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With regard to the curate's greatest anxiety, the insecurity of his position in the parish, the difficulty is much greater, and the utmost caution is needful. It may be conceded at once that a curate's position cannot possibly be made so secure as that of the incumbent. "Can two walk together, except they be agreed?" and in case of a serious difference arising it is the unbeneficed one who *must* leave.

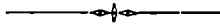
Yet it is surely possible to go much further in the direction of security of tenure for a curate than is the custom now. The Bishop's license should be made a reality, and it should be made a very serious and difficult matter for a curate to leave his parish for any reason but that of preferment. It ought to be made quite impossible even to suspect that a curate was obliged to leave because his Vicar was jealous of his powers; and a curate ought not to be allowed to change his sphere of work for trumpery or insufficient reasons.

Were such a rule in vogue, the work thrown on the Bishop's shoulders would no doubt be increased. But if so, the work of investigation might very well be delegated by him to the Rural Deans, or to others nominated by him, who should act in his name, and with his authority.

Lastly comes the question, How is all this to be brought about? Raising the necessary money is, perhaps, the least difficult part. Without resort to Parliament every proposed measure of Church Reform is strangled in infancy by the unsatisfactory state of ecclesiastical law. The Church herself is tied hand and foot by statute and by ancient custom. The force of public opinion must be brought to bear upon the subject. Were that once aroused, *and wisely guided during the process*, technical difficulties would soon be brushed aside.

The present period of freedom from external attack is the time for Church Reform of every kind. A certain measure of well-considered reform would give increased confidence to the laity, and would inevitably secure a generous response to any appeal, even on a large scale, for the more adequate (may we not say the more decent?) remuneration of deserving clergymen.

W. M. FARQUHAR.



BASIS OF AN EIRENICON.

1. **I**T is admitted by old-fashioned Protestant High Churchmen that the English Church, in its Homily for Whitsunday, warrants the use of the term "regeneration"—"spiritual

regeneration"—in a sense in which it is not invariably conferred by baptism upon all baptized infants.¹

It is admitted by Evangelicals that, "in some sense or other,"² it may be predicated of all the baptized "that regeneration does actually take place in baptism."

It is admitted by High Churchmen that those baptized persons who lead ungodly lives have "fallen from grace,"³ and cease to be the children of God,⁴ and need to be urged to conversion.⁵

It is admitted by Evangelicals that in the sacrament of Christian baptism, persons are *nominally* and *conditionally*—outwardly and sacramentally—"made" members of Christ, the children of God, and inheritors of the kingdom of heaven, and heirs of everlasting salvation; and that by a repentant and believing ratification of the baptismal covenant they become so truly and actually,⁶ and may thank God for calling

¹ See the late Rev. Professor J. B. Mozley's "Review of the Baptismal Controversy" (published by Rivingtons). Also Archdeacon Paley's sermon "On the Doctrine of Conversion," No. 7 in his Works.

² Viz., sacramentally or ecclesiastically. See the late Rev. E. Bickersteth's "Companion to the Baptismal Font," and "Defence of the Baptismal Service," in 1850, which is practically identical with the view set forth in the "Discourse concerning Baptismal and Spiritual Regeneration," by Bishop S. Bradford, of Carlisle, and of Rochester, in 1718, 1723, 1731, No. 93 on the list of the S.P.C.K., of which he was one of the founders. "A question may properly be raised as to the sense in which the term 'regeneration' was used in the early Church, and by our own Reformers; but that regeneration does actually take place in baptism is most undoubtedly the doctrine of the English Church; and . . . in some sense or other, baptism is indeed 'the laver of regeneration'" (Bishop Blomfield's London Charge of 1842).

³ See Gal. v. 4, and the sixteenth of the Thirty-nine Articles.

⁴ "Whilst we continue in the commission of any known sin, we have renounced the grace and privileges of our baptism; in other words, that we are no longer 'children of God,' that we are out of a state of filial favour and acceptance," etc. (Bishop Jebb's "Pastoral Instructions," vi., pp. 112, 119).

⁵ "If, as is the case with such a lamentably large proportion of those baptized in infancy, he grow up unholy and impenitent, he will have to be converted," etc. (Rev. M. F. Sadler's "Sacrament of Responsibility," pp. 9, 10).

⁶ See the "Exposition of the Church Catechism," by Dr. John Mayer, published by royal command in 1623, 1630, and 1635; and the "Exposition of the Church Catechism," by Bishop Nicholson, of Gloucester (in 1660-1672), one of the Convocational Committee for revising the Prayer-Book, in 1661, as quoted in Dean Goode's "Effects of Infant Baptism," chap. x., pp. 431-435, and chap. xii. pp. 445-446. See also John xv. 2, 6, with Heb. iii. 14. And Deut. xiv. 1, 2, and Rom. ix. 4, with Acts xvii. 28, 29. And Matt. xiii. 33-51, with viii. 12, and xxi. 42. And Mark xvi. 16, with 1 Pet. iii. 21. Also Rom. vi. 3, 4; Gal. iii. 26, 27; Rom. viii. 7; and James ii. 5. "A true Christian man . . . who is the very member of Christ, the temple of the Holy Ghost, the son of God, and the very inheritor of the everlasting kingdom of heaven," etc. ("Church

them "to" that "state of salvation" or safety, and pray to Him to give them His grace, that they may continue in the same unto their lives' end.

It is admitted by High Churchmen that the wicked baptized are not "lively members" of Christ, nor obedient children of God, nor actually on the way to everlasting salvation.

2. It is admitted by High Churchmen¹ that the English Church disclaims the doctrine of the real presence of "Christ's body and blood" within "the consecrated bread and wine," and that (in the words of the judicious Hooker) "the real presence of Christ's most blessed body and blood is not therefore to be sought for in the sacrament, but in the worthy receiver of the sacrament."²

It is admitted by Evangelicals that the English Church allows a considerable latitude of opinion as to the precise nature of Christ's presence at and in a devout reception of the Lord's Supper, and as to the actual benefits to be derived from a devout reception of it by the "faithful,"—that is, by those whose souls after death are described in the burial-service as being in joy and felicity."³

3. It is admitted by High Churchmen that the English Church repudiates the doctrine of any judicial power to forgive sins as against God being vested in its priests.⁴

It is admitted by Evangelicals that there is vested in the Church's priests or presbyters a power to declare to repentant believers forgiveness of sins as offences against God, and to

Homily against the Fear of Death," Part i., p. 83). "For death cannot deprive them of Jesu Christ, nor any sin condemn them that are *grafted surely in Him*," etc. (*Ibid.*, Part ii., p. 85). "Thou canst be no member of Christ, if thou follow not the steps of Christ," etc. ("Church Homily against Contention," Part ii., p. 130). "They declare by their outward deeds and life . . . that they are the *undoubted* children of God appointed to everlasting life . . . that they are the sons of God, and elect of Him unto salvation" ("Church Homily of Alms Deeds," Part ii., pp. 347, 348). "Faith, that it maketh us to please God, to live with God, and to be the children of God," etc. "If we return again unto Him by true repentance, that He . . . will make us inheritors with Him of His everlasting kingdom," etc. ("Church Homily of Faith," Part i., pp. 30, 31). "Are *very* members incorporate in the mystical body of Thy Son, which is the blessed company of all *faithful* people; and are also heirs through hope of Thy everlasting kingdom," etc. (Communion Service). "And be made *lively* members of the same." "Being made the children of God and of the light, *by faith in Jesus Christ*," etc. (Adult Baptismal Service).

¹ See Dr. Waterland's "Treatise on the Lord's Supper," and Bishop Mant.

² Hooker's "Ecclesiastical Polity," Book v., chap. lxvii., sec. 6.

³ Church Catechism and Burial Service.

⁴ See Wheatly on the Common Prayer; and Bishop Mant's Prayer-Book, pp. 11, 358, 477; and his "Romanism and Holy Scripture Compared," pp. 76-78; and "Churches of Rome and England Compared," pp. 31-39 (on the S.P.C.K. list).

exercise outward discipline in respect of open and notorious sins as offences in the eye of the Church.

4. It is admitted by High Churchmen that a servile obedience to the arbitrary exercise of episcopal authority and power is not required by the English Church.

It is admitted by Evangelicals that a respectful submission to episcopal authority is the duty of clergymen of the English Church.
C. H. D.

Short Notices.

The God-Man (being the "Davies Lecture" for 1895). By Principal T. C. EDWARDS, D.D. London: Hodder and Stoughton.

WE have read this little book with mingled interest and irritation—interest, because of the deep and wide-reaching significance of the subject under consideration; irritation, because the author rarely, if ever, gets a firm hold of the matter he is endeavouring to handle, and because he has too often failed to make his meaning clear and lucid. The result of this serious defect in the book is that a study of its pages often causes an intellectual weariness, without the compensating gain which the struggle to master a difficult writer (*e.g.*, Hegel) involves. Not but what there are single passages of great interest, and full of helpful suggestions, but the book as a whole does not hang together; and the result is a general want of coherence throughout its pages. Much of it, especially the first chapter, reads rather like lecture-notes massed together, than a carefully-welded argument. It is only fair to add that these faults become less frequent as the work advances.

Dr. Edwards appears to us to have a certain hankering for vainly speculative opinions—a tendency which crops up several times in the course of his book. We quite fail to appreciate what good can accrue to anyone from discussions as to the "Ethical Condition of the Logos in the Trinity," "The Metaphysical Omnipotence of the Son of God," "The Son's Subordination to the Father within the Sphere of the Trinity," and such-like matters. The further we try to penetrate the impenetrable darkness which surrounds such stupendous themes, the blacker grows the obscurity, till at length

"We find no end, in wandering mazes lost."

It is too late in the day to perpetrate the ancient errors of the Schoolmen. A confession of ignorance on such subjects is the truest wisdom.

Dr. Edwards' work consists of three lectures: (i.) The Incarnation and the Trinity; (ii.) The Incarnation and Human Nature; (iii.) The Incarnation and the Unity of Christ's Person. These are followed by a full and admirably-arranged index. Footnotes accompany each lecture—indeed, the book fairly bristles with them; they display an astonishing familiarity with patristic literature and a ripe acquaintance with the works of modern expositors. A leading idea of the book seems to be that Christ ("the ideal Man, eternally in God, as Archetype of humanity") must have become man, even if sin had never entered the world. This is the reverse of Aquinas' view, which was, "Si homo non peccavisset, Deus incarnatus non fuisset." In another place Dr. Edwards