

Know not the patriot flame?  
 My country! shall we not feel  
 In our youth the strength of thy hills,  
 The mighty pulse of thy streams,  
 The breath of thy forests and lakes?  
 Ah, here in the silence and gloom,  
 Humbler, less noble than thou,  
 Born in a happier age,  
 Find we not some of thy love,  
 Thy courage, endurance sublime?  
 In higher moods we aspire  
 To save, out of Time's jaws,  
 Something that still may survive,  
 Stirring the pulse of the world.

PHILLIPS STEWART.

## A CHRISTMAS SERMON.

### THE INTRODUCTION.

I have not selected my text from any of the canonical books of Scripture, but from the writings of one of the inspired singers of modern times. I have no claim, either, to call this essay a Sermon, for I am not a Clerk in Holy Orders. Perhaps for that reason I should describe it as a Lay Sermon. At any rate my readers will be able to distinguish it from most of that class of literature which is homiletic in kind, by reason of its brevity. And, in any event, I must claim for myself and my Sermon some share of that Christian charity and tolerance which are characteristic of the season of peace and good will. But, having boldly rushed in where indeed angels might fear to tread, and having committed myself to the writing, and my indulgent hearers to the reading of a Sermon, I must, as in duty bound, carry out my design in strict conformity with established rule and venerable precedent. And thus I would begin:

### THE TEXT.

*Let knowledge grow from more to more,  
 But more of reverence in us dwell;  
 That mind and soul, according well,  
 May make one music as before,  
 But vaster.*

### THE EXPLANATION.

The words of the text are to be found in the 7th and 8th verses of that beautiful introduction to the Poet Laureate's masterpiece, *In Memoriam*. The text naturally divides itself into two parts and an application: the first, concerning the diffusion of knowledge; the second, the need for the cultivation of a spirit of reverence; and the application, a reason for these two pleas.

### FIRSTLY:

And here let us consider briefly the first part of our text: *Let knowledge grow from more to more*. The reproduction, through the medium of photographer and engraver, of the Entrance Door of our beloved *Alma Mater*—that unique product of the skill of brain and hand—will furnish us with an object-lesson which we may with advantage look at more than once. The original picture was produced some twelve years ago. It represents the entrance of the University as it appeared then. The careless beholder will say that it looked just the same then as it does now. But the entrance to the University is the same and yet not the same; though it sounds paradoxical to say so. You will notice, if you look closely at the

picture, that but one of the massive doors is open, the other is closed; and that the only ones who cluster around the portal are those of the stronger sex. Such was the state of things as late even as 1876.

But now, all is changed. Now, both doors have been swung back upon their ponderous hinges—the second not without some resistance, it is true—and at the portal *Minerva* stands to welcome, without distinction of sex, all who come to her. Then, the one open door fitly indicated that but one order of human beings, one sex alone, had the right to enter. Now, the two open doors signify that prejudice is done away, and that all who will may enter and drink of the waters of knowledge and inspiration to be found within. And, indeed, why not? Why should *Minerva* stretch out her hands in welcome to all but her own sex? And indeed I cannot answer.

Thus we see how our *Alma Mater* has been allowed to be instrumental in the widening of the scope and in the diffusion of the influence of knowledge and education in our midst. She is now, in the most liberal, but still the fullest and truest sense of the words, *Alma Mater*. It is not hard to see the connection of all this with the first part of our text. Diffusion of knowledge is not now confined to one sex alone. Each now enjoys rights and privileges which Nature never intended should be given to one and denied the other, on account of sex. Each is for the other, and the most complete development of each should be encouraged and should be one of the highest aims of human life. Knowledge is for all, therefore let it "grow from more to more."

### SECONDLY:

And now we come to the second part of our subject: *But more of reverence in us dwell*. The interpretation of the word reverence to which I shall confine myself here is somewhat difficult to express in precise terms. It is a state of mind, an habitual mental attitude—the result of intellectual discipline, of education, of culture. In the dark and rude ages of the past, one precious trait redeemed much that was evil and graceless. It was the spirit of Chivalry. Alas, it has almost disappeared. Burke's immortal words are indeed true, and sad it is that the spirit of our age should add such an emphatic confirmation to them! King Arthur, Sir Launcelot, and Sir Galahad are fables to the present generation, and always will be. They are turned into Don Quixotes and Sancho Panzas! And why is all this so? Because of false ideas of education and culture.

### THE APPLICATION:

And what is the true idea of education and culture? Surely it is, as Bishop Wilson, quoted by Matthew Arnold, says: "To make reason and the will of God prevail." And here, pardon me, if I seem to grow somewhat dogmatic. Reason, that is, human reason, when unrestricted, is apt to reach out into pure rationalism. Human reason leads men into different paths, and to diverse conclusions in the pursuit of truth. Truth is one, but interpretations are many. There must be one infinite truth after which finite minds are seeking. And what else can this be than "the will of God?" Bishop Wilson says: "Reason and the will of God;" he couples the two; they should go together naturally, but as a matter of fact they seldom do. It, is then, the supreme end of culture and education, rightly understood, to make them go together, to make them prevail. Reason is the divine endowment of human nature; it is the great spiritual principle in man which distinguishes him from the other creations. It is an expression of the divine, the infinite, though sadly estranged and perverted. When Reason and the Will of God are brought into harmony,