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proclamation of Divine Truth—is ready to hand for those who peruse these pages.

RECEIVED.

Blackwood's Magazine, The Leisure Hour, Our Little Dots, The Child's Companion, Church Missionary Intelligencer, Church Missionary Gleaner, Awake, The Round World, India's Witness, Canadian Churchman, India's Women and China's Daughters, The Bible in the World, Bible Society Gleanings, The Cottager and Artisan, Church and People, South American Missionary Magazine, The Sunday at Home, Protestant Observer, Golden Sunbeams, Annuals, The Dawn of Day, Public Opinion (with monthly Religious Supplement for June), Annual Report of the Children's Union, Grievances from Ireland (No. 5), The Bulletin of the National Anti-Gambling League, Kelway's Manual of Horticulture for 1905, Orient and Occident.



CORRESPONDENCE.

OUR BAPTISMAL FORMULARIES.

SIR,—Would you kindly allow me a brief space in which to utter a protest against any such revision of our Order for Baptism as Mr. Foxley in the last number of the CHURCHMAN has proposed? I do so on the ground that such revision utterly destroys that historical method of utterance on which the whole of our Prayer-Book is framed, and hence would by partial revision reduce to discord and contradiction what is now a consistent whole.

Perhaps the most convenient passage to select to explain what I mean is where Mr. Foxley proposes to alter the question and answer: "Wilt thou be baptized in this faith?" "That is my desire"—that is, the child's desire—into an expression of desire on the part of the godparents that the child should receive the Sacrament, and then, nevertheless, regards the child himself as henceforth "regenerate," because other people have fulfilled a condition on his behalf—a position which surely ignores the vital truth that the free offering of the self to God as "a reasonable, holy and lively sacrifice" is that which Baptism doth represent unto us as our profession.

In a short letter I will only ask you to find space for one extract. Cranmer, in "The Lord's Supper," writes:

"Hitherto I have rehearsed the answer of St. Augustine unto Boniface, a learned Bishop, who asked of him, how the parents and friends could answer for a young babe in baptism, and say in his person that he believeth and converteth unto God, when the child can neither do nor think any such things. Whereunto the answer of St. Augustine is this: that forasmuch as Baptism is the Sacrament of the profession of our faith, and of our conversion unto God, it becometh us so to answer for young children coming thereunto as to the Sacrament appertaineth, although

the children indeed have no knowledge of such things. And yet in our said answers we ought not to be reprehended as vain men or liars forasmuch as in common speech we are daily to call Sacraments and figures by the names of the things that be signified by them, although they be not the same thing indeed."

May I add that in my opinion, if Mr. Foxley's attitude were so far correct, he would then be reasonably compelled to go further and plead for the abolition of infant baptism altogether?

Yours faithfully,

A STUDENT OF THE PRAYER-BOOK.

"SACRIFICE: A STUDY IN COMPARATIVE RELIGION."

SIR,—Many of your readers will dissent from the paper in your last number from the Rev. W. O. E. Oesterley entitled as above.

All authentic history is opposed to the idea of the evolution of religion with which the article opens. The historic facts are well presented by Dr. Ebrard when he says, "We have nowhere been able to discover the least trace of any form of upward movement from fetichism to polytheism, and from that again, to a gradual knowledge of God." Even so unwilling a witness as the late S. Laing, in regard to the minor question of civilization, confesses: "There is, in fact, no record of any such savage race emerging into comparative civilization by any effort or natural progress of its own. Even more advanced races trace back their knowledge of the higher arts and civilization to some Divine stranger." It is, in fact, Monotheism which we behold on the earliest confines of history, and to this succeed the gods many and other superstitions.

Next, as to the religious rite of sacrifice. The evidence we possess goes to show it never could have originated with men. It is to-day a spent force, a dying rite; this proves that it must have become incident, *from without*, upon the human race. Had it originated from them, it would have continued with them to-day in full force, as have the several rites and superstitions connected with the dead and their burial. Indeed, if unexplained by instruction or not favoured by tradition, the rite of animal sacrifice was meaningless. "When one of his contemporaries wished to do away with the offering of a lamb as a meaningless formality, Confucius reproved him."¹

Again, the idea of the sacrifice being a gift of food to the Deity is a later and unscriptural thought. The archaic rendering of the words "a sweet savour" is a *savour-of rest*, and points to the idea of *reconciliation*, and the "bread" or "food" of God simply signified that offered to God. The many similar expressions do not suggest this idea anywhere.

Mr. Oesterley trusts overmuch to Robertson Smith and similar writers, who, in point of fact, from their being hopelessly prejudiced by half-informed German writers, have no right authority in these matters.

Yours faithfully,

WM. WOODS SMYTH.

¹ Max Müller.