

part I have taken pains as well about the matter of the book, that it might be conformable unto the true doctrine of the Scriptures. as also that the style might agree with the purity of the latin tongue. And as the book hath not misliked their judgments whom I do both most allow and reverence; so if it might likewise be approved to your honour, to whose patronizing in my purpose I appointed it when I first begun it; I should think my pains most happily bestowed; as knoweth God who ever preserve your own and all yours.

From London, 22d June, 1563.



*Questions proposed to Candidates for Holy Orders, in the Diocese of Peterborough, so arranged under Heads or Chapters, that they may exhibit a connected View of God's Dealings with man under the New Covenant.*

CHAP. I.

*Of Redemption by Jesus Christ.*

1. Did Christ die for *all* men? or did he die only for a *chosen few*?

2. If Christ died for all men, and the free gift of God therefore came upon *all* men to justification, may we thence conclude that all men will be *actually* saved?

3. Is not God himself *willing* that all men should be saved?

4. If then Christ died for all men, and God is willing that all men should be saved, must not they who *fail* of salvation fail through their *own fault*?

5. Does it not then behove us to inquire into the terms of our redemption, that we may learn to do what is necessary on our parts towards the obtaining of everlasting salvation?

6. Is it not necessary, in order to acquire a knowledge of those terms, to examine, *first*, the state in which we were left by the fall of Adam; and, *secondly*, our deliverance from that state, through the death of Christ?

Consult Rom. viii. 32.—2 Cor. v. 15—I Tim. ii. 6—James ii. 2.—See also the consecration prayer in the Communion Service, and the Church Catechism, in answer to the question, "What dost thou chiefly learn in these articles of thy belief?" Rom. v. 18—I Tim. ii. 4.