was also a strife amongst them, which of them should be accounted the greatest (Luke xxii. 24.)—Howbeit when He, the Spirit of truth, is come, He will guide you into all truth (John xvi. 13.)—For hitherto they were but as fools and slow of heart to believe, (Luke xxiv. 25.) knowing only the baptism of John (Acts xviii. 25. John xiii. 10.)—And, for resistance against all temptations, Ye shall receive power, after that the Holy Ghost is come upon you, (Acts i. 8.)—That power we know was sufficient for them; (Comp. John xiii. 36.) That baptism being received, we read of no second fall; nor indeed any approach to more grievous sin—as regards St. Peter—except that on one occasion he was to be blamed for dissimulation, Gal. ii. 11. 13. Since the above note was written, I have been glad to find the view it contains, in great measure, confirmed by St. Augustin: “Quod autem Petrus dicitur egisse penitentiam, cavendum est ne ita putetur egisse quomodo agunt in Ecclesia, qui proprie penitentes vocantur.... Nondum enim fuerant (Apostoli) resurrectione Domini confirmati, et illo adventu Spiritus Sancti, qui apparuit die Pentecostes; vel illa inspiracione quam demonstravit Dominus postea quam resurrexit a mortuis, cum insufflavit in eorum faciem, dicens, Accipite Spiritum Sanctum, (John xx. 22.) unde recte dici potest, quia, cum Petrus negavit Dominum, nondum fuerant apostoli baptizati, non tamen aqua, sed Spiritu Sancto.” Epist. cclxxv. §. 2, 3. vol. ii. p. 678.

P Apollos, (although a Jew, and mighty in the Scriptures and fervent in the Spirit,) until he had been instructed in the way of God more perfectly by Aquila and Priscilla, seems to have been one of those, or in much the same condition with them, who had not even heard whether there be any Holy Ghost. See Acts xviii. 24-26. xix. 1-3.—Compare Ezek. xi. 19. xxxvi. 25, 26.

q I am aware that the words ἔπαρχη τοῦ Πνεύματος, in Romans viii. 23, may admit of several interpretations; but it seems simple and unexceptionable to understand them, as Grotius does, “de ipsis qui alios tempore antecedunt,” which of course implies at the same time the exclusion of all

Spirit in Christ Jesus? To what purpose did the Son ascend up on high, and lead captivity captive, and receive gifts for men, unless it be that the Lord God might dwell among them; or, if that purpose be withstood, to reprove the world of aggravated sin?

My brethren, let me not be understood for a moment to doubt the efficacy of sincere repentance preceding. Comp. Eph. iv. 7-13. The form of words used exclusively in Christian baptism would seem to imply all that I am here contending for. See also Bishop Taylor on Rep. chap. i. sect. iii. § 56. vol. viii. p. 288. Dr. Hey, vol. iii. p. 461, note, remarks: "It has been thought that we might with propriety say of David and Solomon, though under the old law, that they had received the Holy Spirit." Doubtless; but had they received it in the same measure and degree as Christians? See John vii. 39. This Jesus spake of the Spirit, which they that believe on Him should receive. (Ἐνεργήσας λαμπρών) For the Holy Ghost was not yet given (σὺν γὰρ ἐν Πνεύμα Ἀγίων) because that Jesus was not yet glorified. Consult Bishop Warburton's Div. Legat. book ix. c. 4. "To manifest to us with what more abundant measure this aid" (of God's Holy Spirit, in working out our own salvation) "is dispensed under the Gospel, our blessed Redeemer hath minutely explained all that relates to the Person, and to the operations of the Divine Dispenser, called the Holy Spirit." Suppem. vol. p. 225, octavo edit. And so of sin against the Holy Ghost, there are many measures and degrees. See Acts vii. 51.—Compare Bp. Taylor on Rep. chap. ix. sect. v. § 47. vol. 9. p. 205.

They who desire further satisfaction on this point may examine and compare the following texts: Acts v. 32. x. 45. xi. 17. Gal. iii. 2, 3, 14. iv. 6. v. 5. 16. 25. 1 Thes. iv. 8. 2 Thes. ii. 13. Tit. iii. 5. 1 Cor. ii. 12-16. iii. 16. vi. 11. 19. 2 Cor. i. 22. iii. 18. v. 5. xi. 4. Rom. v. 5. vii. 4. viii. 13. 14. 23. xiv. 17. xv. 13. 16. Eph. i. 13. ii. 18. 22. iii. 16. iv. 3. 7-13. 30. Phil. i. 19. ii. 1. Col. i. 8. Heb. v. 4. x. 15. 29. xii. 28. 2 Tim. i. 7. 14. 1 Pet. i. 2. 12. ii. 22. iv. 6. Jude 19. 20. 1 John ii. 20. 27. iii. 24. iv. 13. The "ἀνεμοίρασα" (Acts vii. 51.) of the Jews, who doubtless had their portion of the Spirit, is very different from the ἀνεμοίρασα (1 Thes. v. 19.) and ἀνεμοίρασα (2 Tim. i. 6. compare 1 Tim. iv. 14.) of Christians: one, strictly, extrinsical; the other, essentially, intrinsical and incorporate. Compare (of Saul) Acts ix. 17, 18.
(so it to call it), in the case even ' of the most, grievous and presumptuous sins. To doubt of this would be to deny God's presence in his Church, which has so plainly u asserted it; to question x the

* Epiphanius (Adv. Hær. lix. §. 1.) declines to call it by the same name, even where he is arguing against the Cathari (see note u): Kai ἡ μὲν τελεία μετάνοια ἐν λουτρῷ τυγχάνει εἰ δὲ τις παρίσταται, οὐκ ἀπέλλαγεν τούτον ἡ ἁγία τοῦ θεοῦ 'Εκκλησία δίδωσι γὰρ τὴν ἐπανάστασιν, καὶ μετά τὴν μετάνοιαν, τὴν μεταμέλειαν. And, in like manner, St. Clement of Alexandria, Strom. lib. ii. c. xiii. p. 460, δόκησις τούτων μεταμόλουσ, οὐ μετάνοια, τὸ πολλάκις αἵτις τούτῳ συγγραφέου, ἐφ' οἷς πλημμυρίζουσιν πολλάκις. Compare the following: "Et dixi illi: Etiam nunc, Domine, audi a quibusdam doctoribus quod alia pani tentia non est, nisi illa, quom in aquam descendimus, et accipimus remissiorem peccatorum nostri rum uteri: si non peccare, sed in castitate permanere. Et ait mihi: Recte audisti... Qui enim jam crediderunt, aut qui creditis sunt, pani tentiam peccatorum non habent, sed remissionem." Herm. Past. lib. ii. Mandat. iv. §. 3.


u It does not, perhaps, amount to heresy to deny the doctrine of Repentance, apart from the Discipline. See Bp. Pearson on the Creed, vol. i. p. 621. To deny the power of the Church to 'grant repentance' is heresy—the heresy of Montanus, and of the Cathari, (or Novatians) in ancient, and of the Anabaptists in more modern times. But this is a very different thing. And it was this latter, against which the Church guarded herself, when she added "the forgiveness of sins" as an article of her creed, in opposition, as there is good reason to suppose, to the growth of the Novatian doctrines. For this article does not appear till the time of St. Cyprian, not being found in any of the earlier creeds—of Irenæus, Tertullian, or Origen. See King on the Creed, pp. 341. 358. 362. 365. We must not omit, however, to observe that the corresponding article in the Nicene Creed is "One baptism for the remission of sins;" and in the Creed of St. Cyril of Jerusalem: "I believe in one Baptist of Repentance for the remission of sins." See Rom. iii. 25. and Grotius' note, and compare 2 Cor. xii. 21, xiii. 2.

x See Matth. xviii. 22-35. v. 45. 2 Cor. i. 3. Ps. cxlv. 8, 9. li. lxxxvi. 5. 15. cxxx. 7. Ezek. xxxiii. 11. Heb. viii. 12. 2 Cor. i. 3. v. 19. Eph. ii. 4, 5. Mark xi. 25. James v. 11. Exod. xxxiv. 6, 7. Joel ii. 12, 13. et alib. and generally, as appears (1) in His dealings with the Jews; and (2) in the full forgiveness of baptism. Col. ii. 13. iii. 13. where mark 'forgave' in the past tense, ἔκαψαμεν.
long-suffering of our Heavenly Father; to disparage the merits, and to falsify the very name of Jesus our Saviour; to derogate from the commission and authority of the Christian ministry; to plunge a large portion of Christian men (be it spoken to our shame) into the lowest depths of despondency, from which they may be rescued by this blessed truth; and thus to give great advantage to Satan, by driving sinners either to apostasy, or to despair. I say not that the testimony of Scripture is insufficient. It is sufficient—sufficient clearly to prove all that our Church has taught us; sufficient wholly to quell the fears of
every true penitent; of every one, however heretofore wilful and abandoned, who submits to the course which itself prescribes for the recovery of grievous and deliberate sins. But this I say; if we would continue stedfastly in the Apostles’ doctrine and fellowship, it is plainly our duty, not only to teach, so far as we may, as Apostles taught; but also to hold truly and effectually what Apostles held.

And, first, as to the former; looking with full and unbiased attention to the teaching of the Apostles, after the descent of the Holy Ghost, we cannot fail to observe how unwilling they are to contemplate the case of any, professing the belief of Christ, who should require to be renewed again from a course of wilful and abandoned sin; how little they conceived the occurrence of what, alas!


b “Et quidem eadem oikovo-

μιαν (referring to the cautious practice of Hermas in this respect) cernere est non raro usur-

patum ab antiquis. Nam licet passim Paunitiam celebrent, ali-

quibus tamen in locis contra vi-

dentur sentire, aut dubitare, vel

saltem ejus illibenter facere men-

tionem.” Coteler. ad Herm. Past.

vol. i. p. 89. Comp. below, p. 25.

note 1.

c The strongest instance of re-

buke is, perhaps, James iv. 1—10.

(where however the expression, v. 4, is to be understood, ‘sensu figurato.’ See Grotius and Ham-

mond in loc.), and of dehortation from sin, (which may be considered, in some measure, as testi-

mony to the grant, at least, of Repentance.) Rom. xiii. 13, 14.

1 Pet. iv. 15. Eph. iv. 28. Acts xi. 29, 29. Col. iii. 5—9. But, with regard to these passages,

(few as they are, and addressed, for the most part, to Gentile converts,) see the observations be-

low, p. 29. On the other hand should be considered the many passages of high and general commendation; e. g. Rom. i. 8.

xv. 14. xvi. 19. 1 Cor. i. 4, 5.

xi. 2. 2 Cor. vii. 15, viii. 7. ix. 2.

Phil. i. 5. Col. i. 3, 1 Thess. i. 3.

iii. 6. 2 Thess. i. 3, iii. 4. 1 Pet.

i. 22. 2 Pet. iii. 1.
as we too often witness, so we suffer ourselves far too lightly to regard, and to speak of, almost as a thing of course; baptized and confirmed Christians living on from day to day, and from year to year, in heartless forgetfulness of Him, who bought them with a price, and in wilful, continued, prepense resistance to the blessed Spirit, without whose gracious aid, and constant indwelling in our hearts, our profession of membership in the Christian covenant is an idle form, and our performance of the terms, upon which alone that membership depends, an utter impossibility. Read through the Apostolical Epistles, from the beginning to the end, and how little will you find to warrant the presumption of security, in which multitudes of nominal Christians indulge, who deliberately cherish the thought of tearing off, as it were, from their foreheads the seal of their baptismal vow, at least for a season, and of replacing it again by some subsequent act; —which, whatever they may please to call it, I can hardly admit to be an act of Scriptural Repentence. In a case like this, we shall look in vain

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1 Cor. vi. 19.
2 Cor. iii. 16.
1 Cor. xiii.
Rom. viii. 9.
Eph. ii. 22.

a Comp. St. Clement of Rome, 2 Cor. vii. viii, quoted below, p. 33, note a.

b I say this, because I dare not explain away or preach in the teeth of the apostle to the Hebrews, who appears plainly to intimate that better things than these must accompany salvation. Heb. vi. 9.

c The reader may compare with this the following remark of Bp. J. B. Sumner, in his “Apostolical Preaching,” ch. vi. p. 243: “I confess, I cannot discover in St. Paul the vestige of an encouragement to a death-bed Repentance.” In the same work, since this Sermon was written, I have been glad to meet with a choice and application of passages from the epistles very similar to that which I had made in the following pages.
for one single assurance of mercy and forgiveness to set off against the solemn and repeated warnings with which the writings of St. Paul and of his fellow-penmen of the inspired epistles every where abound. As it was for obedience to the faith they had received grace and apostleship, so they unceasingly exhort, warning every man, and teaching every man, that they may present every man perfect in Christ Jesus. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. But, on the other hand, if they contemplate for a moment the idea of a course of sin coexisting with the profession of Christianity, it is not to hold out the prospect of Repentance, or to repeat, again and again, the tender of reconciliation,

In other words, for the acknowledging of the truth that is after godliness, (kar' eβρισθαν), Titus i. 1.

b The rule and design of the gospel (a new creature, Gal. vi. 15. Col. iii. 10. 2 Cor. v. 17. perfect in Christ Jesus, 2 Cor. vii. i. 2 Tim. iii. 17. Col. iv. 12. Rom. viii. 4. James i. 4. Heb. vi. i. xiii. 21. 1 Pet. v. 10.) are most fully and clearly stated in Titus ii. 11—15. Luke i. 74, 75. Heb. viii. 10—12. ix. 14. x. 15—18. 1 John iii. 1—3. 6—10. 1 Pet. iv. 6. 17. Rev. xiv. 6, 7. Acts xiv. 15, 16. Gal. i. 4. 2 Pet. i. 3—11. Christians called to be saints, (ἀγίοι), Rom. i. 7. et alib. and so called passim,—Elect... unto obedience, 1 Pet. i. 2. 15, 16. 2 Cor. v. 15. 1 Tim. i. 5—11. 1 Pet. ii. 24. Eph. i. 4—10. ii. 4—10. 22. iii. i—24. Col. i. 10—14. 21—23. See also Ps. ii. 7—12. cxxx. 4. I forbear to cite the testimony of the Prophets, as desiring to confine myself to texts that admit but of one, and that a very plain interpretation. Comp. below p. 31. note 8.

This may be observed more particularly in several of the later epistles: e. g. 1 Tim. v. 12. 15. vi. 3—5. 21. 2 Tim. iii. 1—5. 13. 2 Pet. i. 9. ii. 20—22. Jam. i. 15. Jude 4. See also Col. iii. 7. 25. Eph.v.6. quoted below, p.27. note; and the passages in the text.

Rom. vi. 2. but to exclaim God forbid! How shall we that, in
baptism, are dead to sin live any longer therein? It
1 cannot be! Ye are washed; ye are sanctified;—Ye
are not your own;—ye are bought with a price. No!
it is not to apply the sanction of Repentance, but to
ring the alarum of judgment and of death, that
again is repeated, God forbid! Know ye not that to
whom ye yield yourselves servants to obey, his servants
ye are to whom ye obey, whether of sin unto death, or
of obedience unto righteousness. [Mark especially
how St. Paul in addressing his Roman Converts,
where the main object of his Epistle, is to enforce
the doctrine of justification by faith only, and to exalt
to the utmost the glorious liberty of the Gospel—
mark, I say, even there, with what caution and re-
serve at every turn, he guards and qualifies those

1 Sed nolite illa committere, pro
quibus necessa est, ut a Christi
corpore separeris: quod absit a
vobis!” St. August. de Symb.
§. 15. vol. vi. p. 404. See also
St. Irenæus, quoted above p. 16.
1 note 1.

2 If any require to be convinced
that the representation I have
made above is a fair induction
from the preaching of the apostles,
let him consult the following pas-
sages: Acts ii. 22, 23. x. 36, 42
i. 8, 9. ii. 8—12. 1 Cor. iii. 17.
iv. 5. 2 Cor. v. 10—19. Rom. i.
2. x. 26—31. xi. 6. xii. 28, 29.
L. 47. iv. 5. 17. 2 Pet. ii. 4.

Rev. to the seven churches passim.
xi. 18. xiv. 6, 7. 10, 11. xix. 15.
xx. 12—15. xxi. 8. 27. xxii. 11—
xiii. 41—3. xviii. 7. xxiii. 33.
xxiv. 30—51, and parallel places.
See below p. 30. note x. Obs.
that the above references to the
Epistles are made in chronological
order (according to Townsend’s
arrangement). And the same is
the case in other notes (as at
p. 20. 33. &c.) wherever it seemed
of the least importance to the argu-
ment; and here and at p. 33. it
is of the greatest. It is necessary
to mention this because, moreover,
the texts cited last in order will
often contain the most conclusive
evidence to the point in question,
sacred truths. If he maintains there is now no con-
demnation to them which are in Christ Jesus, it is to
those only who walk not after the flesh, but after the
Spirit. If he concludes a man is justified by faith
without the deeds of the law, the conclusion serves to
no other end but to establish the law by the very
liberty that might seem to exempt us from it. If
when the law was weak through the flesh, God sent
forth his Son, it was in order (as he shews) that the
righteousness of the law might be fulfilled in us, who
are strong, not only in assurance of pardon, through
the redemption that is in Christ Jesus, but in that
more especially wherein the law was weak, the spi-
ritual gifts, which were part of the purchase of that
redemption. If we be called, if we be foreknown, if
we be predestinate, according to God's purpose, it is
that we may be conformed to the image of his blessed
Son.—If we be dead with Christ, then indeed we
believe that we shall also live with Him. Mark,
again, how the same apostle, still with the same
objects in view, in his Epistle to the Galatians,
asserts indeed that we are justified by faith—by
faith only; but ends, nevertheless, by stigmatizing
one by one the works of the flesh—of the which I
tell you before, as I have also told you in time past,
that they which do such things shall not inherit the
kingdom of God.—Be not deceived (as if anticipating
Gal. vi. 7.

n See Bishop Taylor on Rep.
chap. i. sect. ii. § 15 and § 33.

o So also Eph. v. 6. Let no man
deceive you with vain words: for
because of these things cometh the
wrath of God upon the children of
disobedience. And 1 John iii. 7.
the corruption which should force and defile these doctrines, not only in His own time, but still more in these latter ages of the Church)—Be not deceived: God is not mocked, for whatsoever a man soweth, that shall he also reap. And again twice in another epistle—Be not deceived: neither fornicators,...nor adulterers,...nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of heaven.—Do you say,—that is, unless they repent?—we do not find it so written. We do not find, either here or elsewhere, the great apostle allowing himself in those terms of reservation of God’s judgments, and of tenderness for sinners, without which, according to the wisdom of this our day, the Gospel is not preached. Be not deceived—awake to righteousness and sin not. And so no less the beloved disciple—He whose theme is love—who writes these things unto you that your joy may be full. The same who saith, If we say that we have no sin, we deceive ourselves, saith again, Whosoever is born of God, doth not commit sin; for

There is, I believe, no exception to this statement. See above, p. 25. note 1. The nearest approaches to an exception to be found in all the epistles, are, perhaps, Heb. vi. 3. 9. James iv. 8.

1 See St. Augustin, Serm. cccl. §. 6. vol. v. p. 945. “Utrumque verissime scriptum est, et qui natus est ex Deo, non peccat, et quod in eadem Johannis epistola legitimus Si dixerimus, &c. Illud enim ex primitius novi hominis; hoc ex reliquis veteris dictum est.” And he explains the latter text distinctly as relating only to daily sins of infirmity.

1 And again; Whosoever abideth in him, sinneth not: whosoever sinneth hath not seen him neither known him. 1 John iii. 6. We know that whosoever is born of God, sinneth not; but he that is begotten of God keepeth himself; and that wicked one toucheth him not. Ibid. v. 18. Whosoever trans-
his seed remaineth in him: and he cannot sin, because he is born of God. He who writes, If any; John ii. man sin, we have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins; writes also, If we walk in the light, (mark; John i. 7. the condition) if we walk in the light . . . . . . . the blood of Jesus Christ cleanseth us from all sin. And again—There is a sin unto death: I do not say; John v. that ye shall pray for it. Now all this that I have cited, be it well remembered, was addressed for the most part to Gentile converts—was addressed, that is, to men, who had been born and bred in the faith and practice of impurity, as part and parcel of religion itself;—who had repented at once, and been baptized, in very many instances, as it were at a moment’s notice, and upon the spot;—who were still living, as converts, in the midst of heathen relatives and friends and fellow-countrymen, holding and practising the same abominations—the same vain conception received by tradition from their fathers, in which they had themselves sometime walked. But, Col. iii. 7. my brethren, mark once more, how in addressing those who had been born and brought up in the knowledge and practice of the law, the apostle to the Hebrews; adopts—a more strict and severe I

gresseth, and abideth not in the doctrine of Christ hath not God. John 9.

* For notices of the previous state of life of the first Christian converts, (besides the general description of the Gentile world, Rom. i.) see Eph. ii. 1—3. 5. 12.

v. 8. Col. iii. 7. Titus iii. 3. 1 Cor. vi. 11. 1 Pet. iv. 3.

1 The same observation applies in a more or less degree to the (so called) Catholic Epistles, most of which appear to have been written either wholly or principally for the use of Jewish converts.
will not call it—but a still more advanced and holy standard of Christian duty—a still more lofty, and emphatic tone. I speak not only of those awful and well-known passages, which find in that epistle their appropriate place—and how much more, in the ears of a Christian congregation in a Christian land!—I speak not, I say, of those parts of the epistle only, but of the staple and tenor of the doctrine which pervades the whole.—Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?—Without holiness no man shall see the Lord.—Take heed, therefore, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God: (for we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;) looking diligently lest any man fail of the grace of God: and that not each for himself only, but for the body; lest any root of bitterness springing up trouble you; lest there be any fornicator or profane person.—For our God is a consuming fire.]

Thus, to the Jew and also to the Greek, did the holy apostles execute their Lord’s commission to make disciples of all nations;—preaching, on the
one hand, Repentance and Baptism for the remission of sins; on the other hand, teaching to observe all things, whatsoever Christ had commanded. Thus did that one "glorious company," in promoting and propagating Christian knowledge, distinguish, while they combined, the objects we have now in view. In their zeal for the salvation of men, they did not forget what is due to the glory and praise of God. Phil. i. 11. They were not as many, which corrupted the word of God, but as of sincerity, but as of God, spoke they in Christ. They shew that the grace and the obligations, the responsibility and the privileges, the mercy and the judgments of the gospel must go hand in hand. They give no occasion to any, however some may desire occasion, to disparage the holier efficacy of the Christian sacraments, or to expunge from the

* See 1 Pet. ii. 9—11. Eph. i. 12, 14. Rom. iii. 23. 1 Cor. x. 37.

* See Bp. Taylor on Rep. ch. i. sect. iv. §. 6. vol. viii. p. 291. "Under the gospel he that sins and repents is in a far better condition than he that sinned under the law and repented. For Repentance was not then allowed of; the man was to die without mercy. But he that sins and repents not, is under the gospel in a far worse condition than under the law: for under the gospel he shall have a far sorer punishment than under the law was threatened. Therefore let no man mistake the mercies of the new covenant, or turn the grace of God into wantonness. The mercies of the gospel neither allow us to sin, nor inflict an easier punishment; but they oblige us to more holiness, under a greater penalty. "The true notion of forgiveness of sins is necessary to teach us what we owe to Christ, to whom, and how far we are indebted for this forgiveness. Through this man is preached unto us the forgiveness of sins, (Acts xiii. 38,) and without a surety we had no release. He rendered God propitious unto our persons, because he gave himself as a satisfaction for our sins. While thus he took off our obligation to punishment, he laid upon us a new obligation of obedience." Bp. Pearson on the Creed, vol. i. p. 633. Comp. above, p. 16, note 1.
Christian creed that better portion of the Spirit reserved for us. Unwilling and loath as, I have said,

Rom. v. 17. they are to imagine that any which receive abundance of grace, and of the gift of righteousness; who
1 Pet. i. 2. are elect through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ, should wilfully forfeit such benefits—loath as they are
2 Tim. iv. 2. to imagine this—still they reprove, they rebuke, they
1 Thes. v. 12. exhort, they admonish their disciples: not, however, by the unceasing suggestion of pardon for their backslidings, but by the perpetual commemoration of their duty and of their privileges: not busying themselves, like weak-hearted or disloyal commanders, in exaggerating the forces of the enemy, or in disparaging their own; but, while they remind all of the sign under which they fought, in exhibiting to the faithful soldier the glorious prize of victory, and in cutting off from such as are faithless and unstable at once the
2 Cor. v. 11. temptation and the facilities of flight. Knowing therefore the terror of the Lord, no less than the riches of his grace, they persuaded men. And so it was, they became unto God a sweet savour of Christ, in them that are saved, and in them that perish: a savour, not only of life unto life, but also of death unto death. They could bear to use great plainness—or what many perhaps would now call great uncharitableness and bigotry—of speech. If any man love not the Lord Jesus Christ—and we know what is the only true criterion of our love for Him, He that hath my commandments, and keepeth them, he it is that loveth me—If any man love not the Lord
Jesus Christ, let him be anathema.—Such, I repeat, is the tone and tenor of the preaching of the Apostles themselves—every where glowing indeed with love and affection and self-devotion; but at the same time lofty and uncompromising in the highest degree. Such it is, not of one only, but of all:—of him that persecuted; of him 1 Cor. xv. 9. Gal. i. 13.

* There appears at first sight a remarkable difference between the tone and language of St. Clement, 1 Cor. vii. viii. and that which I have described as characteristic of the Apostles. But the difference vanishes when we consider that the writer is reproving, not the private vices of individuals, but τὰ κεκαί καὶ μαφαίας φρονίδας as shown in disregard and violation of public Discipline. The (so called) 2nd Epistle of Clement is also very consistent, in style, with the Canonical Epistles: e.g. ποιούντες οὖν τὸ θέλημα τοῦ Χριστοῦ εὑρίσκομεν ἀνάπαυσιν ἐι δὲ μὴς, οὐδεὶς ἡμᾶς μὴ σεται ἐκ τῆς αληθίνου κολάσεως, ἡν παρακούομεν τῶν ἐντολῶν αὐτοῦ . . . . . . . ἡμεῖς ἐν μη περισσεῖν τὸ βάπτισμα ἄγνω καὶ ἁμάρτων, ποια πεποιθήσει εἰςλευκόμεθα εἰς τὸ βασιλείον τοῦ Θεοῦ; 2 Cor. ch. vi. See also ibid. ch. vii. τῶν γὰρ μὴ τηρησάτων, φησιν, τὴν σφραγίδα, ὁ κόλης αὐτῶν οὐ τελευτήσει. and ch. viii. τηρήσατε τὴν σάρκα ἄγνην, καὶ τὴν σφραγίδα ἀπωλέσων, ἢ τὴν αληθίνως ζωὴν ἀπολαβώμεν. Comp. above, p. 23. note b.

b For the “uncompromising” character of the Apostles’ preaching, see, especially, Gal. iv. 20. v. 12. 1 Thess. ii. 4. 2 Thess. iii. 4. 6. 12–14. Titus i. 13. 1 Cor. iv. 21. vi. 7. xiv. 38. xv. 34. 1 Tim. i. 7–11. v. 24. vi. 3–5. 2 Cor. ii. 16, 17. iii. 12. iv. 2, 3. v. 11–17. x. 2–6. 11. xiii. 2. Rom. ii. 1–11. viii. 13. xv. 15. Acts xxiv. 25. Ephes. v. 3–7. Phil. iii. 17, 18. Col. iii. 6. 25. James i. 15, 27. ii. 9, 10. 13. 20. iv. 1–12. Heb. ii. 3. iii. 6–14. iv. 1–13. &c. See p. 30. text and notes u, and x. 2 Tim. ii. 19. iii. 1–13. 1 Pet. i. 13–25. ii. 1–8. iv. 17, 18. 2 Pet. i. 9. ii. 20–22. iii. 11–14. 17. Jude passim. Revel. i. 7. to the Seven Churches, passim. 1 John i. 6. ii. 4, 9. 15. iii. 3–10. 15–17. iv. 20. 2 John 10. And how this was compatible with the utmost “love and affection;” or rather, how the former was the necessary consequence of this latter, see Gal. iv. 19. 1 Thess. ii. 7–12. iii. 8–13. 1 Cor. iv. 14. x. 33. 2 Cor. i. 23, 24. ii. 4. iii. 2. iv. 5. 15. v. 13. vi. 1. 11–13. vii. 1–4. 12. xi. 2. Rom. i. 11, 12. ix. 2, 3. x. 1. xi. 14. Acts xx. 31, 32. Phil. i. 7. ii. 17, 19. iii. 18. Coloss. ii. 1, 2. 2 John 4. 3 John 4.
that denied his Master; and of the rest, who all 
forsook him, and fled:—c not through vainglory,
Rom. v. 5. not in self-confidence, but d because the love of God 
was shed abroad in their hearts by the Holy Ghost,
2 Cor. v. 14. which was given unto them. Behold, therefore—it is 
the voice of an Apostle, not to the Jew, and to the 
Rom. xi. 22. Gentile only, but much more to ourselves—Behold 
the goodness and severity of God: on them which 
fell, severity; but toward thee goodness, if thou con-
tinue in his goodness: otherwise thou also shalt be 
cut off. And, to sum up all, whereas they warn us 
by e the doom of the fallen angels; by f the 
judgment of the old world; by g the overthrow of 
Sodom and Gomorrah; by h the hardening of Pha-
roah’s heart; by i the examples of them that de-
spised Moses’ law;—albeit they adduce numberless

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c See, e. g., how St. Peter writes,
2 Pet. ii. 20, 21.
d See the whole passage of St.
Paul, 2 Cor. v. 9–18. Wherefore 
we labour, that . . . . . we may be 
accepted of Him. For we must 
all appear before the judgment seat 
of God; that every one may re-
ceive the things done in his body, 
according to that he hath done, 
whether it be good or bad. Know-
ing therefore the terror of the 
Lord, we persuade men . . . . . .
For the love of Christ constraineth 
us; because we thus judge, that 
if one died for all, then were all 
dead: and that he died for all, 
that they which live should not 
henceforth live unto themselves, but 
unto him which died for them, and
rose again . . . . . Therefore if any 
man be in Christ, he is a new 
creature: old things are passed 
away; behold, all things are be-
come new. And all things are of 
God, who hath reconciled us to 
himself by Jesus Christ, and hath 
given to us the ministry of recon-
ciliation.

e Jude 6. 2 Pet. ii. 4.
f 2 Pet. ii. 5. iii. 6, 7. Comp. 
the words of our Lord, Matth. xiv.
37–39.
g Jude 7. 2 Pet. ii. 6. Comp. 
the words of our Lord, Luke xvii.
28–30.
h Rom. ix. 17, 18.
i Heb. ii. 2. x. 28, 29. xii. 25.
1 Cor. x. 13–14. Rom. ii. 3. ix.
22.
instances of those, who by faith wrought righteousness, not one single passage or example of the Old Testament, of Lot or David, of Ahab or Manasseh; ^1 Kings xxi. 27-29 or even of the Gospel History, of the sinner woman, a Chron. xxxiii. 13. or of the crucified thief, is to be found k adverted 19. to in all their writings, in order to extenuate the weakness, or to calm the fears of the penitent; while, on the other hand, Esau is pointed at as a Heb. xii. solitary but awful warning to the profane Christian, 17. who despises his spiritual birthright, lest he also find no place for Repentance, though he seek it carefully with tears.

And if the first Promoters and Propagators of the Gospel were thus anxiously and severely discreet in handling the grave and momentous doctrines of which I speak, we have need of still greater caution. The same discrimination, the same proportion of faith, the same severity of an affectionate but judicious zeal are now, I repeat, not the less, but infinitely more necessary; and for this reason: because the safeguards against error, which existed of old in the practical 1 system and discipline of Repent-

* As faithful, to confirm the faithful, David indeed and even Rahab is mentioned, (Heb. xi. 31, 32.); and if the expression (v. 34.) ἐνδοιομόνωσαν ἐκδόται δικαιοσύνα, were not plainly to be understood of bodily strength, the assertion in the text might still seem to require qualification. The only other approach to an exception even to the spirit of this observation is, I believe, what St. Paul says of himself, 1 Tim. i. 13-16. 1 Cor. xv. 9, 10. 1 The fullest view of this system may be found in Morinus de Pastoralia, Bingham’s Antiquities, book xvi. chap. ii. The Penitential Discipline of the Primitive Church, Lond. 1714. (by Dr. Nathanael Marshall, Chaplain to King George II.) Bp Jer. Taylor on Repentance, Works, vols. viii. ix. Hooker, Eccl. Pol. book vi.
ance, we have either negligently lost, or hopelessly abandoned. And this brings me to the second point:—However we may clear and approve ourselves as regards the commission to teach all things whatsoever Christ commanded, the gracious supplement to that commission—which is the sure and safe and divine provision for the recovery of

Nicholls on “the Commintation” in his Comment on the Book of Common Prayer. Cave’s Primitive Christianity, part iii. chap. v.


“Strange it were unto me that the Fathers, who so much every where extol the grace of Jesus Christ in leaving unto his Church this heavenly and divine power” (of absolution) “should, as men whose simplicity had generally been abused, agree all to admire and magnify a needless office.” Vol. iii. p. 96. See also below, p. 39, note a.
all who have wholly and wilfully broken Christ's commands—this (I should fear) it cannot be denied, we neglect and undervalue. However we may, or may not, teach as Apostles taught—unquestionably we do not hold, in effect and practice, what Apostles held. Of the three notes, whereby we are taught to distinguish the true Church—viz. "pure and sound doctrine; sacraments ministered according to Christ's holy institution; and the right use of ecclesiastical discipline,"—how is the third, at least, maimed and stunted of its true proportions!

The power of the keys, and therewith the discipline of penance,—that whole system, the corner stone of which was laid by Christ himself—which his Apostles instituted and enforced,—which is attested by the Fathers, as the constant practice of the first and purest ages of the Christian Church—which was ordained for no other end but to

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b Homily for Whit-Sunday, ii. p. 421.

6—10; xiii. 2. 1 Tim. i. 20. Tit. iii. 10. 1 Cor. xvi. 22. Gal. i. 8, 9; v. 10. 12. 1 Tim. v. 20. Tit. i. 13. Heb. xii. 15. (See Chrysost. Hom. in loc. vol. xii. p. 285.)

c See Appendix, chap. ii.

serve as an effectual means for the cure and prevention of sin—that system is now become, as it were, a dead letter. We, it would seem, can dispense with guidance and with aids, which holy men of old regarded as eminently conducive to the salvation of individual members, and as plainly essential to the integrity and efficiency of the body of Christ's Church. They, forsooth, were weak, and we are strong. We are fain to reign as kings without them. They were carnal, we are spiritual. Nay, is it not so? We are sometimes heard even to boast, and thank God that we are not as they were.


“The matter of right I shall not here undertake to determine; but the fact was plainly this, that after such offences” (deadly sins) “penance was for many ages the door to communion.” Marsh. Pen. Disc. p. 103. “There was anciently no belief that sins of so deep a die could be cured without it.” Ibid. p. 144.

x See Homilies, p. 427, quoted above. In Noelli Catechismus, (p. 106,) Discipline is not represented as a necessary note of the church, (the necessary notes there given, being (1.) Beneficiorium Christi Predicatio; (2.) Invocatio; (3.) Sacramentorum Administratio Sincera. See Heathcote's Documentary Illustrations, p. 12, 13, 29.) but as existing in every church, “si probe instituta fuerit,” (p. 106.) “bene instituta atque morata” (p. 179) to the end, “ne impune licet curiquam.... publice quicquam impie flagitiosum vel dicere vel facere; adeoque ut omnes prorsus offensiones,.... quoad ejus fieri potest, omnino videntur.” p. 136. (compare the Ordination Service;.... “that there be no place left among you either for error in religion or for viciousness in life.”) “This, this is the point” (the public humiliation of notorious offenders) “I most insist on, as necessary to the honor of the Church, required by the institution of her founder for the benefit of souls, and as such an essential part of her discipline, which, till it be restored with efficacy and vigour, will I fear withhold many blessings of God from us.” Marshall, Pen. Disc. p. 252.
—And truly, my brethren, the primitive church underwent much vain and superfluous chastisement, undertook many grave, irksome, and painful duties—which, however, individuals or sects may sometimes affect in their voluntary humility and will to impose upon themselves—either, I say, the whole body of the primitive church was content to do and to suffer much in the service of religion most idly and most unprofitably—or we, as a body, do what both individuals and bodies of men are ever prone to—carelessly and presumptuously come short in many things a behaveful, if not actually indispensa-

1 See the ecclesiastical use of the words παιδεία, κολάσις, &c. by St. Clement of Rome, St. Clement of Alexandria, &c. as quoted in the Appendix, chap. ii.

2 "Upon the whole, I think myself bound in justice to observe that there hath not appeared to me a single instance of absolution where there had been no penance, during the first four hundred years after Christ, except in the case of clinical penitents." Marshall, Pen. Disc. p. 102.

3 "Certainly in the primitive church, when they deferred to give him (the penitent man) "the peace for three, for seven, for ten, for thirteen years together, their purpose then was to work in him contrition, or the most excellent Repentance." Bishop Taylor on Rep. chap. x. sect. v. § 70. Works, vol. ix. p. 270. And again... "that excellent discipline, which was in some cases necessary, and in very many cases useful." Ibid. sect. iv. § 41. p. 249. "Confession to a Priest.... is of so great use and benefit to all that are heavy laden with their sins, that they who carelessly and causelessly neglect it, are neither lovers of the peace of consciences, nor are careful for the advantages of their souls." Ibid. § 42. p. 250. see also ibid. sect. viii. § 103. p. 294. The Fathers considered "public confession.... necessary, by way of discipline." Hooker, book vi. chap. iv. § 6. vol. iii. p. 28. Our own church (according to Bp. Jewell, Defence of Apol. part ii. chap. vii. § 2.) "mislikes no manner of confession, whether it be private or public." So also Bishop Morton, Appeal, lib. ii. cap. 14. Archbishop Usher, Answer to a Jes. quoted by Heylyn, Theol. Veter. p. 456, 457. For more authoritative testimony see Appendix, chap. iii. See also last page, note x, and p. 41, note f, the last quotation from Hooker.
ble to the safety and well being of immortal souls. [True it is, the church has mercifully declared that “the grant of Repentance is not to be denied.” But when is it so much as asked for? Knock, (she has said) and it shall be opened unto you. But there is no a knocking at the gate. Each individual amongst us, if I may so speak, has his private key; or the door, which righteous men of old with the utmost importunity and violence could scarcely enter, now flies b open at the sinner’s approach. How little do we regard, or rather (for the mort part) how lightly do we c forego the word of reconciliation, committed unto them that are ambassadors for Christ! We prophesy in Christ’s name, and in Christ’s name cast out devils, each for himself out of his own bosom. Jesus I know, and Paul I know, but who are ye? True it is, as our Church again speaks, “they are to be condemned which deny the place of forgiveness to such as truly repent.” Is there then no cause to fear—I ask fearfully, and with all due deference and

a See Tertullian quoted in the Appendix chap. ii.
b On the other hand, St. Peter, to whom were given the keys of the kingdom of heaven, (Matt. xvi. 19.) promises, not to say ministers, an abundant entrance to those, who giving all diligence, add to their faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity, 2 Pet. i. 5—7. 11.

The forms of general absolution, or quasi-absolution, which occur in the order for Morning and Evening Prayer, and for the Holy Communion, or even the direct and personal form in the Visitation of the Sick, can scarcely be said to constitute exceptions to the remarks in this place, where I am speaking more especially, with reference to cases, which anciently would have been subject to the process of the public Exomologesis. But compare the next page note 7, and Hooker, book vi. c. iv. §. 15. vol. iii. p. 61.
humility—lest we be condemned out of our own mouth? May it not be said—and not indeed without reason—that we ourselves do in a manner deny the place of forgiveness, which we have so long discontinued? Where are now appointed stations of "the mourners" or of "the prostrate?" Where is now "the robe of shame?" As Penitents,

\(^d\) See Dr. Hey, on the Articles, vol. iii. p. 455. "The grant of Repentance is, in Latin, locus pænitentiae; and in the English article of 1552, the place for Penitents: the Latin the same in both. Locus pænitentiae is used in Hebr. xii. 17. and in Clemens Romanus, (see Parkhurst, Lexicon sub v. μεράνων,) and is by no means an unusual expression; but in our articles, we may observe, that the grant of Repentance must mean the same with the place for Penitents; otherwise they could not both be English for the same Latin. The meaning then seems to be that heinous offenders may be permitted to have some place in the Church, not the place of such, as are at peace with Discipline, and under no censure but that of those who have been in some way degraded, and are labouring to recover their former station." This argument, though not perhaps quite conclusive, is confirmed by the statement of the Homily referred to above p. 37. note \(^n\).

\(^e\) Christian year: Commination.

\(^f\) Far be it from me to question the amount, in many cases, of real secret contrition, or to disparage its efficacy, wherever it exists; but as I think no one can doubt that our present fault and danger, generally speaking, lie all on the side of defect, I did not think it necessary in speaking more especially upon the disuse of Church Discipline, to guard myself from misrepresentation in this respect. Were I indeed so disposed, I might speak more boldly and yet shelter myself under the authority of St. Augustine; see above, p. 36. note \(^m\). But I prefer to acquiesce in the judgment of our own great Divine: "If with us there be truth in the inward parts as David speaketh," (which, however, there cannot be, if in any thing we knowingly neglect the guidance of the God of all truth) "the difference of general and particular forms in confession and absolution is not so material, that any man's safety or ghostly good should depend upon it." Hooker, book vi. c. iv. § 15. vol. iii. p. 61. But compare Bishop Taylor, quoted below, p. 51. note \(^m\), and what Hooker himself had before stated, ibid. § 14. p. 58. "Forasmuch as .... in the order, which Christian religion hath taught for the procurement of God's mercy towards
though our sins be as scarlet, when do we turn to God with fasting, and with weeping, and with mourning?

Luke vii. 21. When are we of the blessed that weep now? When do we open our grief to God's minister, that we may receive the benefit of absolution, together with ghostly counsel and advice? When do we confess and bewail openly and solemnly the offences, which not only against God, but against the Church, and against the brethren, we have openly and scandalously committed? When do we feel that earnest, fervent desire, which in sinners of old overcame all thoughts of disgrace, contempt, or obloquy,—the desire to be guided by the Church in the offices

sinners, confession is acknowledged a principal duty; yea, in some cases, confession to man and not to God only; it is not in the reformed Churches denied by the learned sort of Divines, but that even this confession, cleared from all errors, is both lawful and behoefful for God's people.”


Well may it be objected to us—

Quod autem forsan ne semel liquider apud Protestantes factum test, Irenæi temporibus passim in Ecclesia fiebat,” Massuet Dissert. Proev. in Iren. p. cxxxix. And it behoves us nothing to retort that the observance of confession among Romanists is as little in accordance with the practice of the Primitive Church, as our non-observance of it. For true indeed it is—

to use the words of Bishop Taylor (vol. ix. p. 249)—“Auricular confession is nothing less but the public Exomologesis, or Repentance Ecclesiastical, reduced to ashes.”

Now although it suffice that the offices, wherewith we pacify God or private men, be secretly done; yet in cases where the Church must also be satisfied, it was not to this end and purpose unnecessary that the ancient Discipline did farther require outward signs of contrition to be shewed, confession of sins to be made openly, and those works to be apparent, which served as testimonies of conversion before men.”


See Hooker, Eccl. Pol. book vi. c. iv. § 7, vol. iii. p. 39. It is the greatest thing which made men forward and willing upon their
of our Repentance—to be assisted by her prayers, and much-availing intercession—to be confirmed, by her frequent benediction, in the laying on of hands? Acts xii. 5. 2 Cor. i. 11.

Or when do we feel that safe, and godly fear, in which sinners of old might hail the best assurance of their restoration and forgiveness—the fear to receive with other Christian men the mysteries of heavenly grace, till God’s appointed stewards and ministers shall declare us worthy? As faithful, we com-

knees to confess whatsoever they had committed against God, and in no wise to be withheld from the same with any fear of disgrace, contempt or obloquy, which might ensue, was their fervent desire to be helped and assisted with the prayers of God’s saints.” See also Bp. Taylor on Rep. chap. x. sect. vi. §. 80. vol. ix. p. 279. “The prayers of the Church, and of holy men that minister to the Church, as they are of great avail in themselves, so they were highly valued, and earnestly desired, and obtained by the penitents in the first ages of the Church.” And Marshall, Pen. Disc. p. 144.

l See Bishop Taylor on Rep. chap. x. sect. iv. §. 54. vol. ix. p. 260. “In the beginning, and in the progression, in the several periods of public Repentance, and in the consummation of it, the bishop or the priest did very often impose hands, that is, pray over the peni-

tent, as appears from the author-

ity of the Gallienian councils: Criminales peccata multis jejuniiis, et crebris manibus sacerdotum impositionibus, etorunque, supplicationibus, juxta canonum statuta, placuit purgari’ (and elsewhere).” And again, ibid. §. 57. p. 264. “There were two solemn impositions of hands in Repentance; the first and greatest was in the first admission of them, and in the imposition of the discipline, or manner of performing penances; and this was the bishop’s office, and of great consideration amongst the holy primitives. . . . The second solemn imposition of hands was immediately before their absolu-

tion or communion. . . . Other intermediol impositions there were, as appears by the creber recursus’ mentioned in the third council of Toledo.” See also St. Augustin, Serm. cexxxii. §. 8. vol. v. p. 685. Marshall, p. 9. 2. 201, and Cotel. Patr. Apost. vol. i. p. 250.

m See Hooker, book vi. c. iv. §. 7. vol. iii. p. 37. “That which moved sinners thus voluntarily to detect themselves both in private and in public, was fear to receive with other Christian men, &c. &c. (as above) did judge them worthy.”
plain indeed of those, who forsake the assembling of
the sanctuary, but when do we complain of such as
enter it unsanctified? When do we put away
2 Thess. iii. 6. 14.
V. 10. 12.
Eph. v. 27.
not having spot or wrinkle, or any such thing? Where
the clearing of ourselves, lest we be corrupted by the
leaven of evil communication, or become partakers of evil deeds? Where the indignation? Where the
zeal? Where the revenge? Where the punishment inflicted of many?—Or if, as may be justly feared, in
the general prevalence of sin and wickedness, "p by
the dissolution of manners and the extinction of

" See the Homily quoted below
p. 51. note 1.
" See Titus iii. 10. 1 Cor. v. 11.
Rom. xvi. 17. 2 Thess. iii. 6. 14.
2 John 10. 11.—Bingham, Antiq.
lib. ii. c. xvii. Coteler. i. p. 225.
ἐὰν οὖν καὶ ἀδραπόν παρανόμον
μὴ τῆς Ἐκκλησίας τοῦ Θεοῦ ἐξορί
σωμεν, ποιήσωμεν τὸν οἷον Κυρίου
στῆλιον λῃστῶν.

" Recedendum est a delinquentibus, vel imo fugiendum, ne
dum quis male ambulantibus jungitur, et per itinera erroris et cri
minis graditur, pari crimine et ipsae tenetur," Cyprian. de Unit.
Const. lib. ii. c. xvii.

p Bishop Taylor on Rep. chap.
x. sect. iv. §. 41. vol. ix. p. 249.
See also Hooker, book vi. c. iv.
§. 3. p. 17, 18. and ibid. §. 15.
p. 62. And especially Bingham,
book xvi. c. iii. §. 6, and the ex
tracts there given from Cyprian,
St. Augustin and others. At the
same time I add the following caution from St. Augustin, lib. de
" Exposui..., tres questiones...
unam de permixtione in Ecclesia
bonorum et malorum, tanquam
tritici et zizaniorum: ubi caven
dum est, ne ideo putemus esse
propositas istas similitudines, vel
hanc, vel de immundis in arca
animalibus, vel quae quonque alia
idem significant, ut dormiat
Ecclesiae disciplina, de qua in figura
illus mulieris dictum est Severae
sunt conversationes domus ejus
(Prov. ii. 18. secundum ix.): sed
ut non eo usque progresiatur de
mentiae potius temeritas, quam
severitas diligentiae, ut quasi bonos
a malis per nefaria schismata sepa
rare praesumat." Ubi vide plura.
charity," this is either rendered impossible, or be liable to greater scandal and abuse than the disease itself which cries for such a remedy—if this be so, why are we puffed up? Why have we not rather 1 Cor. v. 2. mourned? When do we humble ourselves, and bewail the many which have sinned amongst us, in hopes to save by intercession whom we dare not save by correction? When do our eyes gush out with water, because men keep not God's law? But alas!—it is vain to ask;—since the tokens of contrition which are due from us as parties present, and conniving, and tolerating ungodliness, we do not even exhibit when ourselves are the very agents and the principals in sin! It is vain to call for sackcloth and ashes in penitence for the sins of others, when, doing penance for our own sins, we are "clothed in purple and fine linen, and faring sumptuously every day!"

But it may be urged, in neglecting the forms, we exercise (what alone is all important) the virtue of Repentance more effectually. We would not be as the Jew, subject to ordinances. We would not be as the hypocrites, of a sad countenance. We would not detract from the all-sufficiency of the one great sacrifice. Alas! my brethren, there is reason to fear lest, while we gather up the tares (so to call them) we root up also the wheat with them; lest, while we dis-

"Neque enim duris remediis, locus est, ubi tota Ecclesia in morbo cubat." Grot. ad 2 Cor. x. 6.

The amount of the sinfulness (almost) as it would seem of the Rich Man in the parable, Luke xvi. 19—31; and the same also, we may conclude, of which his five brethren had need to repent (v. 30.) lest they also come into this place of torment.
regard the shadow we mistake the substance; while we disdain the discipline, we forfeit the grace of true penitency. Be this as it may, so far as the practice of apostolical ordinances is lost amongst us, so far we abridge the body of Christ of its true proportions, and incur, (be it spoken with all due submission and duti-

Gal. i. 8, 9, fulness,) no small responsibility. Though an angel from heaven preach any other Gospel unto you than that ye have received, let him be accursed. By the Gospel of St. Paul not only the ordinary discipline, which we

1 Cor. xii. 21.

* So, that is, we fancy it. However, under the old dispensation, it was certainly something substantial; as in the case of Ahab (see 1 Kings xxi. 27—29). See also the case of the Ninevites (Jonah ii. 5—10.); and Chrysost. de Pomit. Hom. v. But, for ourselves, it may be many are deceived by the misinterpretation of St. Paul’s words, 1 Tim. iv. 8.— Bodily exercise profiteth little (read a little, μικρὸν ἐξήγερα, i. e. serves to some purpose, and is useful in its kind, though not to be compared with godliness) but godliness is profitable unto all things. See Bishop Patrick, on Repentance, p. 26; and Bishop Bull’s Vindication, vol. ii. p. 150. So also Grotius, and Hammond in loc. Compare what St. Paul himself says: 1 Cor. ix. 27, of his own practice, I keep under my body, &c. lest &c.

u Bishop Patrick (“on Repentance,” p. 26,) speaks of “the error which is crept in among us, that outward humiliations and bodily affecting ourselves, signify nothing in the Christian religion; but inward grief and sorrow doth all. This” (he adds) “is not apostolical doctrine; and the Church of God hath always thought otherwise.” And so of the Church of England, see Bishop Andrewes, quoted below, p. 63: note k.

v See Bingham, Antiq. book xv. c. 11. §. 15. It is true Origen, Homil. xiv. in Levit. c. xxiv. and among the moderns, Bishop Beveridge, understands St. Paul by destruction of the flesh to mean only *bodily austerities undergone by penitents.* See Marshall, Pen. Disc. p. 80. But the great body of interpreters, ancient and modern, including Tertullian, St. Chrysostom, St. Ambrose and Pacian, Grotius, Hammond, and Lightfoot, are of the other opinion, as represented in the text. Compare Marshall, Pen. Dis. pp. 79, 80.
might retain, but also, that which is beyond our power (and should be equally beyond our need), extraordinary pangs, and diseases were judicially inflicted, as the type and measure of inward contrition. Presumptuous sinners were delivered unto Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus. Now the body indeed is spared—but for this cause many in heart and soul are weak and sickly among us, and many (it is to be feared) sleep the sleep of spiritual death. They are deluded, and themselves in turn delude others, by acquiescing in what they hear and see around them; youth, too often, uncatechized—manhood unrebuked, unconfessed, unchastised—old age received back into the fold with open arms—on all sides the name of Christianity without holiness, and the zeal of Churchmanship without Catholicism. And so they too live on in the bosom of the Church, frequent her services, may be admitted to her communions; and they conclude that all is safe and

\[x\] "Questionless the main design of the Divine Providence in affording this extraordinary gift was to supply the defect of civil and coercive power of which the Church was then wholly deprived." Cave, Primitive Christianity, part iii. chap. 5.

\[y\] "St. Paul, in the beginnings of Christianity, in which it, being yet tender and not well known to the world, was more apt to be both blemished and corrupted, did yet order the Corinthians to receive back into their communion the incestuous person, whom by his own directions they had delivered to Satan." Bishop Burnet on the Thirty-nine Articles, p. 195. art. xvi. If this be the true account of the matter, it only makes still more against ourselves.


\[a\] "Whether his sin is pardoned or no, few men ever know till they be dead; but very many men
well, because she is unwilling, or perhaps unable, to "denounce and separate them openly, when, it may be, all is unsafe, and perilous, and full of death. But does she give them no reason to suspect their danger? Is there nothing "in her rubrics which points to the separation of such offenders, which provides not only for weekly communion, but for "weekly excommunication? nothing in her "articles which tells of "excommunicate persons how they are to be avoided?" Week after week, year after year, I might almost say century after century, no imposition of penance, no sentence of excommunication is heard, or thought of. Are then the sins ceased from among us? Is there "no fornicator, no adulterer, no drunkard, no covetous man, "no extortioner, no sabbath-breaker, no slanderer, no blasphemer,—is there "no feeble person among our

presume; and they commonly, who have the least reason. He that often and long considers these things, will not have cause to complain of too merry a heart: but when men repent only in feasts, and company, and open house, and carelessness, and inconsideration, they will have cause to repent that they have not repented." Bishop Taylor on Rep. chap. x. sect. vii. §. 88. vol. ix. p. 285.

b Generally, indeed, she does so in the "Commination, or denounced of God's anger and judgments against sinners," once a year, in practice, and often in intent; see the next page, note i.

c This remonstrance might be made still more forcible by an appeal to the tone and composition of the Liturgy itself. See above, p. 11. note c.

d See in the Communion Service, the first rubric after the Nicene Creed. See also, in the Burial service, first rubric. "The office ensuing is not to be used for any that die . . . . excommunicate." And Canons 68. 85.

e See article xxxiii., which speaks also of "open reconciliation by penance."

f See the last sentence of the "Curses" in the Commination.
tribes?" Judge yourselves, brethren. Look not on the sins of a brother; but look each on his own sins. Prove your own selves. For our Church—she has done what she could. Gladly indeed would she have done & more. She regards not herself, she

* See Appendix, ch. iii.—"Aliud est quod docemus, aliud quod sustinemus," says Bp. Andrews, (Sermons, p. 205. fol. ed.) quoting St. Augustin, in reference to this subject. And even the staunchest apologists of our Church hold the same language. Bp. Jewel himself, imperfectly as, I think, he represents the authority of the keys, (Apol. Enchir. Theol. vol. i. p. 124.) yet maintains, on the part of our Reformers, a sincere desire to restore the primitive discipline to the utmost of their power—with an evident admission, at the same time, of regret that that power was so insufficient: "Nam nos quidem utimur priscis et avitis legibus, et quantum his moribus et temporibus, in tanta corruptela rerum omnium, potest fieri, disciplinam Ecclesiasticam diligenter et serio administramus." Ibid. p. 142. And again: "Diximus nos disciplinam Ecclesiasticam...quantum maxime possimus, revocare; et omnem vitae licentiam et dissolwentem morum priscis et avitis legibns, et ea, qua par est, quaque possimus, severitate vindicare. Ibid. p. 193. Compare, in "Noelli Catechismus," p. 180, the answers to the question, "Quis debet esse Penitentiae publicae modus?" And Bp. Co-
sin's "Regni Anglie Religio Catholica," cap. viii. "Disciplinam Ecclesiasticam, quantum maxime potuimus, ad antiquioris Ecclesi-
would have no one regard her, to be clear and perfect in this matter. Gladly would she be zealous, and repent; and, remembering what she has received and heard, restore again the system, "by which notorious sinners were put to open penance, and

exaudiat. Postquam vero Paniens religioso pollicitus fuerit se contra carnis illecebras in posterum diligentiam vigilaturum, et veniam tum a Deo pro crimine, tum ab Ecclesia pro scandalo, impetraverit, a Pastore tandem absoluitur. Hominiibus honestoribus gradus, quibus Panitentie publice, propter honorem suum, pana istusmodi haurit aqua fuerit, infamiam hanc fas est redimere magno aeris pandere vel in pauperum usum, vel ad aedes sacras reficiendas ergaudo." He adds, "Si qua fraus, si qua incuria, et negligentia hisce rebus irreperint, ea humili generis vitio et astutiis danda sunt. ... Sed nemo sanus unquam judicabit causas exinde satis justas hominibus subesse, schismata in Ecclesia excitandi, et, fideibus inter se commissis, omnia divina humanaque permiscendi." p. 346, 347.

The above representation is founded upon canons and constitutions, prior to the Reformation, which still form a part of our ecclesiastical law. How far it can truly find a place in a "Defensio Ecclesiae Anglicane," as at present administered, I leave my readers to judge from their own experience. See Lyndwood's Provinciale, l. v. tit. 15. p. 321. Gibson's Codex, tit. xlv. cap. vi. p. 1054—60.

Comp. Bp. Andrewes' Preces Privatee, p. 78.

"Pro Ecclesia Britannica,

{ suppleantur defectus } ut { conferentur reliqua } in ea."

See also ib. p. 252,—"Our Church is justly esteemed the bulwark of the Reformation; nor will it be any forfeiture of her character if it be acknowledged that she is not perfect." Marshall, Pen. Dis. p. 2.

1 See the Commination Office. "Brethren, in the primitive Church there was a godly discipline," &c. &c. "Instead whereof (until the said discipline be restored again, which is much to be wished) it is thought good"—to appoint the Commination, "with certain Prayers, to be used on the first day of Lent, and at other times, as the Ordinary shall appoint." See Bp. Cosin, in "Additional Notes" to Nicholls on the Common Prayer, p. 66. In King Edward's 2d Book, it stood, "The Commination to be used divers times in the year." Archbishop Parker, in the visitation of his province, in 1576, specified three times in the year in which it was to be used; and the bishops generally, in their articles of visitation, (by Bucer's suggestion,) appointed four several times in the year. It is well if
punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend.” Herein she has warned us of her imperfections. She has herself referred us to the “godly discipline” of the primitive Church. If we conclude that all is safe, as presuming on her silence, and her toleration of our sins, we do it at our peril. If we will not have her to reign over us, what can she more, but, as it were, wash her hands, and exclaim, “I am innocent of the death of the untrue penitent; see ye to it.”—And seeing to it, as we do, & each for himself, it were strange indeed, in a duty the service, professedly a temporary substitute for something better, and appointed for four times, be now used once a-year. It is thus we have drifted from the moorings even of the Reformation—itself confessedly imperfect, and coming short of the original rock of Christ’s Church!


So also in the Homilies—“On the Right use of the Church, second part,” p. 162. “In the primitive Church, which was most holy and godly, and in which due discipline with severity was used against the wicked, open offenders were not suffered once to enter into the house of the Lord, nor admitted to Common Prayer, and the use of the holy Sacraments, with other true Christians, until they had done open penance before the whole Church.”

“Furthermore, because the knowledge how to handle our own sores, is no vulgar and common art, but we either carry towards ourselves for the most part, an over-soft and gentle hand, fearful of touching too near the quick; or else endeavouring not to be partial, we fall into timorous scrupulosities, and sometimes into those extreme discomforts of mind, from which we hardly do ever lift up our heads again; men thought it the safest way to disclose their secret faults, and to crave imposition of penance from them whom our Lord Jesus Christ hath left in his Church to be spiritual and ghostly physicians, the
so difficult, had we all skill and prudence to discharge it wisely; or in punishment, where ourselves are the sufferers, had we all impartiality, and all fortitude not to administer it too tenderly.] What the consequences hereafter of this state of things may be—how awful, how unlooked for, and irremediable—can be known only at the great day: what they now are, we see but too clearly in boldness and irreverence, in wilfulness and waywardness, in impatience of sound doctrine, in peevishness and wantonness, in itching ears, in hands which hang down, and feeble knees.—Faithless or believing, it shall be to

guides and pastors of redeemed souls, whose office doth not only consist in general persuasions unto amendment of life, but also in the private particular cure of diseased minds.” Hooker, Ecc. Pol. lib. vi. c. iv. §. 7. vol. iii. p. 38. “There are many cases of conscience, which the penitent cannot determine, many necessities which he does not perceive, many duties which he omits, many abatements of duty which he ignorantly or presumptuously does make; much partiality in the determination of his own interests; and to build up a soul requires so much wisdom, so much severity, so many arts, such caution and observance, such variety of notices, great learning, great prudence, great piety; that, as all ministers are not worthy of that charge, and secret employment, and conduct of others in the more mysterious and difficult parts of religion; so it is certain that there are not many of the people that can worthy and sufficiently do it themselves: and, therefore, although we are not to tell a lie for a good end, and that it cannot be said that God hath by an express law required it, or that it is necessary in the nature of things; yet to some persons it hath put on so many degrees of charity and prudence, and is so apt to minister to their superinduced needs; that although to do it is not a necessary obedience, yet it is a necessary charity; it is not necessary in respect of a positive, express commandment, yet it is in order to certain ends, which cannot be so well provided for by any other instrument: it hath not in it an absolute, but it may have a relative and superinduced necessity.” Bp. Taylor on Rep. ch. x. sect. iv. §. 43. vol. ix. p. 251. Comp. above, p. 38. note x. and p. 39. note x.
us even as we will. Disbelieve,—value not the offer of the wedding garment—and what, if we shall find none? Truly it is hard to judge in our own cause; it is natural to spare and favour ourselves. But the time is not yet come, when we shall be prepared to conquer this difficulty, and to escape this temptation in the only safe and proper course, by throwing ourselves at the Church's feet, and imploring her to reassume the functions, of which an undutiful, an ungodly, and licentious spirit hath alone deprived her. Howbeit, in this deprivation, she reaps the fitting punishment of her own backslidings. Her usurpation of temporal sway is now visited upon her in the loss of her own spiritual, legitimate, and inalienable authority. These very "Societies," whose cause I plead, are but tokens of her disgrace. She receives the succour they afford with humility and gratitude, as the temporary covering of her nakedness. In the judicial suspension of many of her most vital functions, she accepts it always with all thankfulness that her children, each according to his ability, do unto her true and laudable service. Meanwhile, as

What we may expect meanwhile, St. Cyprian has taught us by the example of the Decian persecution (A.D. 250.) "Dominus probari familiam suam voluit, et quia traditam nobis divinitus disciplinam par longa corrupserat, jacentem fidei, et paene dixerim dormientem, censora caelestis exerexit." De Lapsis, p. 123. Bishop Patrick (on Repentance, p. 47,) remarks: "And that is the cause still, perhaps, why many public judgments of God fall upon us in these days; because the church is negligent in calling offenders to an account; and they will not judge, that is, afflict themselves for their offences." And again, at p. 69—71, he refers to, and specifies several of these public judgments, as the fire of London, the great plague, &c. &c.
acting on her behalf, let us watch with increased fidelity and zeal the sacred deposit of which she is the guardian, and the sole lawful and authoritative dispenser. As members of her body, as propagators of her doctrine, as promoters of her cause, let us not, (to expose her weakness,) each in his own name, but all in hers. Let us walk only in the paths where she guides us—whither she directs and points the way. As her Ministers, more especially,—we ascribe not indeed to her the perfection she disclaims, nor make our boast of the defects which she laments, and which it rather becomes us, so far as we may, to remedy and supply. To this end, we shall take the more earnest heed to ourselves, and to the doctrine we deliver by her authority: that so we may diminish, if it be possible, and not aggravate her ills. We shall be very jealous of the least compromise, or curtailment, or partial and deceitful handling of the truth. God forbid that we should be as the prophets who prophesy falsely, daubing the wall with untempered mortar; or you, my brethren, as the people who love to have it so. Nay rather, as ambassadors of Christ and fellow-workers with them, who were eye-witnesses and first ministers of the word, we desire to speak, and to hold the same thing. We build

The grant of repentance, as tending to encourage sin, was one of the pagan objections to Christianity, as preached and practised in the primitive Church. See St. Augustin, serm. ccclfii. § 9. vol. v. p. 956. What would the same objectors have said, had the doctrine and discipline of the early Christians been such as they are found at present, in great degree, among ourselves?

not upon the sand of private feeling or of private judgment, but upon the rock of Christ's church. We make not our own wishes, or fears the Fathers of our faith, but prophets and martyrs, and the saints of God. We are not free to suppose lightly that which Apostles were so loath to imagine, lest haply we engender the disorders we affect to deprecate, and promote the evil we apprehend so readily. With them, we are not careful to preach what is pleasing, or wise after man's wisdom; but what is true and right in the sight of God. We are not bold to explain away the most awful passages of God's

"Thy wish was father, Harry, to that thought." Shak. K. Hen. IV. pt. ii. act iv. sc. iv. δὲ γὰρ δὲλε τις, νοῦτο καὶ οἴκεια. Thucy. The texts I mean which speak of unpardonable sin, and the fearful state of lapsed Christians—Ps. xix. 13. (the great offence) Matt. xii. 31, 32. Mark iii. 29. Luke xii. 10. (sin against the Holy Ghost) Heb. vi. 4—6. (Repentance impossible) Heb. x. 26, 27. (wilful sin after Baptism) 2 Pet. ii. 21. (turning from the commandments) 1 John v. 16. (sin unto death): we may add, Math. xxvii. 3—5. Acts i. 18. (Judas peragapheis)—texts numerous enough and, if not plain, mysterious and appalling enough to give a colouring of their own to every faithful delineation of the truth, as it is in Christ Jesus; but which are too often explained away, or got rid of altogether as inapplicable to ourselves at the present time. So Bishop Burnet, (On the 39 Articles, p. 193.) "All things of extreme severity in a doctrine that is so full of grace and mercy as the Gospel is, ought to be restrained as much as may be. From thence we infer, that those dreadful words of our Saviour (Matt. xii. 31, 32.) ought to be restrained to the subject to which they are applied, and ought not to be carried further. Since miracles have ceased, no man is any more capable of this sin." (Just reversely St. Augustine argues, that Christians may very possibly, whereas the Jews perhaps hardly could, be guilty of the sin against the Holy Ghost. De Serm. in Mont. lib. i. §. 75. vol. iii. part. ii. p. 142. See above, p. 18. note 8, and comp. p. 19. note 9: and in another place, he distinctly asserts, "Qui in Ecclesia remitti peccata non credens contemnit tantam divini munemis largitatem, et in hac obstinatone mentis diem claudit extremum,
word, which the Holy Ghost has set up, in mercy, as beacons upon the rocks and shoals of sin, for a warning to careless and ungodly men, lest we be found unjust stewards, not only of the mysteries, but also of the manifold grace of God. We would not frustrate the design of Christ in his Church, which it is

Titus ii. 14. our office to promote—the design to purify unto himself a peculiar people, zealous of good works.

Titus ii. 15. Fain would we speak and exhort and rebuke with all authority; or if so be that ye abide not the proof of Christ, speaking in us, we certify you openly, from whence ye are fallen. We conceal not the fact, that the Catholic Church, in her primitive and purest age, had * other measures of Sin and of Repent-

* See Appendix, ch. iv.—Thus Tertullian describes the manner of the Primitive Repentance: "Animum mcrroribus deicire; illa, quae peceavit, tristi tractatione mutare; ceterum pastum et potum pura nosse, non ventris scilicet sed anime causa: plerumque vero jejuniiis preces alere, ingemiscere, lacrymari, magirie dies noctesque ad Dominum Deum suum, Presbyteris advolvi, et caris Dei adgenicculari, omnibus fratribus legationes deprecationis susc injuungere. Hac omnia Exomologesis, &c." De Pæn. c. ix. (See
ance, than those with which we are now familiar: she judged more gravely, determined with more
diffidence, acquitted not so easily, bound far more

this passage continued in App. c. ii. and Pacian, quoted below, p. 64. n. k.—"Veterum multi intelle
xere peccatum ad mortem esse peccatum ejus, qui baptizatus esset, non tam omne quod cum aliqua deli-
beratione aut spatio ad deliberandum dato fieret; sed aliquod ex illis gravissimis, puta Idololatriam, Homicidium, Adulterium. Talia enim qui admisisset post Baptismum, plerisque in locis nunquam recipiebatur ad communionem, ut nec in aliis criminibus, si quis iterum lapsus esset. Non ex-
cludebantur quidem tales dextrae a misericordia Dei, sed ob incertum eventus Ecclesia sponsor esse
nolebat. Tertulliani tempore Epis-
copus Romanus ad Punitentiam
recepit semel in adulterium delaps-
os: eamque sententiam, quam-
quam multum exagitatam a Ter-
tulliano, non plane novam fuisse
Rome ostendit Pastor Hermæ.
Cypriani tempore de lapsis in Idol-
latriam vel adulterium varia fuit
observatio etiam in Africa......
Nesque enim credebant hominem
subito purgari, sed quo crimen
esse gravius, eo tardius ac dif-
cillus. Idque probatum in SYN-
nodo Niceana magna, que diu
regula fuit Ecclesiastici regimini;
et in Idololatriam deliberato lapsis
praescriptum tempus Pe nitentiae
annorum undecim, aliis aliquanto
minus pro crimen gravitate......
Et quidem quod ad mores anti-

quos attinet, res sic se habet. Et
ad eos mores hunc locum referunt
Ambrosius, alique." Grotius on
1 John v. 16. "Those holy and
wise men, who were our fathers
in Christ, did well weigh the dan-
gers into which a sinning man
had entered, and did dreadfully
fear the issues of divine anger;
and therefore, although they
openly taught that God hath set
open the gates of mercy to all worthy
penitents, yet concerning Repent-
ance they had other thoughts than
we have; and that in the pardon
of sinners there are many more
things to be considered besides
the possibility of having the sin
pardon." Bishop Taylor on
Rep. ch. ix. sect. iii. § 34. vol. ix.
p. 198. See also ibid. § 28—30.
§ 1. p. 158. "We usually reckon
ourselves to be too soon in God’s
favour."

1 See Bp. Taylor on Rep. chap.
"The Church many times could
not give a competent judgment,
whether any man that had com-
mitted great sins, had made his
amends, and done a sufficient
penance," &c. &c. "For after
great crimes, the state of a sinner
is very deplorable, by reason of
his uncertain pardon; not that
it is uncertain whether God will
pardon the truly penitent, but
that it is uncertain who is so.”
painfully, loosed much less hastily—and (may we each receive and profit by the fearful lesson which the fact conveys!) loosed "never again, but once for all, once only. But above all, my Brethren, in the name of Christian Knowledge, and of Evangelical Truth, we affirm constantly, that the grand privilege of the Gospel, which we preach unto you, is not a life of sin, but a life of holiness: otherwise the axe has not been laid to the root of the trees; otherwise Christ came not to fulfill the law, but to destroy;

John xvi. 7, otherwise it is not expedient for us that He went away. No! my Brethren; were the evidence for the efficacy of Repentance in the case of wicked, and disobedient, nay, even of unprofitable Christians, a thousand times more abundant and more conclu-

"As Baptism, so Penance was but once administered.... or at most but once for the same offence." Marshall, Pen. Disc. p. 29. See also ibid. pp. 41, 81, 82, 104, 113. "Ideo dico tibi, quod post vocationem illum magnum et sanctam, si quis tentatus fuerit a Diabolo, et peccaverit, unam penitentiam habet. Si autem subinde pecet, et penitentiam agat, non proderit homini talia agenti; difficile enim vivet Deo." Herm. Past. lib. ii. mandat. iv. § 3. "Sicut unum Baptisma, ita una penitentia, quae tamen publice agitur." Ambros. de Pœnit. lib. ii. cap. 10. "Collectavit in vestibulo pennisitiam secundam, quæ pulsantibus patefaciat; sed jam semel, quia jam secundo, sed amplius nunquam, quia proxime frustra." Tertull.de Pœnit. cap. 7. See also the passage from Tertull. (ibid. cap. 9.) quoted by Hooker, book vi. c. iii. § 1. p. 7. note. St. August. Ep. cliii. § 7. vol. ii. p. 399. and Origen, in Levit. Hom. ii. § 4. (see Append. ch. iv.) Gieseler's Text-book of Eccles. Hist. vol. i. p. 108.—Since the text above, and so much of this note was written, I find Cotelerius, in his learned Comment upon Hermas, (Patr. Apost. vol. i. p. 89,) raises some doubt as to ‘the fact’ in question, or rather as to the strict and universal observance of it in all cases, though supported, as he fully admits, by very many and weighty testimonies. I think it right to mention this here; referring the reader, for further information upon the point, to the Appendix, chap. iv.
sive than it is, let us never imagine* that the main privilege, the grace, the glory of the Gospel consists in this—that herein is fulfilled the promise of the Father; that such is the knowledge of salvation given unto us through the tender mercy of our God; but rather that we being delivered out of the hand of our enemies, sin and death, the world, the flesh, and the devil, should now serve Him without fear, in holiness and righteousness before Him all the days of our life. Yes, my brethren, without fear;—in hope and love;—this is your blessed privilege; your glorious inheritance; ye who have not grieved the Spirit, or forfeited your assured portion in the grace of God; who by patient continuance in well doing, seek for glory and honour and immortality—to you is the word of this salvation sent. This is the covenant which the Lord hath made with you: and this, if only you are true to yourselves, and to the Spirit which dwelleth in you, is yours for ever; and ye are Christ’s, and Christ is God’s.—Remember, therefore, I beseech you, how ye have received and heard, and hold fast and repent.

But alas! for the multitudes in this Christian land, to whom such warning comes too late; whose salvation is now not nearer, but infinitely further than when they believed; whose repentance, where-

* See 1 Tim. i. 8—11. Rom. ii. 6—16. 1 Pet. i. 22—25. iv. 6. Rev. xiv. 6, 7.—On the true grace of the Gospel, as distinguished from the Law, see St. Justin Martyr, and Origen, quoted in App. ch. iv. Tertull. de pudicit. cap. vi. Bp. Taylor on Repent. chap. iii. sect. iv. § 1—7. 21. vol. viii. pp. 289, 301. And above, note *, p. 31. 7 The Primitive Church made restoration more difficult than admission. The Penitent passed through more stages, and was longer detained from communion than the Catechumen. As he had
by they "forsook sin," has been but in word only; who have not remembered, and held fast, but wilfully forgotten, and abandoned all that they have heard and received; counting, as it were, the blood of the covenant, wherewith they have been sanctified, an unholy thing, and doing despite unto the Spirit of grace. Still, as we have already said, blessed be God, of His infinite mercy and long-suffering, there is hope of pardon and reconciliation even for such as these. There are words of life by which we may be able to assuage even this bitterness, to remove a great portion even of this disease. * Not that we may venture lightly to regard the case of any such; to bespeak them softly, Repent and be converted, as though the good tidings of great joy had never before been sounded in their ears; to pronounce their hasty welcome in God's name, as though no occasion had been given to the enemies of the Lord to blaspheme; to invite them freely into the vineyard at the eleventh hour, as though no man had hired them; to bid them who have polluted * the waters, to come, buy wine and milk, without money and

2 Sam. xii. 14.

Matt. xx. 6, 7.

Isai. lv. 1. Comp. Rev. xxi. 6, 7, 8, 27. xxii. 17. 14.

contracted more guilt, by abusing his knowledge of the Gospel, he was regarded as further from salvation than a very heathen. See Marshall, pp. 66, 67. Comp. St. August. Ep. xciii. vol. ii. p. 191.

* "In smaller offences, and the seldom returns of sin intervening in a good or a probable life, the curates of souls may make safe and prudent judgments. But when the case is high, and the sin is clamorous, or scandalous, or habitual, they ought not to be too easy in speaking peace to such persons, to whom God hath so fiercely threatened death eternal." Bp. Taylor on Rep. ch. ix. sect. iii. §. 33. vol. ix. p. 198. Comp. below, p. 62. note 6.

* The waters of Isaiah are τὸ ὕδωρ τῆς ζωῆς of Revelations: and compare this with τὸ ὕδωρ τῆς ζωῆς in John iv. 10, 11.
without price; to b reinstate them in the full joy of present assurance, or the abundant hope of future blessedness, as though they had never fallen; to encourage them to seize at once with violent and grasping hands, upon all the promises of the Gospel, while they attach no essential value to its ordinances, and pay but a faint, partial self-willed obedience to its commands. c No! my brethren, this is to speak d peace where there is no peace, to preach “a frivolous, frustrate, false security,” to skin the wound that must first be probed, to drug the waking conscience, and to cast sorrow into a deadly sleep, to risk e the safety of the ninety and nine, and yet not

b See Matth. v. 19. 2 John 8. in marg. 1 Cor. iii. 15. 2 Pet. i. 11.

c “Let no man be too forward in saying his sin is pardoned, for our present persuasions are too gay and confident; and that which is not Repentance sufficient for a lustful thought, or one single act of uncleanness, or intemperance, we usually reckon to be the very porch of Heaven, and expiatory of the vilest and most habitual crimes. It were well if the spiritual and the curates of souls were not the authors or encouragers of this looseness of confidence and credulity. To confess and to absolve is all the method of our modern repentance even when it is the most severe.” Bp. Taylor on Rep. chapt. ix. sect. vi. §. 68. vol. ix. p. 217.


e On the real imprudence (to look no further) of this mode of preaching, which is sometimes
save the sheep that was lost, and thus to bring down
the blood of the fold upon our own heads. No! my
brethren, I repeat, as partakers with the Apostles,
and with the Church of God, we must speak plainly
and honestly. The word which the Lord hath put into
our mouth, that must we speak. 'It is no trifling duty;
no easy or unpainful task that such penitents have
to perform; by which, if it please God, their soul
shall come again to them, as it were the soul of a
little child. It is no feigned or slight sorrow, no
partial or imperfect conversion, that will serve their

adopted, in defiance of the better
judgment, and defended, on the
plea of policy, or even of necessity,
under the present degenerate and
corrupt state of our Church in a
great proportion of its members,
see Bp. Andrewes' Serm. viii. on
Rep. p. 255, fol. ed. "For I re-
port me to you: let it be but
knowne to the flesh that this same
light, or sleight repentance shall
not serve the turne, but to a round
reckoning it shall come, and make
full accout of taste of these
fruits" (the medicinal fruits of
Repentance) "throughly, without
hope of being dispensed with;
whether it will not take off the
edge of our appetite, and make it
more dull, and fearefull to offend?
On the other side let it be con-
considered whether this be not to lay
the bridle on the neck of con-
cupiscence to powre iteselvse into all
riot, if, sinning, it know it shall
be dispatched with any Repen-
tance, never so short and shallow,
as 'Doe no more so and all is
well?" Whether, I say, this will
not make all the sappe goo downe,
as wee shall never see fruit come:
nay whether it bee not to destroy
fruit, and tree and all." See also
65, 66.

f See Hooker, book vi. c. iii.
271-2. where the following is
quoted from Salvin: "Non levi
agendum est contritione, ut debita
illa redimantur, quibus mora
aeterna debetur; nec transitoria
opus est satisfactione pro malis
illis, propter quǽ paratus est ignis
aeternus." See also ibid. c. viii.
sect. viii. §. 74. p. 175. Compare
above, p. 60. note f.

* Matt. xviii. 3. Verily I say
unto you, except ye be converted
and become as little children, ye
shall not enter (ὁ μὴ εἰσέλθητε,
there is no hope, or thought of
your entering) into the kingdom
of heaven.
turn. If they are now to be saved, it must be so as : Cor. iii. 15 by fire.—Cleanse your hands, ye sinners; and purify James iv. 8, your hearts, ye doubleminded. Be afflicted, and mourn, your laughter be turned to mourning, and your joy to heaviness.” Call it repentance—but it is a heavy and a grievous repentance. We are as full for the New” (Testament) "as planctus and fetus” (of Joel ii. 12) “are for the Old. These two: both these and neither to spare: and we have not learnt, we hold not, we teach not any other repentance. There is a false imputation cast on us, that we should teach, there goeth nothing to repentance but amendment of life; that these of fasting and the rest we let run by, as the waste of repentance: nay, that for fasting we do indicere jejunium jejunis, we proclaim a fast from it, and teach a penitence with nothing penal in it. That therefore this text by name, and such other, we shun and shift, and dare not come near them. Not come near them? As near as we can by the grace of God, that the world may know, and all here beare witenesse, we teach and we passe both.” Bp. Andrewes’ Serm. (iv. on Rep.) p. 205. fol. edit. 1 See Epiphanius, and St. Clement of Alexandria, quoted above, p. 21. note a, and Eulogius, at p. 5, note a. “Poenitentiae tertium genus—est poenitentia gravior, atque luctuosior, in qua proprie vocantur in Ecclesia poenitentes, remoti etiam a sacramentis altaris participandis, ne accipiendo indigne judicium sibi manducent, et bibant. Illa vero poenitentia luctuosa est; grave vulnus est; adulterium forte commissum est, forte homicidium, forte aliquod sacrilegium; gravissimae, grave vulnus, lethale, mortiferum: sed omnipotens medicus.” St. Augustin, serm. cccli. § 8. vol. v. p. 955. See also above, p. 36, note m. “Est adhuc, licet dura et laboriosa, per poenititam remissio peccatorum; cum lavit peccator in lacrymis stratum suum, et fiunt ei lacrymus suae panae die ac nocte; et cum non erubescit sacerdoti Domini indicare peccatum suum, et querere medicinam. In quo impletur et illud, quod Jacobus apostolus dicit (v. 14), Si quis autem infirmatur, &c.” Origen. in Levit. hom. 2. (quoted, in part, by Marshall, Pen. Disc. p. 76, note.) “Si vero quisque conscientiam suam in toto interrogans, facinus aliquod capitale commissit, si velum baptismi vel tunicam et speciosam virginitatis holosericam ceno commasculati pudoris infecit; si in semem ipso novum hominem nece hominis occidit;—haec atque hujusmodi commissa espiari penitus communi et mediocri vel secreta satisfactione non possunt, sed graves
dare not confound its nature, or give it a name which is not its own. It is written indeed—but written in characters not for him that reads to run on still in his wickedness, but to shrink and tremble. Pray God, if perhaps the thought of thine heart may be forgiven thee.—Pray ye to the Lord for me.—were it even so with us, this were a fearful case: how much more when many have need to pray, and fast, and give alms, and confess, and mourn, and humble, and judge, and afflict, and abhor themselves, if perhaps the gall of bitterness of all the thoughts of a corrupt heart, the bond of iniquity of years misspent, or spent in sin, may be forgiven them; with no prayers of the church to intercede in their behalf; and still remembering, first and last, that repentance is the gift of God: that it is no ordinary grace for which they

\[\text{cause graviiores et acroiores et publicas curas requirunt.} \] \text{Salvian. (Quoted by Hooker, book vi. ch. vi. § 6. p. 31.)}


\(^1\) Though it be certain in religion that whoever repents shall be pardoned, yet it is a long time before any man hath repented worthily; and it is as uncertain in what manner, and in what measures, and in what time, God will give us pardon.” Bp. Taylor on Rep. ch. x. sect. ii. § 8. vol. ix. p. 225. See the whole section.
must now look to Him only, whom they have pierced: no momentary change which they may expect from him, who alone can even yet turn them, and they shall be turned. After a life passed in wilful violation of the allegiance they had vowed, and in the habitual service of the powers they had renounced, they may begin to cry Lord, Lord, in the hour of sickness, or upon the bed of death, but who can tell that it shall then be possible to renew them again unto sincere repentance, or to fit and prepare them for the presence of a God, who is of purer eyes than to behold iniquity? Of such late and imperfect penitents we cannot doubt many


n See Bishop Taylor on Rep. ch. ix. sect. iii. ch. x. sect. viii. vol. ix. pp. 195-197. 295. and p. 196, where the following is quoted from Isidore, “He who, living wickedly, repents in the time of his death, as his damnation is uncertain, so his pardon is doubtful.” And again, ibid. chap. x. sect. vii. p. 290, “Therefore, besides those many and great considerations, which I have before represented, upon this account alone repentance must not be put off to our death-bed, because our fear must pass into love, before our sins are taken off by pardon.” See also Bishop Patrick on Rep. p. 83.

shall strive to enter in, but shall not be able. We may indeed (and it is our most blessed and awful privilege) bind up the wounds of every one who is of a contrite heart. In the bitterness of his punishment, no longer inflicted of many, but of one, even of his own penitent and conscious spirit, we shall seek to restore and to comfort him with all meekness, lest perhaps such an one should be swallowed up with overmuch sorrow:

Finally, Brethren, as we have all professed repentance, as a condition of our baptism, so may we all fulfil the same:—praying always; abounding

On these three, Prayer, Fasting, and Alms, necessary not only as good works, but as fruits of Repentance, see St. Augustin, quoted above, p. 9. note a, and Serm. cccxi. §. 6. vol. v. p. 945. "De quotidianis peccatis hoc dicimus; pro quibus etiam sacrificia eleemosynarum, jejuniorum, et ipsis orationum ac supplicationum quisque pro suis viribus offerre non cessat." And again, ibid. §. 12. p. 950. "Non enim sufficit mores in melius commutare, et a factis malis recedere; nisi etiam de his, que facta sunt, satisfiat Deo per Pœnitentiam dolorum, per humilitatis gemitum, per contritum cordis sacrificium, cooparantibus eleemosynis." Hooker, book vi. c. 5. §. 6. "Amongst the works of satisfaction, the most respected have been always these three, prayers, fasts, and alms-deeds." Bishop Taylor on Rep. chap. x. sect. vi. passim, and sect. ix. §. 114. "Fasting, prayers, and alms together are the best penances or acts of exterior repentance in the world." (vol. ix. p. 304.) Bishop Andrewes' Serm. viii. on Rep. p. 253. fol. ed. "So the triplicite stands thus: for spirituall sinners, prayers and worke of devotion: for fleshly, worke pertaining to castigo corpus meum: for worldly, almes and worke of charity, and compassion. Let me shew you them briefly."
always in all good works of alms, and charity; and
humbling ourselves in the sight of the Lord, in the
appointed fasts, and days of abstinence; that at the
day of retribution He may lift us up! The Baptis
t has taught us that if we would be warned to
flee from the wrath to come, there is no other
course—we must bring forth fruits meet and worthy
of the repentance we profess. Members of the
Church, promoting and propagating her doctrines,
it were the grossest inconsistency in us not to
practise in our own persons the duties which she
prescribes—not to observe all things whatsoever
she has appointed; to omit to pray when she invites
us—to disdain to fast when she bids us—to refuse
to do alms when she entreats us. The obligation
upon us is twofold: as Christians, and churchmen,
we have a duty to perform; as penitents, we have

\[p\] See also the words of our
Lord himself: Every branch in me that beareth not fruit he taketh
away: and every branch that beareth fruit, he purgeth it, that it may
bring forth more fruit.” John xv. 2. Compare Heb. vi. 10. Matt. x.
42. xx. 31—46. The Collect for the twenty-fifth Sunday after Tri
nity and the last Collect in the
Communion service, “Be favourable, O Lord, be favourable to thy
people, who turn to thee in weeping, fasting, and praying.” See
also Bishop J. B. Sumner, “Apol
ostical Preaching,” p. 251.

\[q\] See Bishop Andrewes’ Serm.
And again (Serm. viii. on Rep.)
“We have learned, I know not
where, a new, a shorter course...

\[r\] See “Documentary Illustra
tions, &c. of the Thirty-nine Arti
cles,” by the Rev. W. B. Heath
cote, pp. 158—162, where the ex
tracts from the Books of Homilies
are given in full.

\[s\] See Bishop Andrewes, quoted
in the next page.

\[f\] 2
a discipline to undergo. Are we conscious of grievous sins—of wilful disobedience, or forgetfulness of God—of a wanton, sensual spirit—of covetousness, and worldly lusts, inconsistent with the hopes and calling of one, who confesses that he is a stranger and a pilgrim on the earth—we shall give the more freely; not as a deed of love and charity only, or as an offering and sacrifice to God, but also, when occasion so requires, as an act of corrective

Heb. xi. 13.

Heb. xiii.

16.

justice on ourselves—as condemning and punishing in ourselves the acts and desires, the occasions and incentives of sin, and selfishness, for which we know and confess the wrath of God to be due. "So may we judge ourselves that we be not judged of the Lord! So may we chasten ourselves that we be not condemned with the world! So may we imitate the fathers of our faith, if not in the wholesome discipline of Repentance, "until," in God's good time, "the said discipline be restored again,"—yet, even now, in the free spirit of its fruits. What blessed results abounded from their severer system we know well. Where there was peradventure over 2 Cor. ii. 7. much sorrow for sin, there was also excess of bountifulness. To their power, yea, and beyond their power, they were willing of themselves.—The tree is known by its fruits. They were ministering to the temporal necessities of afflicted saints. It is our higher office to succour and relieve the graver necessities of perishing sinners. We are called upon this day, each according to his ability, to Promote the Knowledge, and to Propagate the Gospel, of Jesus our Saviour. Christ himself stands at the

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door and begs. His naked and tattered body is our mendicant. As we have pierced it with our sins, so let us now cover it with the robe of charity. Let us save it, as far as we may, from the sins of others. We have seen what is the balance of God’s truth; let us remember what is the measure of his mercy. *As our Repentance is, so is our pardon. As our sins have been, so should be our Repentance. Be not deceived—God is not mocked—for whatsoever a man soweth, that shall he also reap. He which soweth sparingly shall reap also sparingly. He which soweth bountifully shall reap also bountifully.

* See Bishop Taylor on Rep. chap. x. sect. vi. §. 76. vol. ix. p. 276. and ibid. sect. ix. p. 304, where the following is quoted from St. Cyprian: “Quam magna deliquimus, tam granditer defleas.” So Bishop Patrick on Rep. p. 38, 39: quoting St. Ambrose; “according to the weight of the guilt, must be the greatness of the Repentance.” Comp. Rev. xvii. 7.
As the Appendix contains matters intended, more particularly, *Ad Clerum*, it is thought better to publish it separately. It is in the Press, and will be ready in a few days.