

best biographies which the English language contains. His "Sinai and Palestine," his "Lectures on the History of the Eastern Church," his "Sermons preached in the East" on the occasion of his visit to Palestine with the Prince of Wales—these are books that have not yet outlived their popularity. His life of Arnold is unquestionably his magnum opus, but the clear and graceful diction, the hues of the sympathetic imagination in which all his writings are steeped, the keen chivalrous sense for whatever is noble and great and good, and tender and true, which pervade every page, will cause him to be remembered as much more than the biographer of the great Head Master, between whom and himself there existed not a few nor merely fanciful points of resemblance. \* \* \* \* \*

Many persons have seen in him, as they well might, an English clergyman who was a citizen before he was a priest, and who was even more a man of the world and of letters than a theologian. Dean Stanley was not a systematic diner out like the late Bishop Wilberforce. But his society was scarcely less sought after, and whether as host or guest his presence had about it an indefinable and irresistible charm. He was an admirable conversationalist, with an inexhaustible store of a certain kind of anecdotes, and with readiness of repartee rather than wit or humour. If the comprehensiveness and true catholicity of Dean Stanley's nature could be seen in his sermons and in his talk, they were at least equally conspicuous in the composition of his friends and especially of his visitors in Dean's-yard. The receptions which Lady Augusta Stanley commenced continued after her death, and remained as cosmopolitan as ever. Roman Catholic Archbishops, Greek Archimandrites, the Fathers, and sometimes the firebrands of modern Nonconformity, Anglican clergy of every variety of doctrine—those mutually separated by intervals so wide as Archdeacon Denison and Mr. Dale, Mr. Jowett and Dr. Pusey—politicians of opposite parties, and historians of hostile schools, all met in the reception-rooms of the Deanery. There was a sentence of Cicero, of which Arthur Stanley had a favourite translation of his own, and which was intended to convey the moral that between good men there is much more of similarity than of dissimilarity. If, he maintained, men would but manage themselves and each other properly, they would find that they agree upon far more points than those on which they differ. It was in such expressions of opinion and apothegms as these—rooted as they were in deep conviction—that the influence of Arnold's teaching was seen in Stanley.

Family Department.

THE SOWER.

BY THE AUTHOR OF "JOHN HALIFAX, GENTLEMAN."

A *Painting by Jean Francois Millet.*

In the dim dawning sow thy seed,  
And in the evening stay not thy hand.  
What it will bring forth—wheat or weed—  
Who can know, or who understand?  
Few will heed,  
Yet sow thy seed.

See, the red sunrise before thee glows,  
Though close behind thee night lingers still.  
Flapping their fatal wings, come the black foes,  
Following, following over the hill.  
No repose!  
Sow thou thy seed!

We, too, went sowing in glad sunrise;  
Now it is twilight, sad shadows fall.  
Where is the harvest? Why lift we our eyes?  
What could we see here? But God seeth all.  
Fast life flies,  
Sow the good seed!

Though we may cast it with trembling hand,  
Spirit half-broken, heart sick and faint,  
His winds will scatter it over the land;  
His rain will nourish and cleanse it from taint.  
Sinner or saint,  
Sow the good seed!

CULTURE AND RELIGION.

A SERMON Preached at the Convocation of the University of Bishops' College, Lennoxville, on the 24th June, 1881, by the Rev. F. J. B. ALLNATT, B. D., Incumbent of Drummondville, Quebec, Divinity Examiner in Bishops' College, and H. M. Inspector of Academies for the Province of Quebec.

"Till we all attain unto the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."—Ephesians iv. 13.

In suggesting a few thoughts on the directly religious aspect of the present occasion, it would perhaps hardly be possible to find language more exactly fitted to set this aspect before us in a summary form than the passage I have just read, representing, as it does, from the Christian's standpoint, the end and aim of all education, taking the word in its widest sense (for I am not speaking of distinctly religious education) and perhaps it is one of the most fatal of all mistakes to class religious and secular education as things separate or separable. Nor yet would I be understood to regard education as a mere system of instruction in book-lore of any kind; or only as a course of preparation for a man's life-work; but rather as the life-work itself, in its life-

long extent; as beginning on the mother's knee and ending on the death-bed; as embracing every class of impression, of whatever kind, which tends towards educating or drawing forth the dormant faculties of body and mind, of the intellect, the imagination, the affections, in their capacities for knowledge, goodness, strength, beauty;—in a word, under the term education I would include every form of impression which assists in developing the Perfect Manhood, of which each individual is capable. Now, I may safely assume that there will be no hesitation on the part of any here present in accepting the words of our text as a true definition of their idea of the process which we term Education, considered in its highest and widest sense. The very existence of this University is a witness to this truth, established as it was, and regulated as it is, on the very principle which is here laid down. Still, we are all aware that the definition which we accept is not one that will pass unchallenged by many who are regarded (and justly so, to a great extent) as high authorities on the subject of mental culture. Among men of this class there are other definitions current, and widely different from ours. Perhaps it will not be unprofitable (though in so doing we shall pass over ground familiar to many here present) to take a sample of these definitions and consider it in relation to that laid down in our text.

"Education," says Professor Huxley, "is the instruction of the intellect in the laws of Nature, under which name I include not merely things and their forces, but men and their acts, and the fashioning of the affections and the will into an earnest and loving desire to move in harmony with these laws. For me, education means neither more nor less than this."

Let us place the two definitions side by side. The writer I have just quoted, we observe, is not limiting his view to the intellectual side of man's nature. He takes in also the sphere of the affections, and conceives of the soul as projecting itself over the practically infinite realm of forces physical and psychical; and as finding in the ultimate principle by which these are regulated an object for love, and hence a motive to supply an aim for all endeavour—the being in harmony with the principle of universal Law. But let us hear him further explain himself as to this object for our love, and motive for our endeavours. "Life," he says, "is simply a game of chess. The chess-board is the world, the pieces are the phenomena of the universe, the rules of the game are what we call the laws of nature. The player on the other side is hidden from us. We know that his play is always fair, just, and patient. But we know to our cost that he never overlooks a mistake, or makes the smallest allowance for ignorance. To the man who plays well, the highest stakes are paid with that overflowing generosity with which the strong shows delight in strength. And one who plays ill is checkmated, without haste, but without remorse." "My metaphor," he says, "will remind some of you of the famous picture in which Retzsch has depicted Satan playing chess with a man for his soul. Substitute for the mocking fiend in that picture a calm strong angel who is playing for love, as we say, and would rather lose than win, and I should accept it as an image of human life. Well, what I mean by education is learning the rules of this mighty game." This, then, is the object whose presence we are invited to seek with "loving desire," an impersonal abstraction playing against us "for love, yet ready to visit the smallest mistake with a crushing blow," "without haste, but with remorse." Surely, it may well be asked wherein consists the essential difference between the idea of the "calm, strong angel" and that of the "mocking fiend," when, practically speaking, the ends represented as pursued by the unseen antagonist are in each case the same.

And still further, the grand object of all endeavour being stated as the bringing ourselves into harmony with the ultimate principle of inexorable Law, it may be remarked that were we to succeed in doing this to the extent of making it our model in dealing with our fellow creatures, the world would soon cease to be habitable or inhabited. For, to use the Professor's own words, "ignorance is treated like wilful disobedience, incapacity is punished as crime. It is not even a word and a blow, but the blow first without the word. It is left to you to find out why the blow is given."

But to turn to the other side, St. Paul's idea of education is also that of a process of advance towards a certain end. "Till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ."

Now, we observe that Huxley's system in its essential features will, in great measure, fit into that of the Apostle (consisting as it does in "fashioning the affections and will into an earnest and loving desire to move in harmony with the laws" of nature) with this difference, that instead of leaving the soul to range unaided through the boundless expanse of universal Law, to find or lose its way, as the case may be, the Apostle carries us further, places us behind all this, and brings us into direct contact with the calm, strong mover of Law. And in Him he shows us at once the Maker of Law and the Controller of Law; at once the Creator and the Firstborn and Pattern of all Creation. We see a Being not only of infinite justice, "fair, just, and patient," but perfect at all points, in mercy, (which is acknowledged to be the highest branch of human excellence) as in fairness and patience. We see Him—not as the remorseless agent of an inevitable

necessity—controlling (as man himself in his degree modifies) Nature's laws by the exercise of will, and that on the principle of *lex*. We see Him strong in the might of sympathy, "touched with the feeling of our infirmities," and with the will and the power to rectify them. His hand not only raised to reward "with overflowing generosity" the vigorous and strong, "and to punish with merciless severity the weak and unfortunate, but stretched forth to aid and to save,—one "who can have compassion on the ignorant and them that are out of the way." To be in harmony with the reign of Law is to be in harmony with Him, and the perfection of "harmony is 'the measure of the stature of the fullness of Christ'."

Here may we find a clearly marked tangible resting-place for our "loving desire," an "aim for our endeavours" in the effort to follow Him,—to make Him the pattern of our imitation,—to put ourselves in His hands, and in His hands to be moulded into His likeness in Whom all Law is summed up. For, to arrive at the true idea of the First and Final cause, the Source of Power and of Love, Science has only to carry out her own principles to the extent of following the converging lines of Nature's Laws to the point where, like the radii of a circle, they all meet, and in that central point will be found the knowledge of Him in Whose hand our breath is, and Whose are all our ways.

"But Science cannot do this," the objector triumphantly exclaims; "there may be such a central Source at once of Power and of Love, as you describe in the Christ of your Apostle; and a grand thought it is, that of a Being Who is at once the Mover and the Mainspring, the Beginning and the End of all Force, all Power, Goodness, Order. But if *laissez faire*, Science in its highest and furthest flights has never reached and can never reach the point whence He is visible."

And this is true. To gain this knowledge a new starting point is necessary,—another set of faculties and organs of perception must be brought into play. But such a set of faculties and organs has been provided us, as real and as admirably adapted for the purpose in question, as our physical organs are for the perception of external influences. And the results are as real, as much matter of experience to him who makes use of these faculties, as those results which are founded on the bodily senses.

To a man who has learnt to use this spiritual eye-sight, (that which is comprised in what we term *faith*), a new and glorious field of knowledge is opened out.

The devotee of intellect may assert, "God cannot be known,—we cannot by searching find out God." But the Christian will answer, "This may be so from your point of approach. But for me, I do know Him, I have found Him, I see Him. His existence is as evident to my spiritual perception, as yours is to my bodily senses. It has pleased the Creator to reveal Himself to us by a method of the same nature as that by which a man's own existence is made perceptible to his brother man. He has given us organs for this form of perception,—though *spiritual*, yet as *real* in one case as the other. And the character of the Revelation afforded us is exactly adapted to the capacities of these organs. Even as in bodily vision it is not the actual object before us that we see; but certain undurations proceeding from it impinge upon our nerves of sensation, and produce that impression which we term eye-sight; so is it with the image of God, as revealed in His Word to the eye of conscience. Such features are revealed as are adapted to the organs prepared to receive them, and to our present condition and needs. 'Now we see as in a mirror,—in an *enigma*. And even as—if we suppose the faculty of sight to be absent—no power of scientific reason could convey to our minds the knowledge which that faculty affords,—in the same manner, the eye-sight of Faith set aside, the knowledge of God becomes impossible."

In both cases, when once the perceptive organs have fairly done their part, the operations of science will fall humbly into their place, and co-operate in perfect harmony. So long as God is sought only along the lines of scientific research, He must continue to be "the unknown God," not because these lines do not lead to Him (for they do,) but because the power of man's intellect falls short, and fails in the effort to follow them out to what he would otherwise find to be their legitimate conclusion. Were our mental faculties extended, no doubt, every high-way of knowledge (fairly followed up) would lead to God as its Author, and to Christ as the Image of the Godhead in creation. As it is, however, mere intellectual culture taken by itself, is found in practice rather a hindrance than a help to the knowledge of God. And the reason is plain. It is beginning at the wrong end. "The Fear of the Lord is the BEGINNING of wisdom." The controlling influence of this wholesome *fear* is necessary to restrain the soaring presumption of the unaided intellect. Under this influence only can human knowledge be made conducive to its true end—to taking its part in the formation of the PERFECT MANHOOD, in bringing it up to "the measure of the stature of the fullness of Christ." And one great reason why so many among the sincere and delighted seekers after scientific truth have failed in finding Him, in Whom all centres, may be told in few words. To approach the *Most High*, the *first essential* is from (from the very nature of the case) an attitude of the *deepest humility*—the most absolute self-abasement. And this is the very point in which the great ones of the scientific world are too often most lacking. For "thus saith the High

and Lofly One that inhabiteth eternity, I dwell in the High and Holy Place, with Him also that is of a contrite and humble spirit."

Perhaps there have been few moments in the world's history more replete with intense interest than that which witnessed the first recorded contact of the life of the Christian Manhood with that of intellectual culture in its highest flights and in its inmost Sanctuary. I mean the occasion in which this same Paul addressed the Athenians on the Areopagus. The scene and its surroundings—if not the audience itself, on the one hand, and the Max on the other—may be said to represent the loftiest development, each of its own form of life. We see Religion, as the lovingly aggressive principle, meeting Culture on its own ground and seeking (as with the Mosaic law) not to *destroy*, but to *fulfil*, to elevate, to ennoble, to separate the dross from the gold; and we see Culture, in its usual attitude (when standing alone) of cold, supercilious disdain. Yet, notwithstanding the apparent failure of this assault on the stronghold of godless Culture, the sad sense of discouragement which we must conceive as weighing upon the Apostle's mind as "he departed from among them," look at the results—years passed by; the "temples made with hands" fell; the Church arose on their ruins. And deeply suggestive is the method of treatment adopted by the Apostle on this momentous occasion. He takes his hearers as he finds them, and starts with ideas familiar to them and founded on their accustomed modes of thought; but he speedily lifts them out of these and carries them to a new starting-point; and this he does by two references, both drawn from productions of the boasted realm of culture, and typical examples of the two branches of that culture—the beauty of external form and that of poetic thought.

In the first place, taking his text from the external symbols of religious worship, visible on all sides in lavish profusion, in every variety of glorious beauty, he leads their thoughts to what was *not there*, and the absence of which created a void, a craving, scarce conscious though it was, deeper than temples or statuary could satisfy,—a craving for the knowledge of the UNKNOWN GOD. "The Altar to the Unknown God." And then, after having thus laid his finger, as it were, on the spot where lay the consciousness of want in the midst of such apparent plenty; having touched the spring that awakened the sense of need, which is the foundation of all religion; he borrows from another branch of art an idea in itself expressive of the one only means by which that need could be supplied—that void filled. "The Unknown God," "WE ARE HIS OFFSPRING." Here we have the first two steps upwards from nature to God, the earliest points of contact between culture and religion,—the first expressing consciousness of the fact that there is a God, unknown except by a higher light than that of mere intellect; the second indicating the true channel by which He is to be found, namely, by seeking Him as a Father; turning towards Him as a child craves after its natural rights, its place in its Father's house. "I will arise and go to my Father." To him who walks only by the light of science, that Father must ever be the "Agnostos Theos," (Acts viii. 23,) and such a man must be, whether he so term himself or not, practically an *Agnostic*. But for all that, he has in the inner depths of his soul an Altar to that same "Unknown God,"—cold, it may be, and dark, and dismantled; but still capable of being repaired and warmed by the flame of a living sacrifice. And if thus restored, it must be in response to the echo of "loving desire," (to use Huxley's expression again,) by which man's heart answers back the Voice of the Father's call.

The first great spiritual proposition which underlies all earthly knowledge, may be expressed in the words—"To us there is one God, the Father, from Whom are all things, and we FOR Him," and the second, embracing the means of approach to this Father, in the words next following—"And one Lord Jesus Christ, through Whom are all things, and we THROUGH HIM."

Once let this two-fold truth be grasped, and all other knowledge falls into its due place as a helpmeet and handmaid to religion. Hence we may observe that the proper function of such an Institution as this is to preserve and cultivate the true harmony between the heart-perception by which the knowledge of God in Christ is first grasped, and the intellectual culture by which God is to be sought in His works, in the world of nature and of man. The very building in which we are assembled (the College Chapel), in its conspicuous position, in the symbolism of its architectural beauties, as well as in its sacred uses, may be regarded as typically representing this grand truth,—Religion, the centre of the life-work, pervading, elevating, ennobling its every branch. And let us observe the vast importance of an Institution which makes itself (on these very principles) a centre of life-work in our midst; and its claim upon our deepest interest and active support; considering the design which it pursues, that, namely, of preserving the due proportion between the knowledge which is by faith, and the knowledge which is by intellect; the design, not merely of giving instruction in arts and sciences,—of supplying technical training for professional life,—of making clergyman, physicians, or lawyers, but of making MEN; and men after the pattern which St. Paul here lays down, destined, it may be, for various occupations and walks of life, but taught to regard all as starting from the same basis, and having the same final object in view—"the measure of the stature of the fullness of Christ."