Griginal Commonitations.
IMPRESSIONS OF EUROPE,-NO. VI.
dean btanley's 4 th 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 $\theta$ o'clock, and waited a few minutes for the gates to open... Quite a company had
gathered at that early hour. ds we passed by gathered at that early hour.
the Yerger 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 and. ious to secure seats for hearing the sermon, and ware fortunate gnough. to find them within a few.
feet of the pulpit, where we could not only hear feet or the pulpit, where we could, not only hear test expression of his countenance. The service Lord's prayer having been used four timess and the Apostles'. Creed intoned, and the Nicepe
Creed sung by the full choir, in both cases the congragation tarning their faces to the Fast: 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 onc side of the communion table, the Gospel by another Canon on the other side. The Commapdments
were intoned by a venerable Canon, with a very feeble voice, the words of which could,
hardly be distinguished. Then after an apthem, hardy be distinguished. Then atter an anthem,
the Verger with mace preceded the Deane through 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 prager pened his manuseript 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 said : (1.) "In themselves or their relations, to plication to individuals, ehurches, and jnatious", He then said that the words "raca," "4council,",
" judgment," "thou fool," "hell fire," im. "judgment," "thou fool," "hell fire," im.
plied thoughts and images familigr to to the people of that day, but not so familiar to us.
Our Lord is speaking of sins, of the thoughts, Our Lord is speaking of sing, of the thoughts,
and of words. Our Lord spoke of causeless, and of words. Our
anger.
Anger is sometimes justifable and right. No Anger is sometimes justifable and right. No
character is perfect without it, Whe 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 ger, angry words are spoken, such as raca, mean ing' "shallow, thoughtless, a contenptuousexpres sion, and another step in the gcale of offence,
and then, just as: the law of England; yeare ago regarded mere words as not treasonable, another torm of words is adopted still more mischievaus,
such as, "Thou fool " In the original this is not a Greek word, but Hebrew: or Syriac, "Morai," and should have been so rendered. Its proper mean-
ing is rebel or $h$ eretic- and it is the same word that Moses used when he seid, "Hear now ye rebels and for which offence, calling the peonle of God rebelg, he was so severely, punished. Though yond the reach of any earthly tribunal they pay be so used as to coonvey the greatest reproach.
Hell fire-fire of the funeral pile - burning furr nace of that dark accursed valley, the draught
house of Jerusalem - whence the smoke of a continual burning was always ascending All these words, such as "thou fool," \&ect mayy have ha a religious use once, but now are irreligious an
equivalent to cursing and swearing. So far, th explanation of the words of the text. Geveral appliation. It is not the outwar aut merely, but the in ward, spinit which God language. We should check and restraip ourselves We have given up;duelling and feudal barbari-
ties in dungeons, as abhoorent to the spirit this enlightened Christian age, but so much the more should we give up the ase of those insult
ing words, which set the soul on fire. ing. words, which sel the soul on fire.
We have given up patting people to death for
differing from us in religious onine differing from us in religious opinion; ;and; racks,
and tortares, and the fires of Smith and tortares, and the fires of Smithneld are among
the things of the past, but, so mueh, the more d we need to be reminded, that they who say, "Mo. than to break ap, Christian fellowship. The ibalof such views and. words? This'warning of Ghris spoken irst againstindiwdualky; and ersealed to in churohes in their fulmination;againsti eaobitothetr
 word of stipging reproad, such ge yit not pro all this is in the Saviour's words, sThy bnother,
 brotherly or sisterly relations to other ohqrabes
which should indace, kindly feeling and a deter míátion tiever to quarrel?
Ope Wpitioation, and the last which I make of is the Fourthof July the Anpiversary of Amer ioan Indepenidence, the day fhioh, separated the
ollonies 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,
such a sense as can be said of no other people,
ane
Du race, in language, in faith, in literaDuring the fierce days of the Revolution ary struggle, such bitter words as Raca, Raca,
' Rebel' from one side, 'Tyrant' from the 'Rebel' from one side, 'Tyrant' from the
other, were hurled across the Atlantio, but those days are past, and we know how promptly and at the Court of the old Sovereign. And What
American is there now, who does not glory in ofit old English History, and feel that it is his own and what English'man does not feel. proud of the to those then, on either side, who would stir a the ashes of the old dissensions, and :blessed be
the peace makers who come forward, witho the firm dete
It may readily be supposed that sach senti-
dents are not often heard from the pulpits in England; and probably: were never heard before
in Wéstminster Abbey. The time aind thoplace lone'repressed the applanse mhiehwould certainly dise have broken forth fromithoandiênce, forithere of the sermon are brief andidisconneeted, and give very bare :and incónplete outline ?of $/$ ita is a as could be taken without the aid of stenographyy
D.uting a brief interview with the Dean after the ervice; when Ifexpressed my great gratification at the pleasure oot only of hearing him, but bof
hearing such sentiments from him ho said it hearing such sentiments from him, he said it oo such ia sermbn on such arday; and he was mósis happy to know that fhere were any Americanss
present to hear him.
Dean Stanley is probably betweén fifty and fiftyfive years of age, quite under the middie size, small of feature, very quick in his movementio-
with ia staecato sort of ennupiciation; ino affectation whatever;as far as onethearing himethe first time can udge, and a very pooitive, not to say abrupt, annere, of very clear' and sharp 'diserim of high and if he lives. willsmake his mark stilldeeperer on ho theology of the English Chureh, and Ton reigious literature: It is very unfortunate triat he hould thye felt.the slightest sympathyi with Co
$\begin{aligned} & \text { enso. Wer }\end{aligned} . \begin{aligned} & \text { B. C. }\end{aligned}$.

## WHAT IS OULTUBE? IL.

"E, C. "H" in the last number of thispaper in algod in some friendy eriticisms on my own He writes as if his purpose were tew weeks ago. than final, apd as if he purpos were tentative rather further discusiog of the subject His artioge nough interested in these topics to justify my noroaching on these oolumns. In on shape or ssue before the repabic: (1) The relation Church and State hinges jnst, here with us; we hay ignore and set aside that question in every ther quarter here we cannot ignore ittin (2) on of Education, however much pour ourrent
 his question of education chaty bound up with Learning and Working the is working man" will than a deod weight on the higher qinterests of ociety. (4) The literature of the notion fuence on the people; ;ity large, must find its spings and its guidanee in the popular edues:
tion If If that be imperfect or ; pdionly wrong we will have no editory or authors worthy of the ame, and no reading ipublic competent to de mportance of the eubjeot galls for thought and "E OH." has
aning in the articl haprehended my mai
 hat the end of oqlturg is not any advantage o
temporal or perishing kind
Knowled
Kis is not
owe most is not therefore the man who an Gylure is derixed fom an old Latin ord, meaning to till the earth, the end in "iequ God appoipted it in its first areation Tn tha Mofe alime, of and creation man was made for a pur hioh promotes that purpose. The Ape Apotle ree great indes manhood. This manhood ha visdom ( ( ) beguty and taste ; (c) parmer an arity, of emotion Juder these thrye head ody; and poul. LIT these man'A true 2 bles



Now
Now knowledge of itself conduces to none o a weak minded fool, in the judgement def, every arole of isociety whose opinion is worth having emarkable mental trait, - a fine memory. Now memory is generally in the inverse ratio to judg-
ment. Beatus memoria, expectans judisium is a
common jest among metaplysicians. Has not E.C. H. met with men who in one field humar life or another were "walking Encyclo
pedias, their knowledge
"K Kowled

Knowledge comes, but Wisdom lingers"
says Tennyson.
On the other
true culture is compatibery high degree of thi of information orn a multizude of topics. Homer low degre
ond did not-know that the earth moves round the sun, yet his cultare, and that of his equally
innorant Heotors and Nestors was kingly after gnorant Heotors and Nestors was kingly afte
its kind. Tlato did know that the earth w round, yet he has been none the less the teache of, higher lore to generations, that did, The Greek dramatists were, ignorant of chemistry
but they knẹ the human heart and the thonght of, men, better than our sapans, If man, bee the end of education, then those who best ungerstood
men and net those who have devoted theig whole - men, tod not thowe who have devoted their whote areit the best teachers. If the object be oulture course technical traiping we must have re course to those who have studied the divine humay nature and haxye striyen to acoomplish
 Greece he will find that the staple discourse fo Gods, or the cruelties of men met He will find, fo astance, Socrates kas, to this day no, superioe in the great art of falling forth the sintellectual
activity of the mind, and that the "Gargias" of Plato has suever, been surpassed as a a refuta ion of the current sophistries in regard to practeal education , hat sort of ed ucation, was thite as well known in those days as it is in ours
-the eduation that sets up success in life and outward advaptage as the goals of human en deavor. The men who proposed it called themputation they have aspeciated with ,he word is ell: known to all.
When, therefore, I urged the propriety of nsing Greek and Latin as " expressing the world's hought in the period of its youth and manhogd, and therefore coming into the closest sympathy
with the youth of, our schools and colleges, ot mean that it was necessary to employ thes o convey to the young the scientific facts which the Greeks knew, and the imperfect theories
which they had formed by guessing I had not which they had forned by guessing. I had not
knoopledge of these things, in my mind at all. knowlecage, of these things, in my mind at all. I
meant that the influence excoited by sympathetio ontact with Homer and Plato, and the -great
 true human wisdom, and that especially beceatise hese wen represent; fir some degree, a- stage of hat of the individual's youth
My riticic and I difer entirely as to the walue of scientific facts as a straining . Herecommends the study of such parts of modern literature as embody modera discoveries as the great manns of ish any discipline at ally save of the memery course of active and originali inzestigatipn in



 eangers, and with be ai hagasad who are mere way in the menory tho facts already werifed by hage whe have gonesiozer the same ground al. heir judgment; Ihey come, to know just what gassiz and Farraday ${ }^{\text {bngow, ibut by such differ }}$ at trifing. For this reason, if for no other scienee can never prove a valuable method
mental discipline to the great mass of men. On page of the high rendered into Rngilish \#ith the aid of a bad lexicon, (the, morse, the better) Fill
call for moree exercise of judgement than whole call for more exercise
ourbee of the ologies
At.gne stage of humaniprogress indeed, science radictions of the reports made its downight, con
 hat the apparenty fat, World is round, the ap arently, moxige sun is relatively fixed, the an parently, ting stars are huge, in size, the appar
ontly uninteresting sin in is a compondd of prigh
netals, minerals and gases. It is one step up
 le treats, sense as the great rival of faith while of reason, as its rivaltsigleshly and seasual rea
 nowledge, that often makes, mbe staple of ; our Choglbooks, kills the imagination. $\mathbf{0}$, Take ou the cornerg of their, maps with spectres, and bob gobling, \&9, we must run to the opposite extreme vonders of the world to the youthful mind, that he is possessed of a descriptigno of the earth Ciga o the mark m- when he has toilde through
one of these dry and crass epitomes. If he one of these dry and crass epitiomes. If he be
blessed with any fuller experience throngh travel purper
afogt
ajus
goin
ho
his
hef
ref
or otherwise, he will find that he has learnt
nothing whatever, and that the world is as grand
and myin and mysiterious and fullof wonders, as ever the
wildest imagination supposed. Such books fulfil wildest in'agination supposed. Such books fulfil
Macaulay's definion of a bad history, - erercy Cact is true, the whole is false. "Mother
Melodies" is worth the whiole of them. "But ' हnoveledge is power.'" Perfect knowl-
edge may be power, but it is something that, we edge may be power, but it is something that we
have little acquaintance ith. Imperfect knowlhave lithe acquantance with. Imperfect knowl-
edge is very fiten weak wess. See how it works in the moral-world; The ignoranee of the ex
tent of human depravity often makes a man hope ful for his fellow mex and trastful, in: them.. onesided and therefore, imperfect knowledge, of the darker side of haman nature, leaves him despondent and distrustful $A$ wider, broader
and perfeet knowiledge of man, wopld, doubtlese estore him to So in other matters. Nothing is so conducive to
cowardice as a knowledge of the manifotd dan gers that sutroud the life dh the peace of man.
Jean Pauls ean Paul.s cowardly chaplain, was a possessed o
wonderful knowledge of all the disasters possi te to himself personally and the haman race in
 igüorant, cheiérful little bourgeois wit in this
 knö̀lédge'añ "knot harmony of knowledge, 'without ximhet heritus is curse. And any-knowidedge which does-not pos ight this miny:sided batmony, and doess not cast ness, is devoid of that hatmony; becauss it stands in no proper relation to the centre of all life ang ears to the knowledge of thing was devoted his eglect of the kingdoget of things, withont, to the eess and not strength out of his pursuite $=$ "With thy geting, get wisdom.? For the present I postpone $m$
elation of language to culture.

On the WiNG.
"BENDER ONTO OASAR THE THINGS This justly popular stert has been out of use heney of Chicago is beginning to pery Reve Mr this like every other seripture is: " profitable for doctriné, for reproof, for instraction inirighteons ness:" The current use: of it is in not just the same atfound which prevailed in the last deoade, nor is we notice that it is mainly the religions newspa pers: which thén taught that any claim of Cæsar overbóre any Bockple of:ciconscience; ; that now awo orsules of the Church is conceined. $\%$ The Conservativess have thrown overnthére favorit
Why the ohange? A Chicagoivtidge, ,byia permaxent tinjunction, hasi forbidden anqeccles of the rubtices ofithe Prayer Book; untilititshall conform to the rales :laid down for, the thenefit o Hich it it representsu =W:om this:Chardh-cour here sis! no appdalito anyyhighery and théf jadg
 Ir. Cheney of sundry seculeren anould deprive midson,: treating the secule exiastioal constitudit of the inatare of a ciril contract, on the basis of swhich Mita Cheney:and his peoplet had boen arther proceedings:
He ereupon ar ariubreat toutctyy and isistaised sin regard to Wesdo not see that eithendenceiofithe Gurtch pónev If the visible Churibe bens infringed spinitual bodys-im the: sense in which the: word istitere used; : ass contrasted wwith idsecularmothe tateg then couldiclaim no jurisdiction. Iff she laimed sonly spiritual: rights, fexerecised onily spiritual jurisdiction, $;$ she imould $\because$ be , manifestly andientirely! ontside of the EState's sphere anad deal with such unspiritual matters as property. nd salaries, investments and endowmentes; then he plages herself within the reach of the State offaras, these, things, are concerned, for the
 espigo opr Presbyterian Churches hares a hard Thustees, who represent the congregation in State. If we chose to sell out ount on of theh cular kinds the ${ }^{\circ}$ gase wanld be differentio But in cular posgessions, bring secular jurisdiction , and al questions affecting possession may, be legally For indege, the at bognizange of a a segular sourt, ipproperty sadindividuals are buttenants under .anthoritys Henge in taxation it takes parto 0


 has been interrapted for some yeare by othe studies. But we are under the impression that
those writers drew the lines of distinction too learly and justly, to admit of any mistake, toan that they never denied the right, of the State to ater date, at the time of the Disruption in Scotland; the Free Charch leaders conceded the teinds and ther temporalities, bat denied the right of a civil court to impose a pastor upon an nwilling congregation. It was the order der that caused the disyuption, We must not confound theijast distipetions and clearly defined positions of men who have studied these matter With the lopse, motiogs current, in other quarters One of the religioup papers of Ney York, i hat the Moneneys it if Peb Munn or Barnard were to is ve injuggtionsagainst Preshyteryon the plea that e solany and living of some accused minis tor were at stakey Judging from the recen mightikasy that these would be judges, one eeping any mathe would be good raason for ourts. If the come before them, the chance of justic ould be exceedingly small, no greater, in fac han the: ohance of justice in any secular matte hat Judge M'Cunn has no jurisdiction over tho embers of a Presbytery when the whieh hive come before the Presbytery involvo civil and deoular intarests. This style of reasoning is a a combination of two logical fallacies, -the argumentum ad invidiam and the aryumentum d haminem.
geestive: It points to the great fact, which the Church will do well to realize, that ber secu ceposessions are hedged ing by no divinity, tha mimon to ans no mecurity or agfety which is no ience: of the eommunity she renting the con sstice and righteousness are secured in all legal
 sooiets, oe elevated to the bench, and freed تhardo many overmastering control of wholesome oblic opinion, then she may expect just such the character and the record of these Bar ards'and M'Cunns.Would render probable. ' lie Cheney. case spall have opened the eyes of conservatives to the need of the: Church' the Church herself is to be safe-then we all owe to Mr: Cheney and Judge Jamieson a The force of the the
di not boich argument which we criticise, somes others.! IOnre eify's thats latitude as e Barnard and MyGunnstripe, and the Church has little to feariat their hapds. Their courts ill contrast favorably in point of justice and Caimess with some courts helds in the name of
tholy and the lust $Q$ one." Many of our chance inin our Gourt of Could rather. take their

