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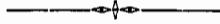
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with an obvious result of the wedge driven deeper and the cleavage widened.

HENRY HAYMAN, D.D.



ART. IV.—ONE-SIDEDNESS.

THE party spirit which prevails in the Church is lamented by some and boasted of by others. The more closely we look into the cause of our unhappy divisions the more clearly we perceive that they arise not from one party holding the truth and the other an error, but from each party holding one side of a truth so firmly as to be unable to grasp the other side of the same truth. Two eyes have been given to us, though one might have been thought to be sufficient, in order that we may see both sides of an object. Mentally also we need two eyes, for most subjects have two sides at least, and contentions arise from looking at a part and imagining it to be the whole. Christians in England may be roughly divided into three classes: Churchmen, Roman Catholics, and Nonconformists. All are equally conscientious, and yet are opposed to each other. The Pope regards us as heretics sometimes to be cursed and sometimes to be prayed for. Some Protestants have spoken of the late Pope as "that wicked old man." At the present moment there is much bitterness on the part of Nonconformists because of the existence of the Church's elementary schools, though they have no objection to the schools of the Roman Catholics and the Jews. We are all Christians; we are all equally conscientious. It is strange that there should be these differences and divisions amongst Christians; it is doubly strange that they should exist in the Church of England. I am convinced that the chief cause of our unhappy divisions is one-sidedness of view. It is a disgrace to us that there should be C.M.S. and S.P.G. in our Church instead of our uniting to support one great missionary society. I have known some clerical supporters of the C.M.S. refuse to sit upon the same platform with an S.P.G. deputation; they thought it would somehow be inconsistent; they thought it right to emphasize the evangelical side of truth. By all means let them do so, but not in such a way as to appear to condemn S.P.G., and to ignore the good work that is being done by that society. The C.M.S. brings prominently forward the need of individual conversion; the S.P.G. lays great stress upon the corporate life of the Church. These are opposite views, but not opposed. My left hand is opposite to my right, but not opposed to it.

This one-sidedness is particularly apparent in the views held about the Holy Communion, and the view we take of this central act of worship colours all our other services. One party see the sacrificial side so clearly that they seem to ignore its communion side, and *vice versâ*.

In the Old Testament times there were priests and altars and sacrifices and vestments and incense, all ordered by God Himself. Those sacrifices had no value in themselves; they were efficacious only in connection with the coming sacrifice to which they looked forward.

In New Testament times we have the Holy Communion looking back to that same sacrifice on Calvary, and efficacious only in its connection with that sacrifice. Is it any wonder that some devout Christians should be so impressed with this sacrificial view of Holy Communion as to call it a sacrifice, and to retain the terms "altar" and "priest," and to wish to adopt vestments and incense? I for one can truly sympathize with them, though at the same time I marvel that they should appear to shut their eyes to another side of the truth which is equally true—the Communion, or partaking of Christ and *with* fellow-Christians. Many of them are present only as worshippers assisting a priest whilst he (they say) offers the sacrifice. They partake neither of Christ nor *with* their fellows. They so exalt the words, "Do this," as to exclude the words, "Take, eat." Now, I would never condemn anything simply because the Roman Catholics do it; so long as the Apostles' Creed and the Lord's Prayer are used by Roman Catholics and Protestants alike there is always a possibility of union; but no thoughtful reader of history can fail to observe that the whole fabric of Roman Catholicism rests upon the sacrificial view of the Eucharist having entirely suppressed the Communion view. The Mass of the Church of Rome is a sacrifice, and not a communion. The Holy Communion of the Church of England is a memorial of a sacrifice, as the Catechism puts it, "for the continual remembrance of the sacrifice of the death of Christ."

It is not to be wondered at that the Puritans swung to the other extreme; shocked at what they considered to be "blasphemous fables and dangerous deceits," they tried to destroy altars and priests so as to get rid of the sacrificial idea. For altars they substituted tables, and for offering a sacrifice they substituted partaking of a meal. They were not wrong in holding this view; they were wrong in supposing that it was the whole view of the matter.

In 1549 the words of administration in our Communion Service were as follows: "The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto

everlasting life." That was all, but that was objected to, on the ground that it savoured too much of the sacrificial view. So in 1552 it was rejected, and these words were substituted: "Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving." The former sentence expressed the sacramental view, the latter the memorial view. Both are right, neither should exclude the other; so in the reign of Queen Elizabeth both were inserted, and in combination they have remained in our Prayer-Book ever since.

Two different views of the other Sacrament have divided men so strongly that in some congregations the utterance of the words "baptismal regeneration" is like shaking a red rag in the eyes of a bull; and it is the baptismal covenant teaching of the Church Catechism which has brought the whole of the Catechism into dislike with some people. Some regard baptism as the dedication of a child to God. So it is; but it is much more: it is a new birth, a new relationship towards God, a regeneration. It is curious that those who hold strongly the necessity of a personal conversion to God dislike the idea of baptismal regeneration, whilst some who hold to baptismal regeneration shudder at the sound of the word "conversion." Surely the truth is neither on the one side nor the other—a combination, not a compromise. In Baptism the child is dedicated to God, and acceptance of this dedication is sealed on God's part by the gift of the Holy Ghost; the child "is regenerate and grafted into the body of Christ's Church." But if the child lives and falls into sin something more is needed—conversion; but this conversion is the outcome of regeneration; it is the work of the Holy Spirit given in baptism. In regeneration a power is given, in conversion that power is exercised. In regeneration the child is passive, in conversion he is active. The one view, whichever it be, must not exclude the other.

Some years ago a gentleman invited me to attend a prayer-meeting at his house for the purpose of dedicating his infant son to God. I declined to be present, saying that I knew of no better dedication of a child than holy Baptism. He believed that the infant should be solemnly dedicated to God. Quite right; but he failed to see that the child ought also to be received publicly into that part of God's family which we call the Church on earth.

Confirmation also has two sides, whereas, unfortunately, some can see only one. One view of Confirmation is that it is the formal acceptance of membership in the Church by those who were baptized in infancy, or have hitherto belonged to some other body of Christians. It is regarded only on its

active side as something to be done. Those who hold this view prefer that the candidate for Confirmation should be about sixteen or seventeen years of age.

Another view is that Confirmation is almost sacramental, that it is a means of grace, and that as grace is needed by quite young children, it is advisable to have them confirmed at the age of nine or ten.

Personally, I regard Confirmation as the complement of infant Baptism, but removed from Baptism by this difference: that in Baptism the grace is given to the infant unconditionally, whereas the grace offered in Confirmation is conditional upon the state of mind and heart of the candidate. In the majority of cases this condition is reached at the age of sixteen or seventeen.

Preaching and the Sacraments.—One-sidedness of view affects our estimate of the relative importance of the duties of the ministry. Some care little about preaching, but highly exalt the Holy Communion. You see this in the arrangement of their churches: the pulpit is insignificant, and thrust to one side, whilst all the honours and decorations are lavished upon "the altar." The chief service on Sunday is the celebration called "High Mass." The sermon is altogether omitted, or cut down to five or ten minutes. The newspaper paragraph names the celebrant and the server.

Others exalt the sermon, and seldom or never go to the Holy Communion. The preacher is much advertised. The pulpit until recently blocked the end of the middle aisle, and obstructed the view of the holy Table. Some go to worship, and leave before the sermon. Others will not go at all unless there is a sermon, and are somewhat impatient at the length of the prayers. One clergyman thinks it best to reach the soul through the eye by ritual and symbol. Another addresses the soul only through the ear. Surely both are right to a certain extent; both are wrong to condemn each other. The same Master who said, "Do this in remembrance of Me," said also, "Preach the Gospel." The Prayer-Book describes the clergy as "ministers of the Word and Sacraments." Why exalt one part of this ministry above the other? Let us not be one-sided.

In the way in which we clergy try to bring souls to God there is a danger of one-sidedness. Some are all for revivals, missions, special efforts; their idea of Gospel preaching is a perpetual appeal to sinners to be converted and receive the pardon of their sins. Very good; but what is to come after that? The soul cannot live upon forgiveness.

Others prefer the quiet instruction of ordinary services, the secret growth of religion in the soul. They dislike revivals,

they shudder at Sankey's hymns, and are suspicious of all enthusiasm. You may listen for a year to their preaching and never hear any appeal to sinners to be converted. There are many Protestant preachers who never preach evangelical sermons.

Let us combine the two methods as far as our own particular gifts enable us. There are times which require the law to be preached in all its terrifying sternness; other times need the Gospel with its winning sweetness. We must warn and win. In the history of every parish and of every individual soul there comes a time when there must be an awakening, a revival; but the soul cannot live and grow upon this. Quiet instruction must follow. Our Lord first awakened Jairus' little daughter by the summons to arise, and then He commanded that something should be given her to eat.

Some people see very clearly that Christians belong to an organized body with special ministers and rules. They recognise the corporate life and action of the Church almost to the exclusion of the individuality of the soul. Others see that each man must separately and individually make his peace with God, and are so impressed with their personal relation to God that they ignore the Body of Christ, called the Church, in which we are not only members of Christ, but also members one of another.

So I plead for more charity in our judgment of one who differs from us; for more humility in our estimation of ourselves, who differ so much from Christ; and for more wisdom, that we may not only hold fast the truth that we have gained, but also discover the truth which our brother sees.

S. BLACKETT.



ART. V.—THE SMACK AND DINGHY THEORY.

Περὶ πλοίων καὶ πλοιαρίων.

AN article of mine, pleading for a distinction of meaning between the words *πλοῖον* and *πλοιαρίον* in the Gospels, which appeared in the *CHURCHMAN* for last August, has evoked an unexpected criticism from the pen of the Rev. A. C. Jennings. His article on the "Boats of the Gospel Story" was published in the *CHURCHMAN* for last October. It has produced no substantial alteration of opinion on my part, but it lays me under the obligation of replying to his strictures, as well as of reviewing those three passages from the Gospels which are said to be subversive of the distinctions involved in the "smack and dinghy" theory. The whole