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Poetry.

THEIR EYES WERE HOLDEN.

BY JOHN W. EDDY.

It was the trial day of faith, and those
Who had remained firm in their loving
trust,
Through the long darkness of the night of
woes
That bowed the bravest hearts down to the
dust,
Soon should see a morning
So supremely bright,
That beyond its dawning
There should be no night!

And two of his disciples went that day
Down to Emmaus, and there as they talked
Of all these things together on their way,
Jesus himself drew near and with them
walked.
Now the Morn was golden
As a Morn could be,
But their eyes were holden
That they should not see.

And one of them, whose name was Cleopas,
Questioned thus of Jesus: Hast thou not
heard
Of all these things but lately come to pass
Concerning Him mighty in deed and word!
In the sunlight golden
With them there walked He!
But their eyes were holden
That they should not see.

O, slow of heart, he answered; know ye not
What prophecy through all the Scripture
saith;
That Christ should suffer that men might be
brought
Into life through the mystery of death?
In the sunlight golden
With them there talked He!
Still their eyes were holden
That they should not see.

Then He tarried with them, and sat at meat,
And took bread and blessed it, and gave to
each;
The gift through the blessing was made com-
plete;
They saw it was Christ whom they had
heard teach!
And all things seemed golden
Their glad eyes could see,
No longer they're holden
But where now is He?

O, soul, it is thus that He walks to-day
Along the road where His disciples go,
And to each pilgrim points the "narrow way,"
And talks of things no other one could know,
Just as in times olden
When He was the guide,
Our eyes may be holden
But He's at our side!

Deny Him not by waiting till He bless,
That may not prove a blessing which you
boast,
He gives pain, not because He loves you less,
Whom He loves best He sometimes chastens
most!
A gift that is golden,
Of infinite cost,
While our eyes holden,
Perhaps may be lost!

Give Him your heart—the gift He has re-
quired
Of you—and your eyes shall be opened
then,
And you shall see what you've so long desired,
Christ in the faces of your fellow-men.
There are gifts not golden,
That far richer be,
When hearts are not holden,
Dear Saviour, from thee.

November, 1870.

Religious.

For the Christian Messenger.

REVIEW.

ESSAYS, CHIEFLY ON QUESTIONS OF
CHURCH AND STATE, FROM 1850 TO
1870, BY ARTHUR PENBYN STAN-
LEY, D.D., DEAN OF WESTMINSTER.
London, 1870: pp. 613.

Dean Stanley has collected in this
volume a number of valuable papers
prepared by him in the course of the
last twenty years, and which have al-
ready appeared in various reviews or
magazines. The following are the sub-
jects:—1. The Gorham Controversy.
2. Essays and Reviews. 3. Judgment
on Essays and Reviews! 4. The state
of subscription in the Church of Eng-

land and in the University of Oxford.
5. Unity of Christendom and Dr.
Pusey's 'Eirenicon.' 6. Ritualism. 7.
The South African Controversy. 8.
The Connection of Church and State.
9. The three Irish Churches. 10. The
re-construction of the Irish Church. 11.
Theology of the nineteenth Century.
12. Recollections of Philaret, Metro-
politan of Moscow. 13. The Ammer-
gan Mystery, or. Sacred Drama of
1860. 14. Archdeacon Hare. 15.
Lean Milman. 16. John Keble.

It will be seen that the greater part
of these papers relate to points of dis-
pute in the Church of England. In
that Church, all the clergy subscribe
the thirty-nine Articles, and declare
their assent and consent to all and every
thing contained in the Book of Common
Prayer. But they differ exceedingly
in regard to interpretation. Some hold
baptismal regeneration; others deny it.
Some maintain the theory of the verbal
inspiration of every part of the scrip-
tures; others repudiate that theory.
Some consider the Eucharist as a sacri-
fice; others, as a Commemoration.
Some believe in the real presence of the
Saviour in the Lord's supper; others
freat that view as a Popish dogma.
Some receive the doctrine of the ever-
lasting punishment of the ungodly;
others reject it. Some are firm believers
in the Athanasian Creed; others dis-
avow it; while all are under obligation
to recite it in public worship thirteen
times every year. There are other
differences, which need not be enumer-
ated.

If a clergyman is accused of un-
soundness in doctrine, he may be pro-
secuted in the Ecclesiastical Court, and
if condemned there he may appeal to
the judicial Committee of the Privy
Council, whose sentence is final. There
have been several such appeals within
the last few years. The general result
is, that although the utmost care must
be exercised in order to keep Noncon-
formists out, those who are already in
many be very much at their ease. It
is intended that the Church of England
shall be a *comprehensive* Church. A-
mong her clergy there may be Calvinists
Arminians, and Universalists—Trini-
tarians, Arians, and Socinians—and
holders of "divers and strange doc-
trines." But they have all subscribed
the thirty-nine Articles, which sub-
scription, said King Charles I., "is an
argument to us that they all agree in
the true, usual, literal meaning of the
said Articles; and that even in those
curious points in which the present
differences lie, men of all sorts take
the Articles of the Church of England
to be for them; which is an argument
again, that none of them intend any
desertion of the Articles established."

The Privy Council appear to have
great respect for the King's opinion.
The most lenient construction is put
upon the teachings of clergymen who
are suspected of heretical leanings;
and they may retire from the presence
of the Council relieved and comforted by
the thought that they enjoy the greatest
freedom. Their range of belief is very
wide. They may receive the Articles
in a natural, or in a non-natural sense;
—they may subscribe them as "Articles
of truth," or as "Articles of peace";—
there will be very tender regard to any
conscientious scruples which they may
entertain, and it will be the most diffi-
cult thing possible to prove them guilty
of departure from the faith.

It is plain that Dean Stanley holds
with the Council. He is liberal to the
core. He is in favour of "wide inter-
pretations," which, indeed, he thinks
to be not only prudent but necessary,
and even essential to the unity and
safety of the Church.

"If we pay due regard to the mind
of the imposers, due regard to the
counteracting qualifications of the dif-
ferent parts of the Formularies them-
selves, due regard to the common sense
of mankind, (and the opinions of Eng-
lish divines, due regard to the sense of
Holy Scripture, at least wherever its
expressions are used in the Formularies,
there is not any section of the English
Church, lay or clerical, which might
not innocently subscribe to the present

forms. But if once we press these
subscriptions in their rigid and literal
sense, as they have been, especially of
late, so often pressed, without regard
to all or any of these qualifications,
then it may be safely asserted that in
this respect there is not one clergyman
in the Church who can venture to cast
a stone at another—they must all go
out, from the greatest to the least, from
the Primates at Lambeth and Bishops-
thorpe to the humblest curates of Wales
or Westmoreland.

"That they have not done so; that
the Church of England has been held
together at all, is doubtless owing to
the frequent, though unfortunately not
constant, maintenance of these wide
interpretations. Had interpretations
such as these been universally received
and acted upon, subscription, like so
many other legal fictions in this
country, would not have been a prac-
tical grievance of serious magnitude.
It would have been an evil, but still
it would have been a tolerable evil."
p. 164.

Dr. Colenso, it is admitted, is mis-
taken in some respects—but then he is
sincere. The authors of "Essays and
Reviews," were incautious, as even
their friends confess, in many of their
statements—but they meant no harm!
Besides, they have all signed the thirty-
nine Articles, and we have the word of
a King for it (some would say, the word
of a *Martyr*) that this is an argument
that "none of them intend any deser-
tion" of the said Articles.

There is a question, however, which
will occur to many a thoughtful mind:
—Would it not be wiser, safer, and
every whit as Christian, to abolish
subscription altogether, substituting for
it a declaration of general acceptance of
the doctrines held by the Church of
England, and of its mode of govern-
ment and worship? The clergy would
be quite as orthodox without the Arti-
cles as they are with them, and the
Church itself would be delivered from no
small measure of reproach and obloquy.

We must find room for the Dean's
estimate of the Ritualists.

"We have seen that the Ritualists
as a body are what they have been
truly called, 'Nonconformists within
the Church of England.' They intro-
duce practices into its worship which
confessedly have not been in use since
the time of Elizabeth. They desire to
substitute for it, as far as outward form,
gesture, dresses, teaching, suppressions,
interpolations will allow, the worship of
another Church. They speak with the
utmost disparagement of the Articles.
They explain away the meaning of
many of them to such a point as to
reduce them to an absolute nullity.
They set aside the authority of bishops
almost as entirely as if they were
Presbyterians or Independents. They
abhor the union of Church and State,
on which the whole of the existing
constitution of the Anglican Church is
founded. They belong to a party which
has, in late years at least, always
attempted to claim the Church for itself.
They present, therefore, the extremest
case which can arise to test the com-
prehensiveness of the National Church.
But to that comprehension we have
already said that they are fully entitled;
when they do not violate the wishes
and rights of their congregations. As
we would wish to include the Noncon-
forming members of the Church who
are without its pale, so we would wish
to retain those Nonconforming members
who are within its pale. Alien as
many of their tenets are to the gen-
eral spirit of their Church and nation,
they have enough in common with the
composite aspect of the formularies of
the Church, and the double-sided char-
acter of the nation, to give them a stand-
ing-place in the eye at once of law and
of charity. It must also be added
that they have virtues of their own
which supply a useful counterpoise to
the narrowness or perverseness of other
elements in the ecclesiastical world. In
the earlier days of the movement they
counted amongst their ranks lofty
characters, and noble deeds, and per-
suasive words, which the English Church
will not willingly let die. Amongst

them are still to be found some endow-
ed with ardent, self-denying activity,
some gifted with a refined or fiery
eloquence, which redeem much that we
condemn in their theory and their
position, and which place them thus far
on a level with the equally ardent and
more successful leaders of the Wesleyan
movement in former times, and with
those numerous clergy in our own
time who need no stimulant from party-
spirit or from sectarian zeal to devote
themselves to the unobtrusive perfor-
mance of their Master's work." p. 284.

Of the Essay on "The connection of
Church and State" we will only say that
though the learned author pleads for
the maintenance of the connection, he
by no means makes out a strong case.
His well known candor, too, compels
him to make some significant admis-
sions. Nevertheless, "I, for one, am
prepared," he says, "as an American
Bishop, impressed with the evils of his
own system, recently urged us, 'to
fight for our present constitution, to the
moral death. Let us reform, enlarge,
ease the system as much as we can;
but let us not, without a struggle, con-
sent to see this backbone of the Eng-
lish Church and Common wealth broken
to pieces'" p. 370.

Dean Stanley would allow Noncon-
formist ministers to preach in Episcopal
pulpits, admit Nonconformists to share
in the privileges and honours of the
English Universities, and accept their
aid in the revision of the Authorised
Version of the Scriptures.

The Essays on the Irish Church are
excellent. The Dean does not fear the
disestablishment. He understands
Christianity too well to think that a
return to the voluntary principle can in-
flict any injury on a Protestant Church.

We cannot avow our entire concur-
rence in the sentiments advanced in the
Essay on "the Theology of our Age."
That expression is used to denote what
is sometimes called "Liberal Theol-
ogy," that is, English divinity, as
improved by German criticism and
speculation. It is considered in the
Essay, in its relation to the Bible—to
history and philosophy—and to doc-
trines; and its ultimate triumph is
confidently predicted. *Nous verrons.*

The biographical sketches given in
the twelfth and the last three Essays
will be read with great pleasure.

At the close of his account of Philaret,
Archbishop of Moscow, Dean Stan-
ley says:—"It is not without interest
to remember that this venerable per-
sonage, who has received the homage of
English prelates, and in his own country
was almost revered as a saint in his
life-time, has by the formal denial (to
which he, with the whole Eastern
Church, was committed) of the Double
procession of the Holy Ghost, fallen
directly under the anathema of the
Athanasian Creed. According to the
obvious intention of that famous Creed,
according to the view with which it was
first received into the Western Church,
and the meaning which it must bear for
all who accept its words without such a
qualification as is tantamount to a vir-
tual repudiation, the gentle and devout
Philaret 'cannot be saved,' and 'shall
without doubt perish everlastingly.' So,
doubtless, would have believed the
author of the creed, and the larger
part of the Western Church, from the
eighth to the fifteenth century.
But so believe now probably only a
few even in the Roman Church; so, in
spite of the continued recitation of that
Creed in many of our services, not one
amongst the prelates and clergy of the
Church of England. So completely
has the purer Christianity of the nine-
teenth century triumphed, at least in
this instance, over the imperfect Chris-
tianity of the earlier age. So nearly
has the charitable spirit of the present
English Church prevailed over the
harsh and obsolete meaning of the
letter of one of its inherited formularies.
So impossible has it been to press that
meaning in the face of characters like
Philaret, or even of Churches like that
of Greece or Russia." p. 501.

Dean Stanley writes as a friend and
a brother, in the true spirit of affection-
ate reverence. The great and good

men of whom he writes deserved all
he says of them. We may think that
we discern a latitudinarian tendency in
Archdeacon Hare and in Dean Milman,
but we cannot refuse to admit the
services they rendered to our common
Christianity.

The following quotation from one of
Archdeacon Hare's Charges, delivered
in the spring of 1850, will doubtless be
very acceptable to our readers:—

"With both sides I feel that I have
many bonds of common faith and love
and duty: with both of them I heartily
desire to work together in the service of
our common Master. With each of the
two parties, on sundry points, I differ
in opinion more or less widely; but
why should this cut me off from them,
or why should it cut them off from me?
May we not hold fast to that whereon
we are agreed, and join hand to hand and
heart to heart on that sure, unshakable
ground, which cannot slip from under
us, and wait until God shall reveal to
us what we now see dimly and darkly?
Shall the oak say to the elm—*Depart
from me—thou hast no place in God's
forest—thou shalt not breathe His air,
or drink in His sunshine? Or shall
the ash say to the birch, Avaunt!
thou art not worthy to stand by my
side—cast thyself down and crawl
away, and hide thyself in some out-
landish thicket? O my brethren! the
spring is just about to clothe all the
trees of the forest in their bright, fresh
leaves, which will shine and sparkle
rejoicingly and thankfully in the sun
and rain. Shall it not clothe our hearts
anew in bright hopeful garments of
faith and love, diverse in form, in hue,
in texture, but blending together into
a beautiful, harmonious unity beneath
the light of the sun of Righteousness?"
p. 571.*

Dean Milman has won an honourable
niche in the temple of Fame, both as
a poet and a historian. We read his
poems at the time of their publication,
and we have been instructed by his
histories, especially the "Latin Chris-
tianity." We demur to some of his
statements and reasonings in the "His-
tory of the Jews." With what author
can we be in perfect agreement?

The author of the "Christian Year"
belongs to all the Churches. We
regret his approximation to that which
calls itself "Catholic and Apostolic,"
but we believe that he sees truth now
in a clearer light.

We close by quoting Dean Stanley's
final remarks:—

"The points in disputes must almost
of necessity be incapable of satisfactory
settlement, so long as the several
parties insist on using in a peculiar
sense either scholastic words which
have lost their meaning, or Biblical
words which have never been and
never can be legally defined. By
taking the system as a whole—by bal-
ancing one part with another—by the
forbearance which in private life all
gentlemen and all Christians feel bound
to exercise towards each other—the
Church of England can still be main-
tained as a Catholic and as a national
institution. Let us hope that in some
future age there may yet be found in
it room for another Arnold, another
Milman, another Keble, to admire and
reverse each other, as at least by two of
them the third was admired and rever-
ed."

These three men, amongst the de-
parted lights of the English hierarchy
in this century, were unquestionably
the chief. Of those three, as of those
other three whose last meeting is re-
corded in the last days of Keble's life
[Dr. Newman, Keble, and Dr. Pusey],
the same thought arises in a still
stronger and more significant form,
which was expressed by him after that
singular meeting and parting:—

"When shall we three meet again?
When the hurly-burly's done—
When the battle's lost and won."
Or, as his biographer feelingly adds
in Keble's own words:—
"When before the Judgement-seat
Though changed, and glorified each face,
Not unremember'd ye may meet,
For endless ages to embrace." p. 643.
C.