

DISADVANTAGES OF WEALTH.—At a remarkable social gathering in California, it was noted as an alarming fact that "so far as the monied class is interested in religion at all, it draws towards the Church. . . . It is rarely consecrated wealth, and its assumptions are driving from the Church those of less means, and greatly hindering the work of the Church among the poor." Successful business men too often ignore the study of religion; and when they interfere, by force of wealth, generally make a mess of it. This is the danger.

GROWTH OF THE "RELIGIOUS EDUCATION" MOVEMENT is evidenced from the data contained in a comprehensive memorandum recently prepared for the English Houses of Parliament. America, France and Belgium are reviewed in reference to this question, and the trend towards the religious view is remarkable. In 1884, so large had the proportion of scholars in religious schools become in Belgium, that the law was changed, so that these schools were "adopted" by the Government for participation in the public grants.

THE WORKING MEN AT EPWORTH.—A very notable event was the meeting of Lincolnshire Church Workingmen (C.E.W.M.S.) at the birth-place of John Wesley this year. The Rector, who was chairman at the evening meeting, observed that John Wesley's object was the establishment of bands of lay workers within the Church—not, as it is now, outside, and in antagonism to the Church he loved so much. Rev. Samuel Wesley's epitaph in the Churchyard is "As he lived, so he died, in the Catholic Faith of the Trinity in Unity."

PREMIUM.

We have the pleasure to announce that we are in a position to offer to all new and old subscribers for the CANADIAN CHURCHMAN the choice between two large (28 x 22 inches) beautiful tinted engravings, worth at least one dollar and fifty cents each, for the usual subscription price, and the additional sum of fifty cents, the total for the paper and the premium to our country subscribers being one dollar and fifty cents. The subject of one of these engravings is "Diana or Christ," from a painting by Edwin Long; that of the other is "Not to be Caught with Chaff," from a painting by Hetwood Hardy. These engravings are beautifully executed on fine plate paper, are very attractive, and the treatment of the subjects is suggestive. We feel that, in giving these premiums, we are offering a strong inducement to our Church people no longer to defer sending in their subscriptions, and for the trifling additional sum secure for their drawing rooms a picture worthy of a place there. See advertisement.

ASKING—"BEGGING."

What is the value of a gift which has to be asked for? What is the merit of a giver who waits to be asked? Everyone will answer such questions, in his conscience, with a very decided *nil*. And yet what a vast amount of asking has to be done, and how little the returns in comparison. But has it really to be done? Is it not rather, we may query, a work of supererogation? Not quite that: for a great deal of what is received for religious purposes would never be received without incessant application. The real question, how-

ever, after all, is whether it is worth the trouble spent upon it. When one thinks of the army—by no means a small one, either—of bishops, priests, deacons, and others, who are wandering about from city to city, and door to door, dusty and footsore, and heart weary, trying to net a few dollars over their expenses for their struggling churches and missions elsewhere, one feels inclined to reply in the negative to such a question as that—especially if he takes into account the homework left undone in those very missions meanwhile, because of the absence of these men.

COLLATERAL RESULTS, TOO,

are by no means pleasant to contemplate. First, there is the induration of the bad habit in the giver of waiting to be asked, so that they are less inclined than ever to give unless they are hard pressed by importunate beggars, and forced to give out of self-defence, just to get rid of the nuisance. Second, there is set up, in such people, a kind of chronic inflammation, which causes irritation at the slightest approach of a new application, so that the true spirit of liberality is gradually deadened, and finally destroyed. Third, it results from all this that getting becomes more and more difficult as time goes on, and givers become hardened—case-hardened against all applications. The effect is surely bad on both sides—bad for the cause, and bad for the general public. So, fourthly, refuge is taken in all manner of subterfuges—concerts, bazaars, socials, pic-nics, &c., &c. This is the climax of evil: the whole spirit of true Christian charity is lost in a flood of its substitute, spurious charity—the platform antics, goods pushing, tea-drinking, religion made comic and funny system.

"VENTURES OF FAITH"

stand out amid the sea of begging causes as royal oaks above the heads of less noble trees. What are they? They are projects which (1) begin in a small way, only paying as they go: then (2) they grow by natural accretion, as their cause becomes known. "We never have asked for a single penny" is the proud and happy boast of such institutions: a boast that speaks volumes of comfort and tomes of thankfulness. The Bristol Orphanage, founded and managed by Geo. Muller, used to be a primary instance of this method of getting; but it never was, by any means, singular in its character—there always have been and are many such examples. It is not easy, perhaps, at first, to see why that institution should have been singled out for public comment, and so often referred to, as if it were almost the only work of the kind that ever existed. We will just whisper the secret of its prominence:

ADVERTISING!

Not vulgar, common, sensational, so-much-an-inch advertisements; but very neat, careful and judicious notices—that is all. You read along through the ordinary columns of reading matter in a newspaper, and presently you come to a modest little paragraph that looks as if—like a violet or daisy—trying to hide itself from observation. You must see what it is! It proves to be just a passing observation on the wonderful success of that noble institution, which doesn't advertise (oh! no); but miraculously gets all it wants. Some friendly and charitable editor, or sub, has inserted that notice so neatly; but it is the most effective advertisement that could be imagined or devised. An institution that does not ask for help, does not advertise its wants—why! we must not overlook that, lest it may fail! So, in pour the contributions of nervous, charitable people—usually anonymous, too. So charming is modesty—when we

discover it—that we are quite carried away into indulgence of profuse liberality, and turn a cold shoulder henceforth, more than ever, to beggars of all kinds. Then somebody writes a book to tell people about this miracle of faith. What more is needed? The thing now goes with a rush—without any asking. It would be much better, upon the whole, if people were content with letting their wants be known in an ordinary natural way without obtrusive asking.

INSPIRATION—VERBAL, OR WHAT?

It is some time since the evil spirit of scepticism gave up any overt or serious attempt to make a direct drive at the Word of God *en masse*, as a general revelation of Divine Truth and Will. This having been tried, and the whole body of the faithful roused to united and desperate resistance, nothing remained but to create a diversion of some kind. People's minds must be drawn off from the main point, and attention distracted by some apparent side-issue. And so a new set of tools are used. Men who are—we quote from an article of their own—"strenuous advocates of the moral grandeur, spiritual authority, and faith-sufficiency of the heavenly oracles. . . . Modern scholarship is simply leading us to recognize a more rational scholarship than was possible to our fathers." The press—especially a certain class of magazines and reviews—is being absolutely flooded with matter of this kind: the only excuse for the shallow character of which is, that in the hurry-scurry of the age, men are continually dashing off articles, upon which they have expended the merest minimum of possible thought.

WHAT DO THEY GIVE US?

—these men of eminent attainments. They profess to object just to a word here and there, which does not seem quite correct—you know!—and needs a little qualification of meaning, a little emendation of the text: it is, in fact, just a bit of textual criticism. They very quietly assume—you know!—that no learned person now contends for verbal inspiration—that every word is the best that could have been chosen by Divine guidance for the Scriptures. What does the assumption imply? It implies that there is a defect in the mass of inspiration, and—the conclusion by induction is easy—if one, why not more, a dozen, a score, a hundred, a thousand, a myriad? So the work goes on. It is simply now a process of piecemeal undermining. The sappers attack, each one his little stone—only a word!—expecting that in course of time the whole fabric will fall. Such is the game: and it is wonderful to see how many men, usually in line with the truth, give way to this silly, but insidious piece of sophistry. Only a word! Just put Nebuchadnezzar for Belshazzar, or Sargon for Senacherib—what does it matter, if you make the text fit in with the statements of profane authors up to date.

WHAT IT "MATTERS."

The spirit of inspiration—which these new reasoners, neo-sceptics, profess to respect—is necessarily embodied in words: it is the sole mode of expression. These words, in any case, may be a dozen or a sentence; but every one of them has a meaning and force of its own. The accumulated meanings of the several words, connected in language-harmony, results in the expression of the inspired idea. Take away a word or two, you alter the expression of the whole, you change the meaning, you vary the inspiration. There can, in fact, be no other inspiration than verbal inspiration; the thing is practically impossible. It was