

**ST. PAUL AND
PROTESTANTISM; WITH AN
ESSAY ON PURITANISM AND
THE CHURCH OF ENGLAND**

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St. Paul and Protestantism; With an Essay on Puritanism and the Church of England by
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ST. PAUL & PROTESTANTISM

"We often read the Scripture without comprehending its full meaning ; however, let us not be discouraged. The light, in God's good time, will break out, and disperse the darkness ; and we shall see the mysteries of the Gospel."

BISHOP WILSON.

"With them (the Puritans) nothing is more familiar than to plead in their causes *the Law of God, the Word of the Lord* ; who notwithstanding, when they come to allege what word and what law they mean, their common ordinary practice is to quote by-speeches, and to urge them as if they were written in most exact form of law. What is to add to the Law of God if this be not ?"

HOOKE.

"It will be found at last, that unity, and the peace of the Church, will conduce more to the saving of souls, than the most specious sects, varnished with the most pious, specious pretences."

BISHOP WILSON.

ST. PAUL
AND
PROTESTANTISM

*WITH AN ESSAY ON PURITANISM AND
THE CHURCH OF ENGLAND*

BY

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P R E F A C E.

(1870.)

THE ESSAY following the treatise on St. Paul and Protestantism, was meant to clear away offence or misunderstanding which had arisen out of that treatise. There still remain one or two points on which a word of explanation may be useful, and to them this preface is addressed.

The general objection, that the scheme of doctrine criticised by me is common to both Puritanism and the Church of England, and does not characterise the one more essentially than the other, has been removed, I hope, by the concluding essay. But it is said that there is, at any rate, a large party in the Church of England,—the so-called *Evangelical* party,—which holds just the scheme of doctrine I have called Puritan; that this large party, at least, if not the whole Church of England, is as much

a stronghold of the distinctive Puritan tenets as the Non-conformists are ; and that to tax the Nonconformists with these tenets, and to say nothing about the Evangelical clergy holding them too, is injurious and unfair.

The Evangelical party in the Church of England we must always, certainly, have a disposition to treat with forbearance, inasmuch as this party has so strongly loved what is indeed the most lovable of things,—religion. They have also avoided that unblessed mixture of politics and religion by which both politics and religion are spoilt. This, however, would not alone have prevented our making them jointly answerable with the Puritans for that body of opinions which calls itself Scriptural Protestantism, but which is, in truth, a perversion of St. Paul's Epistle to the Romans. But there is this difference between the Evangelical party in the Church of England and the Puritans outside her ;—the Evangelicals have not added to the first error of holding this unsound body of opinions, the second error of separating for them. They have thus, as we have already noticed, escaped the mixing of politics and religion, which arises directly and naturally out of this separating for opinions. But they have also done that which we most blame Nonconformity for not doing ;—they have left themselves in the way of development. Practically they have admitted that the

Christian Church is built, not on the foundation of Lutheran and Calvinist dogmas, but on the foundation : *Let every one that nameth the name of Christ depart from iniquity.*¹ Mr. Ryle or the Dean of Ripon may have as erroneous notions as to what *truth* and *the gospel* really is, as Mr. Spurgeon or the President of the Wesleyan Conference ; but they do not tie themselves tighter still to these erroneous notions, nor do their best to cut themselves off from outgrowing them, by resolving *to have no fellowship with the man of sin* who holds different notions. On the contrary, they are worshippers in the same Church, professors of the same faith, ministers of the same confraternity, as men who hold that their *Scriptural Protestantism* is all wrong, and who hold other notions of their own quite at variance with it. And thus they do homage to an ideal of Christianity which is larger, higher, and better than either their notions or those of their opponents, and in respect of which both their notions and those of their opponents are inadequate ; and this admission of the relative inadequacy of their notions is itself a stage towards the future admission of their positive inadequacy.

In fact, the popular Protestant theology, which we

¹ II *Timothy*, ii, 19.