

of poverty." The general fund, enabling this, was drawn from (1) voluntary subscriptions, (2) Church funds, and (3) the fees charged parents who could afford to pay. Such has been, in fact, the condition of all parochial schools. The cry of "free education" is claptrap.

THE ORIGIN OF THE SPANISH INQUISITION is traced to the reaction of Spanish Christians against Moorish barbarity and persecution. They fought their tyrants "with their own weapons" so long and with apparent success, that they extended the spirit into other spheres and fought their fellow Christians in the same way. Thence the spirit spread through Loyola's Jesuits. "The result proves that you cannot, in the long run, overcome evil by turning its own weapons against it."

COMMON SENSE AND UNCOMMON CRITICISM.—Ederheim, who must be considered a competent judge of things Jewish, says that while the Kuenen-Wellhausen theory is a credit to the ingenuity of its author, common sense instinctively rejects it as incredible. The history of the theory "is not long, but it is long enough to have described a circle . . . its head and its tail are not only in dangerous proximity, but it has made a promising beginning toward devouring itself."

"THE SCRIPTURE CANNOT BE BROKEN—*luth-enai*, a very expressive word," says Bishop Wordsworth. "Scripture is so solidly compacted together as to be indissoluble. (John x. 35). Surely this divine assertion is irreconcilable with the theory of those who think that by a critical chemistry they can analyze and dissolve the Scripture into what they call its constituent elements—dogmatic, historical, physical, &c.—and that they may accept the first, and reject the others."

MRS. O'SHEA "LOVE."—The periodical entitled *Wives and Daughters* (London, Ont.) has a remark on this subject that deserves reproduction:—"What a pity . . . that she did not love him. Love is not selfish—love seeketh not its own. We cannot go beyond that definition. If she had only loved him enough to leave him alone (and that sort of love is practiced to a greater extent than many suppose), the world might have received the benefit of a spectacle it stands greatly in need of."

WHITEFIELD'S SERMONS.—It is noted by Dr. Farrar, writing in the *Sunday Magazine*, that the sermons of this great preacher, crude on first delivery, were polished by continual repetition during his itinerant work. "Each sermon was preached again and again at hundreds of different places and was not regarded as 'perfect'—so Foote and Garrick tell us—until it had been delivered for about the fortieth time." Then it became a power forever; for he confined himself to a few points of tremendous import.

"THE ROUND WORLD."—In his article on "Current Unbelief," Principal Grant says:—"The Scripture writers believed, with the world of their time, that the earth was a great plain, and when men discovered that the earth was round, they were punished as heretics for teaching contrary to divine truth." What proof is there of this alleged erroneous "belief" of Scripture writers? If the papal authorities put that interpretation upon the Scriptures, it is no reason why we should—and we don't!

MISTAKEN CRITICS.—About 1840, Von Bohlen asserted that the author of the Pentateuch was a Chaldean who knew nothing of Egypt because he

wrote of vines, grapes, wine, asses and sheep in that country, and the faith of some was shaken. Presently Sir Gardiner Wilkinson, Rosellini and others, made discoveries in Egypt proving the author right. So with Daniel's description of Belshazzar, and Beza's difficulty about Sergius Paulus being described as Proconsul. Ancient inscriptions have arisen to set these critics right.

PLAYING "FAST AND LOOSE" WITH PLEDGES.—Apropos of a rumour that if expelled from Presbyterianism, Dr. Briggs and others might terminate their exodus in the Protestant Episcopal Church, the *Living Church* says:—"It seems to us that it is time to consider whether it is well to allow men ('who have played fast and loose with their pledges elsewhere') to come to us on the understanding that the Church is a field for 'free lances,' and because they suppose that Inspiration, the Doom of the Impenitent, the Atonement, and the like, are open questions amongst us."

As we are nearing the end of the year, let every "Canadian Churchman" Subscriber whose subscription expires at New Year, renew without delay; also get some neighbour or friend to subscribe, and send fifty cents extra and get one of our beautiful tinted Engravings.

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.

THE GREAT BIRTHDAY.

Year by year, as century by century, the magnetic attraction of Christmas Day seems to increase—that day becomes more and more the central day of the joys of humanity; just as Good Friday is the climax of the sentiment of repentance, and Easter Day the acme of the idea of hopefulness. Struggle against the tidal wave of the world's consciousness on this subject as individuals sometimes do—criticize the chronological details of the date—all are drawn, more or less, at last into the circle of influence surrounding the radiant cradle of Bethlehem. They may—some sceptics, some critics, some ultra Protestants—stand on the outer circumference of that influence; but the light shines even unto them, sends some brightness into their eyes, some glow of interest into their hearts. The best of them cannot do less than say, with bated breath, whispering to their hearts "Would that it might be so—that

little Babe, the pledge of Divine forgiveness, the promise of the Almighty's interference with humanity's errors, the index of the way for the redemption of all things.

THE WISE MEN.

now as ever, see His star, and, perceiving more or less vaguely its significance, "follow on to know"—at however great a distance all that may be implied in the long sought sign. "Not by power, or by might" seems to be the first emanation of thought from that cradle-throne—back, all dictates of human pride! back, all yearnings of human ambition. Then comes the thought man being reduced to a sense of his own incompetency for the task of redemption and restoration—"we must come and worship"—"God with us," in however lowly form He chooses to appear—worship, and wait for further light. Such is the lesson to be impressed more deeply, each returning Christmas more deeply still, upon the hearts of all spectators—till we find ourselves drawn so closely together in this joy at God's goodness, that we forget our own minor distinctions—"old men and children, young men and maidens," stand all alike, reverently worshipping, pouring forth their treasure gifts, before the Babe of Bethlehem.

"CIRCULATION, THE LAW OF WEALTH"

The title of this article is said to have been the topic of a most remarkable discourse lately by a most remarkable Bishop—Bishop Potter of New York—under most remarkable and peculiar circumstances—the dinner of the "Chamber of Commerce" in New York. The use made by the Bishop of the opportunity offered him was a notable instance of that high quality of genius—making good use of an opportune occasion. It has been truly said, in commenting on the occasion:—"Bishop Potter's see-city is the commercial centre of this continent, and in that city never before this era were so many signs of great wealth, lavishly spent, and ostentatiously displayed. The palaces of New York, the equipages of New York, rival those of the ancient European nobilities, and the fortunes of the New York men are the wonder of the older world. At the recent Chamber of Commerce dinner the majority of the guests were men whose profession is the amassing of money. It was an American reproduction of Belshazzar's Feast, and the Bishop became its Daniel."

AMASSING OF WEALTH.

What a profession! What a responsibility a man assumes who says, "I will make it the business of my life to corner the circulating medium of active human life." Gold—and its paper representatives or vouchers—is the blood of human existence on earth; and the man who turns into a side channel of his own an abnormal share of that earth-life medium does assume a position of enormous responsibility. To do it, he must exercise ingenuity—whether "devilish" or only legitimate—in order to dam a 1,000 channels into which the currency would otherwise ordinarily flow. What he, by superior ingenuity, secures thus, others are proportionately deprived of for the time being. His special scheme for personal aggrandizement in this particular disturbs the ordinary counterpoise and balance of affairs to the detriment of all who have not the same faculty in active exercise for the time being. His success is their misfortune. Were he, and such as he, out of the race, the strain of competition would no be so keen, life not so hard!

AM I MY BROTHER'S KEEPER?—YES

We can imagine in how many minds arose the