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THE  
CHURCHMAN

A Monthly Magazine

*CONDUCTED BY CLERGYMEN AND LAYMEN  
OF THE CHURCH OF ENGLAND*



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The Quarterly Paper of the British Syrian Schools and Bible Mission may well be read and recommended. The work of this excellent Institution has often been praised in THE CHURCHMAN.

In the *Church Missionary Intelligencer* appears an able article on "Theosophism." The *Quiver* and *Leisure Hour* are admirable as usual. In the *Church Worker* is continued Mrs. Malden's "Workers for Christ." In the *National Review* Lord Dunraven writes on "Democracy and the House of Lords;" and Canon Hayman on "The Rights of Laymen in the Church."

A charming book for children is *Story-Land* (R. T. S.). Thirty-two choice illustrations in colours; a very attractive volume in every way.

A review of CANON COOK's *Origins of Religion and Language* is unavoidably deferred.

We may take this opportunity of expressing our regret that, owing to a temporary failure of editorial supervision, the name of a venerable scholar was incorrectly printed in the article on *Recent Theories on the Text of the New Testament*, by the Rev. Edward Miller. Mr. Miller is not responsible for this erratum.



## THE MONTH.

MR. GLADSTONE'S second Midlothian campaign has, in many respects, no doubt, been as successful as the first. His eloquent speeches were well calculated to excite enthusiasm. But in his references to the House of Lords and the Franchise Bill, and also to the Foreign Policy of the Ministry, Conservative critics have not been slow to mark weak points.

Sir Stafford Northcote has replied, in Edinburgh, with skill and spirit.

The Earl of Northbrook, an able administrator, has been sent to Egypt as High Commissioner. Lord Wolseley commands a Gordon Relief Force. What is Mr. Gladstone's policy in regard to Egypt none can yet tell.

Mr. Mackenzie, whose book was reviewed in a recent CHURCHMAN, has been recalled from Bechuanaland. The Boers appear to be managing matters according to their own will.

The ravages wrought by the cholera in Naples have been extraordinary. King Humbert has shown courage and sympathy, with the happiest effect.

The meeting of the "three Emperors" took place at Skernevici, near Warsaw.

There have been deplorable scenes in Brighton, Worthing, and other towns in connection with processions of the Salvation Army.

The enthronement and installation of Dr. Boyd Carpenter, the third Bishop of the See of Ripon, drew together large numbers of the clergy and of the laity. In the course of his sermon on the occasion ("The lot fell upon Matthias"), the Dean said :

It is enough for me to notice that by whatever process it was brought about, the designation of the individual was not of man, but of God. And this is what I specially desire to bring under your attention in the impressive ceremonial in which you have taken part to-day. For notwithstanding the intricacy and the complication of the political with the ecclesiastical in our National Constitution, still our laws and system of Government are based upon the truth of God's Holy Word, and our civil as well as spiritual office-bearers, from the Sovereign downwards, are solemnly pledged to accept and maintain the principles of the Christian religion ; and we have now, as in the days of the Apostles, the recognition of the same testimony that the authority and dignity and blessing of the prelate comes from the Holy Ghost, and not from the will and patronage of man—the lot is cast into the lap, but the whole disposing thereof is of the Lord. It is upon this principle, and upon no other, that we have as a diocese united in our prayers to the great Head of the Church for His holy anointing and blessing in the consecration of our Bishop, and now again on his instalment and enthronement in this his cathedral. Here within these sacred walls, and with the conscious presence of the great Shepherd and Bishop of our souls, we not only stretch out to him the hands of welcome and fellowship upon his entrance into his new administration, but we honestly, prayerfully, and with all our hearts offer unto him as our chief pastor and Bishop of this diocese the homage of our respectful obedience. And in doing so we thankfully acknowledge the great privilege we enjoy in this our Established Church, for we have both our dependence and our independence. We have our laws and our liberties. For whether it be the episcopate, or the cathedral body, or the beneficed clergy and their curates—each has its limits of the restraint of legal obligation on the one hand, and of conscientious liberty of action on the other. In the due observation of these lines of relationship one towards the other, lies the true efficiency, the unity, the peace, the order, harmony, and brotherly love of the Church. Each has his sphere of duty, for which he is responsible not to the caprice of an individual but to the law of the Church.

The announcement that the Earl of Dufferin is to succeed the Marquis of Ripon in the Viceroyalty of India has been received with general satisfaction. Lord Ripon has not been very successful.

The Evangelical Alliance has been holding its Eighth General Conference at Copenhagen. The meetings were attended by some two or three thousand members. A strong desire was manifested for increasing union amongst Evangelical Christians, especially in view of the spread of Rationalism and Atheism. Great interest in the proceedings was shown by the Royal family of Denmark. The King and Queen, and the Crown Prince and Princess were present at some of the meetings. The Lord Mayor of London was amongst the English delegates.

The death of the Rev. Canon Fenn has called forth tributes of respect and esteem, in which most sincerely we ourselves desire to join. In the *Record* appeared an interesting *In Memoriam* paper, of which the following is an extract:

Canon Fenn obtained in his early years the distinction of a Fellowship at Trinity College, Cambridge. What this means is well known. He was also to the last one of those who are not ashamed frankly to denominate themselves Evangelical Churchmen. There have been, and are of course many still, who have combined similar or greater academical success with the same outspoken confession. But yet Mr. Fenn had, as was well known in Cheltenham, and by all those elsewhere who enjoyed his acquaintance, his own peculiar characteristics. Many Evangelical men who have gained College distinctions have in subsequent life to a great extent discontinued their own general mental culture. Even in theology, intellectual thought, excepting directly for devotional or homiletical purposes, often does not appear to have attracted their special efforts. The sermons of such men as Francis Goode, Henry Venn Elliott, John Tucker, and others, responded to the academical renown of their writers rather by their logical arrangement, lucidity of expression, and in some cases literary graces of style, than by attempts to think out difficult subjects, or to meet the intellectual perplexities of the day. In thought, and to a great degree in expression also, these good and able men resolutely kept to the beaten track. If they at all read or referred to writers of a different school, it would be chiefly with a view of guarding against what they deemed to be their errors. Mr. Fenn, as the Cheltenham public and his own intimate friends well knew, followed a different line. He conscientiously read and studied writers of all kinds, who seemed to him to be sincere in their search after truth, or who exercised any marked influence on the present age; and he studied these writers not only with the view of refuting their errors, but also in order to find out what was true and beautiful and good in them, and in order to enrich thereby both his own mind and the minds of those that came under his influence. In the opinion of many of his hearers, this effort was eminently successful, and gave to his sermons a breadth, a depth, a freshness, and a satisfying power, which they did not find elsewhere. All this was likely to have, and in fact had, a tendency to lead him in the direction commonly known as "Broad Church."

In another respect, also, the late Canon Fenn was especially amenable to the influences at work in his own day and generation. There was a spirit of intense reverence in him. He had also a natural craving for all that was comely, and a natural shrinking from all that was unseemly or incongruous. He had, moreover, as might be expected, an unbounded attachment to the Church of England. In other words, he was a natural subject for all those influences which in the present day lead so many in a direction opposite to that just named. In some external matters, indeed, he expressed a desire for a closer approximation to High Church modes than the writer of these lines and many other of his friends would have thought desirable. Again, he had a generosity of character, a breadth of sympathy, a largeness of mind, under the impulse of which he felt a strong revulsion at anything which, sometimes perhaps mistakenly, he regarded as unfair, or narrow-minded, or party-spirited. Of course he most frequently witnessed, or seemed to himself to witness, manifestations of these feelings among those clergy with whom he oftenest acted.

Notwithstanding all these varied influences, he never wavered in styling himself what he truly was—an Evangelical clergyman. His own

communion with the Saviour—we tread here on holy ground—was far too strong and too living for him ever to think that such communion could be dependent on any materialism or earthly symbolism, or human officialism; and his intellectual perception, quickened on this subject by early teaching, was far too keen not to perceive that where ecclesiasticism differs from evangelical teaching, and just so far as it has practical effect on the persons that hold it, that direct communion must be seriously interfered with. His experience of the Divine power of Holy Scripture was far too deep and real for him ever to doubt that in the Bible God is speaking to man; and therefore it was that notwithstanding his esteem and affection for many who thought differently, he to the last took up his cross, for a cross to him in some circumstances it really was—he took up his cross and said, “I belong by conviction to the Evangelical body.”

The Sydney Diocesan Synod commenced its first session since the arrival of Dr. Barry, the new Primate, on Tuesday, July 8th, under the presidency of Bishop Barry. There was a full Synod, over 200 answering to their names. In his opening address, the Bishop said :

What are the practices and functions of our own Church in this growing community? There is, of course, that which belongs to all Christians and to all Christian communities. But there is, I believe, a special function which devolves upon us of the Church of England. Our position is widely different in many points from that of the Church at home. We have not, and ask not for, any exclusive privilege or recognition from the State; we have not, except indirectly, the time-honoured inheritance of institutions and associations of which we find visible symbols in the grey old village church, with the generations lying asleep around it, or the cathedrals which, in their varied beauty and magnificence, are a history of the past in stone. We have not anything like its material resources; for these are in great measure the inheritance of the many ages of the past, and not exclusively the efforts of the present. But yet we are unquestionably the heirs of its mission and its traditions. We represent here the old historical Christianity from which (unhappily as we think) so many English Christians have diverged—on one side because it threw off three centuries ago the despotism of Rome; on the other, because it seemed to them that not otherwise could they bear witness for this or that Christian truth, or, in some cases, for this or that form of Church life and government. That representation, I repeat, imposes upon us faithfulness, so far as this may be, to the old traditions of the Church of England—modified, indeed, like our political constitution, by transplantation to a new soil, but in their essence the same. In all our life here, at least in the ecclesiastic, I hear continually what difference there is between the new colony and the old country at home. It is true, but only half, and that the lesser half, of the truth. There is, I believe, more likeness than difference; and while the difference lies on the surface, the likeness is deep at the heart of things.

In speaking of unity, the Primate said :

What is above all other things necessary, if the Church of England is adequately to do its own work and to hold its right position towards other Christian bodies, and in the community as a whole? I venture to answer unhesitatingly, unity—a vigorous and energetic unity—among ourselves. Not only must there be no bitterness and antagonism of parties—High Church, Low Church, Broad Church, and the like—

varieties of opinion, faith, and practice there must be; and I for one shall always desire to give to all frank and impartial recognition within the broad and yet definite limits of honest devotion to the principles of our Church—intestine strife and hostility there need not be, and there ought not to be. But beyond this, it is clear that the very necessities of Church life here, especially in its early struggles, in new and remote districts, tend to an independent, almost separate, existence of Protestant congregations, each thinking of itself and forgetting the unity of the whole body. All this, especially in a comparatively settled diocese like this, should pass away. All influences which strengthen this unity we may well cherish more and more. The highest of all is, of course, this Synod itself, in which the collective voice of the whole Church is uttered. The next, in things practical, is the action of our great Church Society, the central focus of maintenance and extension of your Church organization, the means by which the wealthier districts may help the poorer, the well-established parishes those which are just struggling into existence. In a large extension of its activity I see the key to most of the practical questions pressing upon us. There should be another rallying-point in the fuller development of the work of our cathedral. We have no division or antagonism between episcopal and capitular power. We have a Chapter, and, though the constitution was new to many, I rejoice that it includes both clerical and lay elements. We have no legal confusion of the parish church and the cathedral. All that we need here—and I feel that I almost weary you by so constantly dwelling upon it—is greater material help. The Chapter has resolved, if such help can be given, to establish a regular choir—with, of course, the invaluable voluntary help which we have now—and a daily Church service. Is it too much to hope that some of those magnificent gifts with which at home we are so familiar, and which I observe are given here freely to University extension and public benevolence, may make us an endowment adequate for the work? Is it too much to ask at once that Churchmen will aid us with some £600 a year in subscriptions to begin the first part of the work? Such influences of unity, and others which might be named, we may well cherish. But I cannot refrain from a brief allusion to the same need in relation to other Christian bodies, and to the community at large. We desire no exclusive predominance, but we ought to have, in all matters of public policy, the influence which is our due. Have we this, as a matter of fact, on great social, moral, and religious questions of policy?

There has been an abundant harvest, and the thanksgiving services throughout the country have been especially hearty.

A newspaper quarrel between the philosophers, Mr. Harrison and Mr. Spencer, has excited much interest. Mr. Harrison asserted that Mr. Spencer had derived all his ideas from Comte! "This question is to me," he says, "primarily one of religion; to Mr. Spencer one primarily of philosophy." He adds: "The Religion of Humanity, as I conceive it, is simply *morality fused with social devotion, and enlightened by sound philosophy.*"