

in the kingdom, even where Nonconformists are the more powerful body, yet it is a fact that the mischievous habit among the clergy of standing on their dignity, and trusting to the mere social prestige of the Church to do all the work, produces the same practical effect as if Churchmen really were ashamed of being such. For they confine themselves strictly within doors, at services which are neither bright nor hearty, tempered by sermons which are neither clever nor spiritual; while their Dissenting rivals are all over the place, actively beating up recruits, and making it impossible to forget their existence. If their cause were even a little less untenable than it actually is, and above all, if Ritualism could be put down, there is no reason why Dissent should not carry the day in scores of parishes, especially where a Low and Slow or a Fraserite clergyman is in possession, and the Church folk never hear a word of Church doctrine. If the Church's way is the best way, and if even the least erroneous sects are far behind the Church, the truth ought to be pressed upon the people at large. And that it may be so impressed, it is necessary to attract their attention. They ought to know the Church, not as an apathetic body in their midst, showing few tokens of life, but as incomparably the strongest, liveliest, and most active religious communion. And to that end, out-door services of various kinds are needed, if as nothing but advertisements. Nor let any one take offence at this word, till he has thought whether the miracles wrought by the Apostles were not advertisements also, and intended so to be. Already in a few parishes, carol-singing at Christmas is in use, and shows how other seasons might be utilised in the same fashion. In many more, the custom of beating the bounds is kept up, and points the way to reviving the Rogation processions. In others again, there are thickly peopled hamlets, with no church or school-room, where out-door services ought to be set on foot as the first step towards forming regular congregations. And, once more, there is no reason why the movement should not be directly aggressive, planting a capable preacher with a lusty choir of singers on some available plot of ground just on the way to the Methodist meeting, a little before the time of service, and holding a short office with good hymns, a collect or two, and a short, telling, uncontroversial sermon, with a promise of repeating the act next Sunday. Of course, it would never do for any clergyman to attempt this sort of thing who has not his own people well in hand, and a hearty service in his church already. Nor will a long-winded, prosy preacher do for the work. What is wanted is a man who is in no way to blame for the local Dissent, who has his wits thoroughly about him, and who can talk common-sense in pithy language. There are such men to be found, but even they are too often in a rut, and do not see what is the step to be taken out of it. To them we appeal, and trust that our counsel, which is, after all, only recommending a return to what the Apostles did in their day, will not be rejected.

THE EDUCATION OF MIDDLE-CLASS CHURCHMEN.

BISHOP Abraham's early experience as Assistant Master in Eton College eminently qualified him for preaching to the boys of Schorne Collegiate School, Buckinghamshire, on the occasion of their Sixth Annual Commemoration. His sermon has been printed, and we are glad to call attention to it. Taking as his text, Dan. i 17, "As for these four children, God gave them knowledge and skill in all learning and wisdom," the Bishop preached a bright little sermon, which we would gladly transfer in full to our pages did space admit. Here is the opening passage:—

"It would seem from verse 8 that King Nebuchadnezzar founded the first college we read of in history for the education of boys in skill, knowledge, science, and all wisdom. One great difference, however, between Nebuchadnezzar's ideal of a college and some modern attempts at such an institution is this,—that whereas the motto of modern ideals is "Plain living, high thinking, and brave doing," King Nebuchadnezzar's theory was "High living, personal beauty, and general culture." The king told Ashpenaz to "bring certain of the children of Israel, in whom was no blemish, but well-favoured, and skillful in all wisdom, cunning in knowledge, and understanding science, to whom they might teach the learning and the tongue of the Chaldeans;" and, besides this, "the king appointed them a daily provision of the king's meat, and of the wine which he drank." It would appear from this sketch of the Collegiate system the Royal Founder invented that he meant the scholars to be *bene nati, bene pasti, et omni fariamdocti*, if I may parody the trite formula of an Oxford College. The curriculum of their school teaching was encyclopædic enough to satisfy the requirements of the last half-century; "skillfulness in all wisdom" probably meant, from Nebuchadnezzar's point of view, more especially astrology, the interpretation of dreams and alchemy, if

not chemistry. "Cunning in knowledge" would correspond more with what we now call literature and general culture. "The understanding of science" probably was a great advance upon astrology, and meant astronomy and a real study of the starry heavens. Added to this, the king required that his Royal scholars should study modern languages to some extent, and learn the tongue of the Chaldeans, and so gain an insight into all their learning, which, as we learn from Juvenal, was mainly "mathematical." The scheme corresponded wonderfully with the latest notions of secular teaching, and no doubt the result would have been a very high standard of animal and mental culture. But Daniel and his three companions saw the danger of it, as being utterly irreligious, as being calculated to leave the *soul* a mere blank. What with the exquisite wines and dishes—what with their pampered appetites and refined tastes—what with the strange mixture of false and true science, astrology combined with astronomy, alchemy with chemistry, magic with mathematics, Chaldean learning, and (be it added) Chaldean morality, Daniel and his young comrades were keen-sighted enough to foresee the ruin of their moral principles, and the abnegation of their religious faith. So they agreed that they would have none of it. They would not demean their bodies with effeminate cosmetics and delicate food nor their souls with the literature and habits of the Babylonian court.

The Bishop thus dwells on the different results likely to follow on systems of secular and religious education, and it were difficult to controvert the facts, though some may dispute the causation:—

"I wish our fellow-Churchmen would well weigh the teaching of the last fifty years as regards Secular and Religious education. No doubt the effects will vary in different classes of society. The upper and middle classes will not be dangerous to order if they become more and more infidel, but they will be dangerous to morality; whereas the lower orders will be subject to violent outbreaks of ferocity and violence, as has lately been seen in the Midland counties. I will say just a few words on the subject, bearing as it does so closely on the relative effects of Secular and Religious education. After the great Continental war that ended with the battle of Waterloo, there grew up an immense and dissatisfied population, without any education whatever, either secular or religious; and some of us well remember the Bread Riots, and the Incendiarism that prevailed all over the country. Then Lord Shaftesbury (all honour to him!) induced Parliament to issue a Royal Commission to report on the condition of the mining and manufacturing districts of the Midlands and North of England. A positively barbarous state of things was revealed, and startled the public conscience. The leading Churchmen of that day, at the suggestion of that great minister, Sir Robert Peel (I am speaking of 1845 and thereabouts), rose to the occasion, and established Church Schools all over the mining and manufacturing districts, the beneficial effects of which were seen in 1860 when what was called the Cotton Famine occurred in Lancashire more particularly. Then and after that, for twenty years, the working classes behaved with admirable temper and self-control. Personal violence was a thing unknown, even when 50,000 men were out on strike for six months. But in 1870 a new phase in education began. I do not deny that a more comprehensive system was necessary; but I do deny that it was wise or just to give so much more encouragement to secular Board Schools than to Church Schools. What is the partial result of the teaching of the last twelve years? Thousands of youths of both sexes, who have been educated in the Board Schools, have been lately out on strike in Staffordshire, intimidating and ill-treating not only their masters but their elder fellow-workmen, who, having been better educated, are more reasonable, more law-abiding, and more self-controlled. I state these three plain and simple facts. Of course people may and will say that they have no connection with the question of education; and that this conduct of the working classes is *post not propter hoc*. Still, these are facts and problems well worth considering:—

- (1), When there was no education given, outrage and violence followed directly upon bad times and distress;
- (2), When the Church and other religious bodies gave a religious education, famine and hard times were borne with exemplary patience by the manufacturing classes;
- (3), Secular education without Church teaching has been followed as directly and immediately by violence and intimidation."

The close of the sermonette points a lesson from Eton reminiscences: "Perhaps fifty years ago we had the advantage over you, my young friends, in not being deluged with trashy, sensational novels. We devoured Sir Walter Scott's 'Lays' and 'Romances.' We learnt the former by heart. We studied and acted Shakespeare. It may seem incredible to you now-days, but the generation that has only just passed off the stage of life, such men as Dr. Hawtrey of Eton, Mr. Justice Coleridge, Archbishop and Bishop Sumner, Mr. Justice Patterson, Bishop Lonsdale and Henry Hallam when they were in the Sixth form at Eton, were always ready in school with an apt quo-

tation not only from Milton and Shakespeare, but from Dante and Tasso. Still I rejoice to see some zeal and taste existing among boys for such spiritual works as Macaulay's *Lays of Ancient Rome*, Kingsley's *Heroes of Ancient Greece*, Tennyson's *Lyrical Poetry*, and Matthew Arnold's. I am hardly competent to speak of the lighter literature of the day, as produced by Dickens and Thackeray, nor is there any need. I recognise with deep thankfulness their purity, their philanthropy, and their chivalry. I would confess that to my mind they lack the classical note and mark, of being readable again and again at all periods of life. Their wit and their humor pall upon the palates of some of us as we grow older, whereas Shakespeare's never does; and even of late modern humorists, I would say that I can read Charles Lamb's works again and again, so delicate and so refined, and so classical is the touch. There is one branch of literature and the fine arts combined in which I think you have the advantage over us who belong to an older generation: and that is, your musical taste and cultivation, more especially as it is combined with dramatic power and study. All these things make life worth living, and make it more genial and agreeable. After all, there is no literature that appeals so truly to the heart as well as to the head, there are no books that are so instructive and so kindling as biographies. I cannot imagine, for instance, a life, from beginning to end, so calculated to win the enthusiastic admiration of boys or men as the *Life of Lord Lawrence*. There were to be seen in him as boy or man just these very qualities which we require for a hero: physical endurance, strong common sense and genius, courage, and a will that could control others and himself, combined with modesty, simplicity, and, above all Christian faith and devotion to duty."

We may hope much from boys who have this high standard set before them. The Church School Company, we trust, will soon set to work to add to the number of schools for the various classes, especially for the professional class, to whom the education of their family is in these days so great an anxiety—schools animated by the same tone which prevails under Dr. James at Schorne. There is ample room for a hundred such throughout the land. The School Boards in London and other large towns are pauperising the middle classes by giving them secondary education at the cost of the rate-payers. But we cannot blame parents, because no other equally good seminaries of instruction are open to them. We trust they soon may be; and then from them we may hope that many well taught, well-trained, well-principled lads, may go up to Selwyn College, Cambridge, to continue and complete their course of "plain living, high thinking, and brave doing," to the great benefit of themselves, of the Church, and of the state.

Bishop Abraham has been the most zealous promoter of Selwyn College, which perpetuates the memory of the great chief under whom he worked in New Zealand. The College is progressing well, and will be in a position in October, 1884, to receive thirty additional students, making ninety in all. It is gradually completing its buildings, the next most urgent need being funds to provide the residence for the servants,—one important element is the working of the Selwyn College being the housing of all the servants instead of sending them into the town, as is the case in other colleges.—*Church Bells*.

MISLEADING ECCLESIASTICAL WORDS AND PHRASES EXPLAINED.

PROTESTANT.

THE word Protestant is a very inadequate description of a Christian, of whatever form his faith may be. It is negative rather than affirmative in its meaning. It indicates disbelief in something rather than belief in anything. It is a protestation against assumed error rather than a declaration of the truth. Unquestionably every Christian should protest against error; but that is not enough: he must affirm and hold truth. It is not by the qualities which a thing has not, but by the qualities that it has, that it should and does take its name. So it is not what a man negatively objects to, protests against, and in the strongest way repudiates, that he should be designated. It is by what he positively thinks, says, and does, that the elements of his character are made up. They form the material by which to determine what his proper designation should be.

A man might protest against much error, and yet himself hold but little truth. He might protest and strongly denounce evil in others, while he himself possessed but little good in his character.

The designation 'Protestant' is nothing for any Christian to glory in. Its history is a history of error, schism, and division, in the Church of God. Its use is a sorrowful necessity, as long as the Roman branch of the Christian Church will not only cherish error, but try to thrust it upon other branches of the Catholic Church, and that under pain of anathemas.