

# CONTEMPORARY CHURCH OPINION.

*Church Bells* has the following article on Mr. Ruskin's views of modern education, referred to elsewhere:

"Mr. Ruskin has well clinched the nail which the *Spectator* had driven. It is, as he says, the distinctive teaching of these days that our fathers were apes and our mothers winkles; that the world began in accident and will end in darkness; and so on. But it is quite clear that Mr. Ruskin's teacher, Mr. Thomas Carlyle, has had nothing to do with the rise and growth of the ape-and-winkle business? In attempting to teach godliness without Christ, Carlyle attempted the impossible. Christ spoke truly when He said, 'No man cometh unto the Father but by Me.' And He is adapting His proof of what He said to the new needs of our time. The philosophical method of Butler, and the historical method of Paley, have ceased to weigh with men as they weighed formerly, though they have not been shown to be erroneous. And Christ appeals in these days—both to philosophy and to history indeed—with those who have ears to hear them; but He makes a new appeal under our new circumstances to a new proof. Never before in the history of Christendom, except in the French Revolution, have men tried on a large scale to effect large social reforms without the aid of organized Christianity. For many years past in England, to say nothing of other countries, the Church, as the recognized teacher of faith and morals, has been persistently driven farther and farther from her old boundaries, and cooped up as much as possible in a corner out of the way. In our schools, great and little, religion has been ticketed as an extra, the successor of geography and the use of the globes. They must be dull indeed if they do not use the extra sharpening we give them to infer that, in the opinion of their betters, the tree of knowledge has superseded the tree of life.

And now the Lord of lords and King of kings is showing Himself to be the Teacher of teachers, and is demanding a hearing. The old phrase of Tertullian, 'Naturally Christian,' is receiving new light. Christianity is not only analogous to the laws of nature. Is it not part of them? May it not be the whole? Society cannot hold together without religion; and the 'education,' which is now all the rage, if it does nothing else, makes all other religions impossible besides the Christian.

**THE LABOUR TROUBLES.**—Bishop Gillespie, of Western Michigan, says in the *Church Helper*:

"That the unhappy feeling existing on the part of wage workers in various industries, leading to the suspension of business and interruption of travel and trade, and even to riots of most serious character, is a crisis that should bring us in humble supplication before Him 'who maketh men to be of one mind in a house.' The Bishop has, therefore, set forth the following Form of Prayer, to be used in the Churches of his Diocese:

"Oh God, at whose word man goeth forth unto his work and to his labour until the evening. Be merciful to all whose duties are difficult or burdensome, and comfort them concerning their toil. Shield from bodily accident and harm the workmen at their work. Protect the efforts of sober and honest industry, and suffer not the hire of the labourers to be kept back by fraud. Incline the hearts of employers and of those whom they employ to mutual forbearance, fairness, and good will. Give the spirit of governance and of a sound mind to all in places of authority. Remember all who by reason of weakness are overtaken, or by reason of poverty are forgotten. Give ear unto our prayer, O merciful and gracious Father, for the love of thy dear Son our Saviour Jesus Christ. Amen."

The *Church Record* says:

Conscience, then, it were well to remember, is a divinely given faculty, but neither absolute nor infallible. It is capable of almost infinite development. It may be put to sleep till the day of doom. Guarded, educated and obeyed, it will direct our feet into the paths of peace, while compelling us to realize our sinfulness in many an hour of bitter grief. But any one whose repentance is easy and who feels compelled to no days of sorrowing fast for sin, has full witness that he is not living conscientiously, for he has drugged his conscience into desperate sleep. Any one who thinks that he can know all of sin by the internal monitor which he has carelessly slain, that he can disregard the warnings and counselings of the Divine Word as spoken personally unto him, that he can avoid the days of fasting and the nights of bitter tears, is flattering himself with a perilous substitution of his self-indulgence for the perfectly holy law of God.

The *Pacific Churchman* says:—

To ignore the strength, devoted work and growth of our sectarian brethren, especially those of the half-dozen leading denominations, is at once a foolish conceit and neglecting of a means from which we may gather practical ideas of great value. One sometimes runs across a Churchman who seems really to think that about all the Christian work being done is within our own lines and by our methods. Such a one does not look, surely, far beyond his own chancel rails, and outside of his own favorite Church paper. Now the truth is there is every sign of the Holy Spirit's blessing to be seen resting upon the labors and method of our denominational friends. In some respects more than one of the sects have put us to shame by their greater zeal and aggressive missionary work. We have little to boast of in our record, past or present, in comparison with some of the bodies we are referring to. Our advantages of apostolic order and in the preservation of the Catholic faith are indeed invaluable; we should never yield any point in either, but rather humiliate ourselves the more that with these advantage grounds we have yet fallen behind those who have to contend in broken ranks, and half equipped against a common foe.

The *Family Churchman* says:—

The editor of the *Record* has done a national service in collecting the opinions of the Irish clergy on the present state of Ireland. It is a pitiable revelation which he makes to the world. If ever militant superstition, backed by absence of moral principle, gained ascendancy in any country, Ireland is that country, and the time is now when, according to all accounts, the most ignorant peasantry in the world are to be emancipated from the thralldom of superior civilization. How happy would we be to distrust our prognostication! how willing to look upon the matter in the very best light! But it is impossible, and though things are bad enough as they are, no one can tell what new horror the morning may bring.

The *Church Press* says:—

It has long been the custom of the Church to celebrate the anniversary of our Lord's resurrection with the most jubilant strains, as well as with the most beautiful designs. This time-honored and appropriate custom is to be again observed, and already arrangements are in process for the introduction of a larger amount of music than usual. The music, indeed, will constitute in many churches the chief part of the service; and if the programmes be carried out as contemplated, it will be difficult to see where the prayers, the reading, and the sermon will come in.

Now, the question is whether there is not danger of carrying the thing too far—of making a little too much of the mere sensuous and æsthetic part of the service? It cannot be

doubted that the event we commemorate is worthy of, and demands, all that skill and genius, and art and beauty, can supply. We should show our gratitude and joy by emblematic forms and outbursts of melody and praise. While doing this, however, it is not permissible to lose sight of the prime object of all Christian worship, and of our Easter festival in particular. At Easter, as at all other times, our aim should be to render homage to God, and to bring our own spiritual nature into closer fellowship with Him, and with the glorious fact which may be commemorated. If this duty be lost sight of, and by that which is merely external, accessory, our minds are diverted from the great end for which all churches are built, and all worship should be conducted, then there is a perversion of both the Church and its service, and injury rather than good will be done.

## BRITISH BUDGET.

The Bishop of Lichfield (Dr. Maclagan) has gone abroad for a month in search of repose and change.

Canon Body is in very poor health. He was announced to preach at St. Peter's, Eaton Square, recently, but was compelled to forego the attempt.

The clergy of Yorkshire are signing a petition asking Convocation not to sanction the use of the Revised Bible.

A tablet has been placed in St. Paul's, Kersel, with the following inscription: "In memory of James Fraser, D.D., late Fellow of Oriel College, born August 18, 1818, who, as Bishop of Manchester, shone in England as a preacher of righteousness, spending all his strength for fifteen years with a good courage and a cheerful heart in the service of Christ's flock in Lancashire. He entered into rest October 22, 1885, at Bishop's Court, in this parish. His fellow-parishioners, among whom he lived and died, set up this tablet here where he was wont to worship, thanking God for him." The frame surrounding the slab is of alabaster, carved in the late Gothic style to correspond with the church. In the upper part appear the late Bishop's arms, with mitre, and the motto "Je suis prest," executed in relief and painted in heraldic colors.

## AMERICAN BUDGET.

The Rev. Edwin G. Weed, of Augusta, Me., has been elected Bishop of Florida. It is not yet known if he will accept.

The Clericus of Albany and Troy meets alternately in the two cities on the second and fourth Mondays of the month.

The fund for building an Episcopal residence for the Diocese of Louisiana is nearly complete. It will be situated in New Orleans.

It is said that the "Sermons to Children by the Rev. Richard Newton, D.D., have been preached in every foreign mission field in the world.

A Church Unity Society is to be organized in the Diocese of Chicago, whose object is to circulate books and tracts on Church doctrine and polity, without as well as within the Church.

The *New York Times* says: "So far as New York is concerned, and local charity work, the Episcopal church stands pre-eminently to the fore. As a matter of fact, its work is greater than is done by all other Protestant denominations."

On March 16th, in Baltimore, Bishop Paret confirmed Mr. George L. Clickner, formerly