Original Communications.

IMPRESSIONS OF EUROPE.-No. VI, DEAN STANLEY'S 4TH OF JULY SERMON. Sunday, July 4. Having learned that it was difficult to hear the sermon at Westminster Abbey, unless very near the pulpit, we went early, say at half past 9 o'clock, and waited a few minutes for the gates to open. Quite a company had gathered at that early hour. As we passed by the Verger who opened the gate, I inquired if the Dean would preach to day? He replied, "Yes, in the morning." So overlooking the best locations for the music, we were most anxious to secure seats for hearing the sermon, and were fortunate enough to find them within a few feet of the pulpit, where we could not only hear every word the speaker said, but see the minutest expression of his countenance. The service was full as the Cathedral service always is the Lord's prayer having been used four times, and the Apostles' Creed intoned, and the Nicene Creed sung by the full choir, in both cases the congregation turning their faces to the East The music, however, was not so good, as we had heard in St. Patrick's Cathedral in Dublin, or in York Minster. The Epistle was read by one of the Canons standing on one side of the communion table, the Gospel by another Canon on the other side. The Commandments were intoned by a venerable Canon, with a very feeble voice, the words of which could hardly be distinguished. Then after an anthem, the Verger with mace preceded the Dean through the whole length of the choir to the pulpit stairs and took his seat below, while the Dean ascended to the pulpit read a brief prayer, opened his manuscript and announced his text, which was Matt. 5: 22, from the Gospel of the day. "I propose to speak of the words" he said: (1.) "In themselves or their relations to each other in their meaning, and (2.) In their application to individuals, churches, and inatious." He then said that the words "raca," "council," "judgment," "thou fool," "hell fire," implied thoughts and images familiar to the people of that day, but not so familiar to us. Our Lord is speaking of sins, of the thoughts, and of words. Our Lord spoke of causeless

Anger is sometimes justifiable and right. No character is perfect without it. The Lord Jesus was Himself angry more than once. But, never quarrel if you can possibly help it. Keep from quarrels, which if unchecked may ultimately lead to murder. But under the feeling of anger, angry words are spoken, such as raca, mean, ing 'shallow, thoughtless,' a contemptuous expression, and another step in the scale of offence. and then, just as the law of England years ago regarded mere words as not treasonable, another, form of words is adopted still more mischievous, such as, "Thou fool !" In the original this is not a Greek word, but Hebrewor Syriac, "Morai," and should have been so rendered. Its proper meaning is rebel or heretic and it is the same word that other quarter; here we cannot ignore it (2) Moses used when he said, "Hear now ye rebels, The Woman question all turns, upon the quesand for which offence, calling the people of God rebels, he was so severely punished. Though for the present. (3) The future of the so called these matters would be a valuable discipline, be youd the reach of any earthly tribunal they may this question of Education. Till we combine be so used as to convey the greatest reproach. Learning and Working the "working man" will Hell fire—fire of the funeral pile—burning fur never be satisfied with his own class, or be other are men of real intellectual power. But they nace of that dark accursed valley, the draught than a dead weight on the higher interests of are, and must be few in number. For one dishouse of Jerusalem-whence the smoke of a continual burning was always ascending. All these words, such as "thou fool," &c., may have had influence on the people at large, must find its a religious use once, but now are irreligious and springs and its guidance in the popular educa- those who have gone over the same ground alequivalent to cursing and swearing. So far the tion, If that be imperfect or radically wrong,

act merely, but the inward spirit which God mand a literature worthy of the nation. The ent processes that the resultant mental benefit is judges. Sometimes we are tempted to use strong importance of the subject calls for thought and but trifling. For this reason, if for no other, language. We should check and restrain ourselves: justifies discussion. We have given up duelling and feudal barbariing words, which set the soul on fire.

We have given up putting people to death for, a temporal or perishing kind. differing from us in religious opinion; and racks, Knowledge is not culture. The man who and tortures, and the fires of Smithfield are among knows most is not therefore the truly cultivated tradictions of the reports made to; the brain the things of the past, but so much the more do man, Culture is derived from an old Latin through our senses to It is a step upward to know. we need to be reminded, that they who say, "Mo- word meaning to till the earth, the end in view, that the apparently flat, world, is round, the aprai," "rebel," " heretic." have no other object in its tillage being that productiveness to which parently moving sun is relatively fixed the apthan to break up Christian fellowship. The val- God appointed it in its first creation. In that parently tiny stars are huge in size, the apparley of Hinnoin was the proper type and emblem same time of creation man was made for a purof such views and words! This warning of Christ, pose also, and that is the true culture of man spoken first against individuals refers also to na which promotes that purpose. The Apostle tions and churches. I look at the Christian states that purpose as the fulness of the stachurches in their fulmination, against each other, ture, of perfect manhood. This manhood has in common usage, we loosely and foolishly speak "Raca," "Raca," Presbyterians against Prelatists, three great sides (a) intellectual power and Prelatists against non-Conformists. Nations invent wisdom; (b), beguty and taste; (c) warmth and words of stinging reproach, such as it is not pro- purity, of emotion. Under these, three heads, persto hear in this sacred place. The check to is embraced all the perfection of man's mind. all this is in the Saviour's words, "Thy brother." body, and soul in these man's true bles Thy fellow man is thy brother. Each man in sedness and humanity consist of A man is a true common life has such relations, each church has man who has these in just measure, whether he brotherly or sisterly relations to other churches, be prosperous in this world's affairs or union which should induce kindly feelings and a determination hever to quarrel! to be the line

this subject, continued the Dean, "is this. This be a weak minded fool in the judgment of every is the Fourth of July, the Anniversary of Americarde of society whose opinion is worth having. ican Independence, the day which separated the Indeed he is most likely to possess but a single colonies from the Mother-country. On such a remarkable mental trait,—a fine memory. Now

in such a sense as can be said of no other people, the same in race, in language, in faith, in literature. During the fierce days of the Revolutionary struggle, such bitter words as Raca, Raca, Rebel' from one side, 'Tyrant' from the other, were hurled across the Atlantic, but those days are past, and we know how promptly and how cordially the new Ambassador was received at the Court of the old Sovereign. And what American is there now, who does not glory in our old English History, and feel that it is his own, and what Englishman does not feel proud of the once dreaded name of Washington! Wo! wo! to those then, on either side, who would stir up the ashes of the old dissensions, and blessed be the peace makers who come forward with the firm determination, neither to give nor to take offence." secretarion nie bedauer box

It may readily be supposed that such sentiments are not often heard from the pulpite in England and probably were never heard before in Westminster Abbey. The time and the place lone repressed the applause which would certainly lse have broken forth from the audience, for there were many Americans present. While the notes of the sermon are brief and disconnected, and give very bare and incomplete outline of lity as a whole, the reference to America is about as literal as could be taken without the aid of stenography. During a brief interview with the Dean after the service, when L'expressed my great gratification at the pleasure not only of hearing him, but of hearing such sentiments from him, he said it. seemed the most natural and proper conclusion to such a sermon on such a day, and he was most happy to know that there were any Americans present to hear him.

Dean Stanley is probably between fifty and fiftysmall of feature very quick in his movementswith a staccato sort of enunciation, no affectation whatever, as far as one hearing him the first time can judge, and a very positive, not to say abrupt. manner of expression. But he is a man of high culture, of very clear and sharp discriminations, and if he lives will make his mark still deeper on the theology:of the English Church, and on religious literature. It is very unfortunate that he should have felt the slightest sympathy with Co. lenso. at there are forced thing that he BaB. C.

WHAT IS CULTURE? II, STOK OV

"E, C. H." in the last number of this paper in dulged in some friendly criticisms on my own article on this subject published a few weeks ago. He writes as if his purpose were tentative rather than final, and as if he wished to elicit some further discussion of the subject. His article has set me thinking, and I hope there are readers. enough interested in these topics to justify my encroaching on these columns.; In one shape or another the education question is the great issue before the republic: (1) The relation of Church and State hinges just here with us; we may ignore and set aside that question in every tion of Education, however much our current, nish any discipling at all, save of the memory. writers on that topic may direct attention from it "working classes," is intimately bound up with cause every observer who treads unexplored society. (4) The literature of the nation coverer there will he at thousand who are mere ephemeral and permanent, with its mighty reflex explanation of the words of the text. sanitude the we will have no editors or authors worthy of the their judgment; They come to know just what General application. It is not the outward name, and no reading public competent to de-

ties in dungeons, as abhorrent to the spirit of meaning in the article he criticizes. He does page of the Itiad, rendered into English with the this enlightened Christian age, but so much the not write as if he were replying to one who more should we give up the use of those insult- holds that (1) knowledge is not culture, and (2) that the end of culture is not any advantage of courses of the ologies, and only a large the

Now knowledge, of itself conduces to none of "One application, and the last which I make of these. The man who knows a great deal may

The sons of that Great Republic are our brothers, | ment. Beatus memoria, expectans judicium is a common jest among metaphysicians. Has not E.C. H. met with men who in one field of human life or another were "walking Encyclopedias," but who were good for nothing, with all their knowledge?

"Knowledge comes, but Wisdom lingers" says Tennyson.

On the other hand a very high degree of this true culture is compatible with a very low degree of information on a multitude of topics. Homer did not know that the earth moves round the sun, yet his culture, and that of his equally; ignorant Hectors and Nestors was kingly after its kind. Plato did know that the earth was round, yet he has been none the less the teacher of higher lore to generations, that did ... The Greek dramatists were ignorant of chemistry but they knew the human heart and the thoughts, of men better than our sayans. If man be the end of education, then those who best understood men and not those who have devoted their whole life to the study of the circumstances of men, are:the best teachers. If the object be culture and not technical training we must have recourse to those who have studied the divine purpose as he revealed lines the constitution of human nature, and thave striven to accomplish that purpose.

If." E C. H." will study the literature of Greece, he will find that the staple discourse of that, wisest of nations was not, the vices of the Gods, or the cruelties of men. He will find, for instance, Socrates has to this day no superior in the great art of calling forth the intellectual activity, of the mind, and that the "Gorgias" of Plato has never been surpassed as a refutation of the current sophistries in regard to practical education. That sort of education was five years of age, quite under the middle size, quite as well known in those days as it is in ours. the education that sets up success in life and outward advantage as the goal of human endeavor. The men who proposed it called themselves sophists or wiseacres. What sort of reputation they have associated, with the word is well known to all ... to not gods a didw of our bu

When, therefore, I urged the propriety of using Greek and Latin as "expressing the world's thought in the period of its youth and manhood, and therefore coming into the closest sympathy with the youth of our schools and colleges," I did not mean that it was necessary to employ these to convey to the young the scientific facts which the Greeks knew, and the imperfect theories which they had formed by guessing. I had not knowledge of these things, in my mind at all. I meant that the influence excited by sympathetic contact with Homer and Plato, and the great men who lived between them, would tend to harmonious and healthful growth in mental vigor and true human wisdom, and that especially because these men represent, in some degree, a stage of mental growth; and power which) corresponds to that of the individual's youth; to being will

My critic and I differ entirely as, to the value of scientific facts as a training. He recommends the study of such parts of modern literature as embody modern discoveries as the great means of mental discipline, I cannot see how these furground has to exercise his judgment, at every step. Hence it is that our original men of science learmers, and whose only duty will be to store away in the memory the facts already verified by ready. They will be seldom called to exercise, Agassiz and Farraday, know, but by such differscience can never prove a valuable method of "E.C.H." has not apprehended my main; mental discipline to the great mass of men. One aid of a bad lexicon (the worse the better) will call for more exercise of judgment than whole

At one stage of human progress, indeed, science. is especially valuable through its downright conently uninteresting soil is a compound of bright metals, minerals and gases. It is one step up ward from the dominion of sense. And the Bi of reason as its rival, Fleshly and sensual reasonings may be antagonistic to faith, but reason

heyer berbaun root medicates voy lie bum But if true knowledge belps, faith, the false knowledge, that often makes the staple of our school books, kills the imagination. Take our geographies, for instance. Our forefathers filled, the corners of their maps with spectres and hobgoblins, so we must run to the opposite extreme. A seventy five cent book will disclose all the wonders of the world to the youthful mind, gravely producing in his mind the impression that he is possessed of a description of the earth save the mark - when he has toiled through day, our Lord's warning has a peculiar meaning. memory is generally in the inverse ratio to judg- blessed with any fuller experience through travel was on equally bad grounds.

or otherwise, he will find that he has learnt nothing whatever, and that the world is as grand and mysterious and full of wonders, as ever the Protestant Church. Our reading in that field wildest imagination supposed. Such books fulfil has been interrupted for some years by other Macaulay's definion of a bad history, every fact studies. But we are under the impression that is true, the whole is false. "Mother Goose's those writers drew the lines of distinction too

Melodies" is worth the whole of them. "But 'knowledge is power.'" Perfect knowledge may be power, but it is something that we have little acquaintance with. Imperfect knowledge is very ôften weakness. See how it works in the moral world. The ignorance of the extent of human depravity often makes a man hopeful for his fellow-men and trustful in them. A onesided and therefore imperfect knowledge of the darker side of human pature, leaves him despondent and distrustful. A wider, broader, and perfect knowledge of man, would doubtless restore him to his trustfulness of human nature. So in other matters. Nothing is so conducive to cowardice as a knowledge of the manifold dangers that surround the life and the peace of man. Jean Paul's cowardly chaplain was possessed of wonderful knowledge of all the disasters possible to himself personally, and the human race in general, or that famous Tourney to Flatz. would never have been so wretched to him. His ignorant, chéciful, little bourgeois wife is all the stronger for her ignorance of them! There is knowledge and knowledge; above all, there is a harmony of knowledge, without which withis is curse. And any knowledge which does not possess this many sided harmony, and floes not cast light on God's purposes and man's best blessedness, is devoid of that harmony because it stands, in no proper relation to the centre of all life and knowledge. The scientist who has devoted his years to the knowledge of things without, to the neglect of the kingdom within, has gathered weakness and not strength out of his pursuits. "With all thy getting, get wisdom? A decent along with

For the present I postpone my remarks on the relation of language; to culture. Howave, synt ...fodw o sa ,.... esse see On the Wing...s

"RENDER UNTO OESAR THE THINGS

THAT ARE OESAR'S,"you go see! This justly popular text has been out of use for some time past, but fortunately Rev. Mr. Cheney of Chicago is beginning to show us that this like every other scripture is "profitable for doctrine for reproof, for instruction in righteous ness." The current use of it is not just the same as that which prevailed in the last decade, nor is it found in the mouth of the same men. Indeed be elevated to the bench, and freed while on it we notice that it is mainly the religious newspan from any overmastering control of wholesome pers which then taught that any claim of Cæsar èverbore any scruple of conscience that now assert that Cæsar can have no claim where a law tor viule of the Church is concerned wo The Conservatives have thrown over othere favorite lextens lacking to shands of political anather

Why the change? A. Chicago Jidge, by permanent injunction, has forbidden any ecoles iastical court sto proceed with a trial for wiolation of the rubics of the Prayer Book until it shall conform to the rules laid down for the benefit of accused persons in the Canons of the Churcha which it is represents From this Church court there is no appeal to sany higher, and the judge! A course of active and original investigation, in found that it had been carefully "organized to convict, hand that lits sentence would deprive Mr. Cheney of sundry secular advantages Judger Jamieson, treating the ecclesiastical constitution assofthe nature of a civil contract, on the basis of swhich Mris Cheney and his people had been received to office and membership, forbade their further proceedings, stays and and you sout that

Hereupon a great outery ds raised in regard to the spirituality and independence of the Church. Weodo not see that either has been infringed uponew If the wisible Church were sampurely spiritual body in the sense in which the word is there used, as reoutrasted with decular the State then could claim no jurisdiction. (If she addressed wherself solely to spiritual matters, claimed sonly spirituals rights, rexercised only spiritual; jurisdiction, she twould be manifestly and entirely outside of the State's sphere and iurisdiction: But when this spiritual body comes to deal with such unspiritual matters as property. and salaries, investments and endowments; then she places herself, within the reach of the State so far as these things are concerned for the State is as supreme in its own sphere as the Church is in her sphere. Hence besides a Church session, our Presbyterian Churches have a hoard, of Trustees, who represent the congregation in Churches, what then? Why, then if the Church its secular interests and in the courts of the State. If we chose to sell out our church. edifices and to keep from possessions of all secular kinds, the case would be different; " Rut secular possessions bring secular jurisdiction, and all questions, affecting possession may be legally brought to the cognizance of a secular court. brought to the cognizance of a secular court, secution by setting up claims like those of Hilde-For indeed, at bottom, the State is the owner of brand, in regard to the exemption of her secuall property, and individuals are but tenants under its authority. Hence in taxation it takes part of what is its own but it might without injustice, with there is so story of; a Scotch woman who though with hardship, take the whole This dat seems to be very often forgotten, as by our lasked her if she attended the kirk. On her Quakers in refusing to pay a militia tax. The wents she did, he inquired why she purpose for which the State, levies any tax does not affect its right. No Quaker would refuse to pay this very way, with the Commonwealth. Their

Appeal has been made in this matter to the writings of the Reformers and Doctors of the clearly and justly, to admit of any mistake, to and that they never denied the right of the State to control all "temporalities." To come down to a later date, at the time of the Disruption in Scotland, the Free Church leaders conceded the control of the crown over all endowments, manses, teinds and other temporalities, but denied the right of a civil court to impose a pastor upon an unwilling congregation. It was the order to ordain Mr. Young over the parish of Auchterarder that caused the disruption. We must not confound the just distinctions and clearly defined positions of men who have studied these matters with the loose notions current in other quarters. One of the religious papers of New York, in censuring Mr. Cheney's course, wants to know what the Presbyterians of the city would think of it, if Judges M.Cunn or Barnard were to is. sue injunctions against Presbytery on the plea that the salary and living of some accused minister were at stake Judging from the recent proceedings of these and other judges, one might say that there would be good reason for keeping any matter of legal business out of their courts. If the secularities of the Church were o come before them, the chance of justice would be exceedingly small, no greater, in fact, than the chance of justice in any secular matter. But this furnishes no valid reason for claiming that Judge M'Cunn has no jurisdiction over the members of a Presbytery, when the questions which have come before the Presbytery involve civil and secular interests. This style of reasoning is a combination of two logical fallacies,—the argumentum ad invidiam and the argumentum ad hominem.

Yet the argument, although fallacious, is suggestive.... It points to the great fact, which the Church will do well to realize, that her secular possessions are hedged in by no divinity, that they possess no security or safety which is not common to all property. As representing the conscience of the community, she must see that justice and righteousness are secured in all legal transactions, or she must expect injustice and unrighteousness when her own interests are at stake. If she is so careless of the best interests of society; as to allow M. Cunns and Barnards to public opinion, then she may expect just such decisions in regard to her own secular interests, as the character and the record of these Barnards and M'Cunus would render probable. If the Cheney case shall have opened the eyes of our conservatives to the need of the Church's influence in political reform and managementif the Church herself is to be safe—then we shall owe to Mr. Cheney and Judge Jamieson a great debt of gratitude.

The force of the argument which we criticise, will not be reelt so astrongly in this latitude as incsome others. iOnr city's judges are not of the Barnard and M:Gunn stripe, and the Church has little to fear at their hands. Their courts will contrast favorably in point of justice and fairness with some courts held in the name of the Holy and the Just One." Many of our citizens, Lam surey would rather take their chance in our Court of Common Pleas than in that Synod of the Reformed Presbyterian Church which condemned one of our best citizens without trial, without a hearing, without notice of the charges, in his constrained absence, and in the teeth of his express denial of the charge "in matter and form as alleged." Many, too, of the citizens of Chicago would prefer a hearing before Judge: Jamieson to one before a court constituted by a right reverend father in God, who avows his determination to exclude from the jury, anyone who agrees with the accused in matter of abstract opinion, and who overrides every defensive canon to insure conviction ... The hope of the Church in these matters is largely that our judges and courts will growing worse, and that those of New York and some other places, through the wise exertion of the influence of the godly in political matters, will grow as pure and as just as our own:

If it be otherwise, and; if it be found necessary for political pends, to make tools of the can be ruled through her secular interests, the State has the means to rule her. We believe that she cannot, but the attempt to coerce her is among the possibilities of the future. They who suppose that the Church is to suffer no new persecutions from the State, may be mistaken. They who suppose that she can escape that perlarities from State control, are mistaken.

affect its right. No Quaker would refuse to pay quiries in regard to text and sermon; but she a just debt, because he knew that his creditor was remembered, nothing. "How, then, can it do going to make what he considered a bad use of you any good if you do not remember it?" exthe money. But the Society of Friends deal in claimed the stranger. "When I put water on this very way with the Commonwealth Their this linen," she answered, "I find that it all one of these dry and crass epitomes. If he be refusal to pay the tithes of the English Church and whiter. I forget the sermon; but it makes