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DEAN STANLEY'S LATEST VIEWS.*

IT is inevitable that an American writer discussing contemporary persons or events in Britain should appear as awkward and inadequately informed to Englishmen and Scotchmen, as one of themselves appears to us Americans, when discussing subjects native to this side of the Atlantic. A considerable observation of such instances prompts me to assure the readers of *The Catholic Presbyterian* that I pretend only to bear witness as to the appearance which the persons and things treated of present at this distance to real, though Catholic, Presbyterians in America.

It is an event worthy of notice, and probably of great consequence, that at the very time at which the Anglican party in the English and American Episcopal Churches appear to be increasing in influence as well as in exclusiveness and in sacerdotal assumption, such works as the following should emanate from the most eminent scholars of their communion:—"Catholic Thoughts on the Church of Christ, and the Church of England," by the late Frederick Myers; "The Ecclesiastical Polity of the New Testament," by the Rev. S. A. Jacob, D.D., late Head-Master of Christ's Hospital; "The Organisation of the Early Christian Church, Bampton Lecture for 1881," by the Rev. Vice-Principal Hatch; the dissertation "On the Ministry," appended to his Commentary on Philippians, by the Right Rev. Bishop Lightfoot; and last, the volume by the late Dean Stanley, whose title stands below. All these, while differing widely in method, motive, and spirit, yet agree substantially in demonstrating from the idea and design of the Church, from the Scriptures, and from the literary and monumental vestiges of the early Christians, that no form of organisation can be essential to the validity, or even to the efficiency, of the Church of Christ; that the Christian ministry is not a priesthood; that the apostolic office has

* Christian Institutions: Essays on Ecclesiastical Subjects, by Arthur Penhryn Stanley, D.D., Dean of Westminster. London: John Murray. New York: Harper & Brothers. 1881.

not been transmitted to any successors; that the original form of organisation introduced under apostolic supervision was Presbyterian; and that the actual organisation, liturgies, vestments, and ceremonies which distinguish the modern liturgical and sacerdotal Churches are not apostolical, but are heterogeneous developments of ancient and mediæval customs of various origins,—Jewish, heathen, and secular, more largely than Christian.

Bishop Lightfoot, because of his scholarship, candour, and dignity, the most influential of these witnesses, affirms the probability that the permanent presidency of one presbyter over the body of presbyters ruling in each city was generally recognised, especially in Asia Minor, before the end of the first century, and hence that a moderate episcopacy had the sanction of the Apostle John. All of these writers agree in maintaining that the process by which Episcopal government developed out of the original presbytery was specially providential, whereby the best interests of the Christian community were provided for by the constant adjustment of her internal constitution to her varying historical conditions. Hence Episcopacy, in the sense of a permanent presidency of a *primus inter pares*, is as legitimate as the more primitive Presbyterianism itself.

However inadequate such a view may be in the eyes of a High Church *jure divino* Presbyterian, it will suffice as a basis of peace for the Catholic Presbyterians represented by these pages. It seems to us that general principles afford a more certain and more permanent foundation for practical Church life and work in a changing world like ours, than any number of rigid definitions of office or function forced from the strained exegesis of individual texts. These Episcopal scholars give us Presbyterians all we need when they so effectively prove—(1) That the Christian ministry, as distinct from the laity, is not a priesthood; (2) that Christ, through His apostles, committed all Church government not to the mass of individual believers, but to the community of believers already organised, the people together with their presbyters; (3) that the apostolate is not continued—that bishop and presbyter are different names for the same office, so that there is but one order in the Christian ministry; (4) that the whole Church is one, the parts subject in the Lord to the whole. These are the ecumenical and ever-during principles of Presbyterianism, and they are each irrefragably vindicated by these Episcopal scholars. Beyond all question, simple honest scholarship has for ever rendered untenable the exclusive claims of Episcopal churchmen. Anglicanism is a very respectable thing in many of its accidents, but it has come to great straits. It refuses to be anything unless primitive and apostolical. But it cannot develop backward. It may in the future become many things. But the changeless past for ever forbids its becoming that one thing—apostolical and primitive.

But this last work of Dean Stanley, as its title indicates, includes,

CATHOLIC PRESBYTERIAN, March, 1882.]

besides the discussion of the Christian ministry, that of the entire circle of Christian institutions, and implicitly of Christian doctrines—the Sacraments, Baptism, and the Lord's Supper, including the Real Presence and the Body and Blood of Christ, the Litany, the Roman Catacombs, the Creed of the Early Christians, the Council and Creed of Constantinople, the Lord's Prayer, and the Ten Commandments. These great topics are discussed with the characteristic clearness, and grace, and rich scholarship of the Dean, and in many portions his work is as instructive as interesting. And yet, simple fidelity to the common Master and to the common faith of all the historical Churches, demands the distinct utterance of our judgment, that from the entire mass, all the characteristic and distinguishing elements of the religion of Jesus Christ are quietly eliminated, and that the residuum barely comes up either in content or in spirit to the baldest historical Socinianism. There is no place found for the incarnation of a Divine person in human nature. The Catholic doctrine of vicarious suffering and expiation is explicitly denied. The transcendent holiness and punitive justice of God is ignored. The personality of the Holy Ghost is denied, and His work in regeneration and sanctification explained away under the most ordinary natural analogies. It is not the doctrine peculiar to his own national Church, to which he was sworn, it is not the accidents of dogmatic speculation or definition, but the very essence of the religion of Christ, common to the faith and life of all Christians, that is here so consistently denied or ignored. And this substitution of a natural Deism in the place of the revelation of the Triune God contained in the inspired Scriptures, of an enthusiasm for humanity in the place of the Gospel of Christ's atonement and the Holy Ghost's supernatural grace, is accomplished in the most quiet manner, by the force of pure personal assurance. The real gravity of the question is never confessed. The legitimate force of the presumptions and evidence on the other side is never noticed. Almost no appeal is made to evidence or to argument. Rather as a schoolmaster than as an interpreter of prophets, the Dean settles the matter quietly in the light of the current popular rationalism of the hour.

The character of the religious scheme set forth in this book is accurately indicated by the author's revelation of his estimate of various leaders of opinion within or without the Church. Ewald is "the foremost of Protestant theologians;" Channing "the greatest American theologian." His most frequent and confident appeals are to Renan, his "Hibbert Lectures," his "St. Paul," "Apostles," and "Life of Jesus." The Sabbath no longer rests on the authority of Moses, but on the witness of nature as expounded by "Professor Tyndall's admirable address on the Sabbath, at Glasgow." Mr. Lecky's four volumes are appealed to as the best exhibition of "the history of the process by which false notions of morality and religion have been dispersed, and true notions of morality and religion have been introduced." As supreme sources

of the highest spiritual influences among men, he cites, together with Augustine and Thomas à Kempis, Erasmus, Shakespeare, Hegel, and Ewald (p. 202). "If the religion of England has been fed in large part by Hooker, by Butler, by Wesley, by Arnold, it has also been fed, perhaps in a yet larger part, by Milton, by Bunyan, by Addison, by Cowper, and by Walter Scott" (p. 126). The ecumenical creeds, the Thirty-nine Articles, the theological expounders of the Creed, have "missed the point" as to the true nature of the revelation of God in Jesus Christ, as they hardly "touch upon the moral, which is the only important aspect of the doctrine." "We take the story of the gospels as it appeared to Voltaire, Rousseau, Göethe." "We speak 'the method' and 'the secret' of Jesus as they have been presented to us in most modern works," and, "as even more powerfully expressed" by "Matthew Arnold," "John Stuart Mill," "Renan," &c. (pp. 248-250).

The essence of the material form of baptism "is gone"; "but the thing signified by the ancient form still keeps before us that which Christians were intended to be." "They all (baptism, regeneration, conversion, and repentance) meant the same thing." "Conversion is the turning round from a wrong to a right direction. Repentance is a change of thoughts and feelings which is always going on in anyone who reforms himself at all. Regeneration is the growth of a second character, always recurring, though at times with a more sudden shock. With us these changes are brought about by a thousand different methods—education, affliction, illness, change of position, a happy marriage, a new field of usefulness" (pp. 8-10).

In the contention of Augustine with Pelagius in defence of the doctrine of innate moral corruption, the apostolical institution of infant baptism was one of the facts which the Pelagians found it most difficult to explain away. But the Dean reverses the argument, and asserts that "infant baptism is the recognition of the good which is in every human being." "It declares that in every child of Adam, whilst there is much evil, there is more good" (p. 22).

To receive Christ, as in the Eucharist, is independent not only of all sacramental form, but of all religious profession as well. If any one, whether he be Christian in name or not, believes in mercy, and compassion, and in the toleration and justice due to those who are of another religion, he has received Christ, "because he has received that which was the essence of Christ, His spirit of mercy and toleration" (p. 34).

Jewish and Pagan sacrifices are classified together as "of no use to any one," or at most only "as the great banquets of a civic feast," and as "false sacrifices." God is "propitiated and satisfied" by "three things," "the lifting up of the heart in words of devotion to God, the performance of kindly and useful deeds to men, and the dedication of self." "In the great exemplar and essence of Christianity these three things are seen in perfection" (pp. 63, 64).

CATHOLIC PRESBYTERIAN, March, 1882.]

In his sixth chapter, the Dean inquires into the Biblical meaning of the phrases "the body" and "the blood of Christ," and "the eating" and "the drinking" thereof, "both as they occur in John's gospel, without express reference to the Eucharist, and as they occur in connection with the Eucharist in the three Gospels and the Epistles." "The body is (1) the essence of Christ's character," and (2) the unity of the race, the nation, the Church, "the solidarity of peoples, of Churches, and of men." "The doctrine is the same as that which in substance pervades the general teaching of our Lord—namely, that the wise, the good, the suffering everywhere are His substitutes. 'Wherever two or three are gathered together, there am I in the midst of them.' The whole point of the description of the Last Judgment is that even the good heathens, having never heard His name, yet have seen Him, and served Him" (pp. 96-102).

Blood as a natural symbol signifies (1) as "the blush," moral sensibility, and (2) as shed, "suffering." But all these "run up into a more general, and also a more Biblical significance," as "the innermost essence of Christ." As, then, the body of Christ, in the language of Scripture, means one of two things, either His general character and moral being, or the Christian and human society which now represents Him; so the blood of Christ, in like manner, means the innermost essence of His character, the self of His self, or else the inmost essence of the Christian society, the life blood of Christendom and humanity." "Not the pain and torture of the cross, for that was alike odious to God and useless to man, but the self devotion, the generosity, the magnanimity, the forgiveness, the toleration, the compassion of which that blood was the expression" (pp. 104-106). The chalice of the communion represents the blood of Christ, *i.e.*, His love (1) as a pledge binding us to sacrifice ourselves for the good of others; (2) "as wine makes the heart of man glad, so the love of God, the love of Christ, the love of man for God and men makes glad the heart of those who come within its invigorating enkindling influence" (p. 109).

When "the blood of Christ" is said "to cleanse from all sin" in such passages of Scripture as (1 John i. 7, 9), and such hymns as Cowper's "There is a Fountain filled with Blood, drawn from Emmanuel's veins," the meaning is, that we are made morally good by the power of a disinterested affection. For such an "affection for what is good makes all duties easy, and all vices difficult, and so fulfils the law of God." "This figure of cleansing or washing, which occurs often in the Bible in this connection with blood, seems to be taken not so much from the Hebrew worship, as from the Mithraic or Persian sacrifices" (pp. 110, 111).

Thus it seems that this universal and perennial doctrine of the historical Christian Church, that Christ by His bloody agony and passion expiated human sin, and propitiated Divine justice, and secures the indwelling of the Holy Ghost, and hence cleanses from all sin by His blood, is of ancient heathen origin, and is now to be substituted by the modern

heathenism which holds (1) that toleration, benevolence, enthusiasm for humanity is the essence of the religion of Jesus Christ, and yet (2) that it is not original with, nor peculiar to Him, but common to all religions. Christianity is to be the universal religion, because its only distinction is its emphasis of moral principles common to all. Hence "the metaphors of the Bible on this subject have been so misused and distorted," that they "may have to pass into abeyance." "The use of the language of the Canticles, such as was familiar to St. Bernard and Samuel Rutherford, has become impossible, and many terms used in St. Paul's Epistles to the Romans and Galatians on Predestination and Justification are now very rarely heard in ordinary pulpits. But whatever betide, it is the duty and the hope of all to keep steadily in view the moral realities, for the sake of which alone (if Christianity be the universal religion) such forms exist, and which will survive the disappearance even of the most venerable ordinances, even of the most sacred phrases" (p. 117).

The entire dispute as to ecclesiastical vestments is trivial. They are of no doctrinal significance. They should be treated as *tolerabiles ineptiæ*. They are only superficial symptoms of a general disease. "The refusal to acknowledge State interference with Church affairs, whether on the part of Ultramontanes, Scottish Free Churchmen, or English Liberationists; the exciting speeches of so-called Liberal candidates to miscalled liberal constituents on behalf of what they choose to call spiritual independence; the attempts from time to time, by legal prosecution or angry declamation, to stifle critical inquiry in the Church of England, . . . all these endeavours are more hostile to the true spirit of the Reformation than any evanescent fashions of clerical costume, which perish with the using" (p. 157).

The Dean asserts that in all the prayers of the Prayer-Book, except the Litany, "we follow our Master's own express command, by addressing the Father only." In the litanies of the middle ages we first find invocations addressed not only to Christ, but also to the saints. "These the Protestant Churches have now ceased to address." "But this remarkable exception of the Litany (English) in favour of addressing our prayers to the one great Mediator may be permitted, if we remember that it is an exception, and if we understand the grounds upon which it was made." For "the feeling which induced men to call upon them (earthly saints) is the same in kind as that which runs through the whole of this exceptional service"—that is, the Litany (English), in which Christ and the Holy Ghost are directly invoked.

To pray "in the name of Christ," is to pray "in the spirit of Christ," "according to the nature and the will of Christ," "copying from the lips of Christ." Pope's universal prayer—

"Father of all : in every age,
In every clime adored,
By saint, by savage, or by sage,
Jehovah, Jove, or Lord,"

CATHOLIC PRESBYTERIAN, March, 1882.]

admitted to be defective in taste, is declared to be "as to its chief characteristic, its universality," "in spirit exactly one" with the Lord's Prayer. "It is this very characteristic of the prayer (common to Pope's and the Lord's prayers) which makes it to be in His name" (p. 268).

In his chapter on the Catacombs, he maintains that the real living faith of the early Christians is to be found, not in their literature, either apostolical or patristic, but in the symbols and legends found in the oldest chambers of the catacombs. In summing up at the close, the Dean declares, upon this testimony, that the faith of the earliest Christians contained hardly a single point "mentioned in the catalogue of doctrines vehemently assailed in Strauss's work ("Old and New Belief"). The belief of the catacombs, as a general rule, is not that which is either defended by modern theologians, or attacked by modern sceptics" (pp. 224, 241, 242).

In expounding the Creeds of Nice and of Constantinople the Dean says: "The Father is God revealed in nature." "The Son is God revealed in human history." "As in the name of the Father we have *natural* religion, the faith of the natural conscience; so in the name of the Son we have *historical* religion, or the faith of the Christian Church" (p. 246). The statements of the Church Creeds "have a very slight bearing on the nature of the Divine revelation in Christ." "The moral is the only important aspect of the doctrine." "When Bishop Pearson, in his work on the Creed, vindicates the Divinity of Christ, without the slightest mention of any of those moral qualities by which He has bowed down the world before Him, his grasp on the doctrine is far feebler than that of Rousseau or Mill, who have seized the very attributes which constitute the very marrow and essence of His nature" (p. 35). "As the name of the Father represents to us God in nature, as the name of the Son represents to us God in history, so the name of the Holy Ghost represents to us God in our own hearts and spirits and consciences" (p. 251). Of the Holy Ghost, the Dean says: "We may be certain that no sect now existing, whether belonging to the so-called orthodox or the so-called heretical Churches, could find any difficulty in accepting, in their original form, the abstract and general phrases (of the Creed of Constantinople) in which the Biblical doctrine of the impersonality and neutrality of the sacred Influence is set forth" (p. 303).

Everything has changed. The Christian religion, like all else, passes through the ceaseless processes of evolution. The sacraments have changed in their forms and in their meaning. The ministry, the liturgies, and creeds have changed; the difference between heathen and Christian, secular and spiritual, the sheep and the goats has changed; "many terms used by St. Paul" have been discarded, and the very Commandments themselves have changed. "The first commandment is no longer ours in the letter." "The second commandment is no longer ours in the letter." "The letter of the fourth commandment has long ceased. The very name of "Lord's Day," and the "First Day of the Week" is

a protest against it. The very name of the Sabbath is condemned by St. Paul" (pp. 311, 312). Nothing remains but the example of Christ, who was Divine in the sense that He was morally like God, self-denying, benevolent, and tolerant.

Certainly it requires little of intelligence or information or candour to discern that all this is something essentially different from Christianity. We appeal to no theological or dogmatic standard, nor to the accidents of the faith of any age or province of Christ's Church. But in the sense of the essence of Christian faith and life common to the New Testament, and to the creeds, liturgies, confessions, hymns, and other religious literature of all Churches of all times since Christ, the doctrine of the Dean's book is NOT Christianity. It is not the faith of the Fathers, the crusaders, the schoolmen, the Reformers, the martyrs, the missionaries, nor of the "common people," who, in various folds, as Puritans, Covenanters, Huguenots, Churchmen, whether Anglican or Papist, or as Baptists, Methodists, or Quakers, or any others, have "always heard Jesus gladly."

It is in vain for the Dean to appeal to the "real faith of the Christian peoples" as not represented in their religious literature. It is to be gathered from the *sensus communis* of the devout, and not from the opinions of the crude mass of the population of any age or place. And that common faith and experience of the truly devout has always been represented by their religious literature. "The Bible is the religion of Protestants." The Missal and the popular books of devotion do represent the actual faith of devout Romanists. The Confession of Faith and the Prayer Book have for generations represented the actual religious life of devout Scotchmen and Englishmen. Devotional hymns are the vital breath of all Christians.

It is no less vain for the Dean to appeal to the law of evolution. We also believe in development. All things out of God grow. Revelation itself was brought forth gradually through an historic process. And by another process no less historical, since the close of revelation, its contents have been gradually more and more perfectly apprehended in the thought and life of the Church. Theology, or the human science of the contents of revelation, has been gradually perfected through the last two thousand years, and will doubtless continue to advance until the second coming of the Lord. Drs. Begg and Flint, and all other sound Christian brethren, are far more thoroughly at one in this regard than sometimes appears. But, observe, our contention with the last book of Dean Stanley (1) does not relate to theology, but simply to the essence of the Christian religion. (2) The Christian religion is essentially not a philosophy, nor a scientific theology, but a practical method of saving men, provided and executed by God, and revealed to man for his intelligent acceptance and use. It must therefore be a single, simple, practical method, identical from the beginning to the end of the world, in spite of all accidental complications. (3) All true

CATHOLIC PRESBYTERIAN, March, 1882.]

development, while it unfolds and perfects, also preserves the essential identity of the things developed, from the ovum to the accomplished end. Substitution is not development, and to put one thing for another is the trick of the magician, not the *experimentum crucis* of the philosopher.

We know also, with our hearts as well as with our understandings, what manner of man the author of this book was. On this side of the Atlantic, as well as in Britain, the secular papers extol him as the most illustrious churchman of his generation. Among us also, Evangelicals as well as Rationalists acknowledge a response in their breasts to the wail of lamentation over the bereavement occasioned by the Dean's death, uttered recently in London by the saintly Archbishop of Canterbury, at the meeting convened to provide a monument to his memory. He was wonderfully complete and harmonious, in himself and in his external conditions. He personally realised, in an eminent degree, his friend Matthew Arnold's phrase of "sweetness and light." His was a fine nature, refined by exquisite culture—intellectual, learned, full of grace and power, in virtue of that tact which is the talent for using all the talents most effectively. He radiated a fine human sympathy, and hence attracted and bound all kinds of human brethren to himself. He was like the young nobleman in the Gospel, whom Jesus regarded with a love in which complacency entered as well as benevolence, while He judged and condemned him. The Dean appeared at this distance to have possessed consummately all the choicest accidents of an ideal Christian minister, the only thing lacking being faith in the Christian religion. In his outward condition, also, this matchless jewel was put in a setting equal to its merits. He was the pupil and incomparable biographer of Arnold, the bosom friend of Maurice and the Hares, the elect of Prince Albert, the teacher of the Prince of Wales, the friend of the Queen, the Primate of Westminster Abbey.

In this book he sums up his religious life, and dies. In the exercise of that power which his practised talents, his acquisitions, and his unparalleled advantages of position gave him, *ex cathedra* of the central Church of all the Protestant world, he finished his life by deliberately substituting the essence of natural Deism into the place, and disguising it under the sacred name and symbols, of the historical religion of Jesus Christ. Claiming that the essence of Christianity is simple morality, he did this immoral thing. While professing to render a version of Christianity as purely spiritual, he spiritualised away its facts and its doctrines, so that not a fragment of the ancient substance remained.

It is sad, but, as far as known to us, it is true, that while many orthodox in Britain tacitly allow the claims of the Dean as a Christian minister, the infidel *Westminster Review*, in its last October number, is the first to tell publicly the exact truth. "We fully believe," it says, "that if Dean Stanley could have afforded to speak out all he really thought, he would have spoken to the same effect as Dr. Martineau. It has been said of Stanley, with as much truth as point, that he really

was as great an iconoclast as Theodore Parker, but that he was a poetic iconoclast. He spiritualised all dogmas, for he spiritualised them away. He did not flatly deny them, but he transformed and transfigured them till they had not a fragment of what is specifically called orthodox left in them." If so, we say, how much happier and more honourable were Martineau and Theodore Parker. Francis Newman described the corrupting effect that a false subscription to an orthodox creed produced in his own moral nature. The *Westminster Review* declares: "It is melancholy to see this description of the operation of an insincere subscription, and of an evasive conformity, realised in their effect on such a mind and character as that of Dean Stanley."

A. A. HODGE.

SCIENCE A FOUNDATION STONE OF CHRISTIANITY.

WE are not expressing a solitary opinion when we say that the attitude of the friends of Christianity toward science in these recent years has been just a little too apologetical. There has been the appearance of a latent feeling that science had the best of it, and that the defence of the Bible against it was rather a difficult and perplexing thing. If, in any point, our traditional interpretation of the Bible has been wrong, and we have had to give that up in favour of the view which science has compelled us to adopt, this apologetical attitude may be readily explained. But if such an attitude has been necessary on some points of detail where natural science has brought new light, it makes it the more important that the friends of revelation should be seen claiming from science, in a wider application of its method, all the positive support and authority which it gives to Christianity. For if it can be shown, in terms of the title of this article, that science is a foundation stone of Christianity, it will not be easy to prove that it is also the weapon destined to break it in pieces.

Science is a wide word, meaning literally knowledge, but denoting practically a certain method of handling knowledge, and of reducing it to order. The knowledge which is thus dealt with is knowledge of facts. Facts, as we get them, are in a somewhat crude and tangled condition, like a bunch of wool or of cotton before it is submitted to the carding machine. It is the part of science to sort the facts and arrange them in classes, putting together all that are ruled by the same law, and thus giving some explanation of them. The explanation of facts means tracing them to their proper causes, referring particular facts to facts more general, or laws, and these to some comprehensive law that rules many things, but which in its turn may be ruled by some other law of still