

Original Communications.

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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.

Anger is sometimes justifiable and right. No character is perfect without it. The Lord Jesus was Himself angry more than once.

General application. It is not the outward, not merely, but the inward spirit which God judges. Sometimes we are tempted to use strong language.

We have given up putting people to death for differing from us in religious opinion; and racks, and tortures, and the fires of Smithfield are among the things of the past, but so much the more do we need to be reminded that they who say, "Moral," "rebel," "heretic" have no other object than to break up Christian fellowship.

"One application, and the last which I make of this subject," continued the Dean, "is this. This is the Fourth of July, the Anniversary of American Independence, the day which separated the colonies from the Mother-country. On such a day, our Lord's warning has a peculiar meaning.

The sons of that Great Republic are our brothers, in such a sense as can be said of no other people, the same in race, in language, in faith, in literature.

It may readily be supposed that such sentiments are not often heard from the pulpit in England, and probably were never heard before in Westminster Abbey.

Dean Stanley is probably between fifty and fifty-five years of age, quite under the middle size, small of feature, very quick in his movements.

WHAT IS CULTURE? II.

"E. C. H." in the last number of this paper indulged in some friendly criticisms on my own article on this subject published a few weeks ago.

"E. C. H." has not apprehended my main meaning in the article he criticises. He does not write as if he were replying to one who holds that (1) knowledge is not culture, and (2) that the end of culture is not any advantage of a temporal or perishing kind.

Knowledge is not culture. The man who knows most is not therefore the truly cultivated man. Culture is derived from an old Latin word meaning to till the earth, the end in view in its illage being that productivity, to which God appointed it in its first creation.

Now knowledge of itself conduces to none of these. The man who knows a great deal may be a weak-minded fool, in the judgment of every circle of society whose opinion is worth having.

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.

"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.

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.

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.

At one stage of human progress, indeed, science is especially valuable through its downright contradictions of the reports made to the brain through our senses.

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.

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 wildest imagination supposed.

"But 'knowledge is power.'" Perfect knowledge may be power, but it is something that we have little acquaintance with. Imperfect knowledge is very often weakness. See how it works in the moral world.

For the present I postpone my remarks on the relation of language to culture.

ON THE WING. RENDER UNTO CESAR THE THINGS THAT ARE CESAR'S.

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 righteousness."

Why the change? A Chicago Judge, by a permanent injunction, has forbidden any ecclesiastical court to proceed with a trial for violation of the rubrics of the Prayer-Book, until it shall conform to the rules laid down for the benefit of accused persons in the Canons of the Church.

Hereupon a great outcry is raised in regard to the spirituality and independence of the Church. We do not see that either has been infringed upon.

If we chose to sell out our church edifices and to keep from possessions of all secular kinds, the case would be different. But secular possessions bring secular jurisdiction, and all questions affecting possession may be legally brought to the cognizance of a secular court.

Appeal has been made in this matter to the writings of the Reformers and Doctors of the Protestant Church. Our reading in that field has been interrupted for some years by other studies.

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.

The force of the argument which we criticise, will not be felt so strongly in this latitude as in some others. Our city's judges are not of the Bernard and McCunn stripe, and the Church has little to fear at their hands.

If it be otherwise, and if it be found necessary for political ends, to make tools of the Churches, what then? Why, then if the Church can be beguiled through her secular interests, the State has the means to rule her.

There is a story of a Scotchwoman who was engaged in bleaching linen, when a stranger asked her if she attended the kirk.