

thorities of the Church. This gives us an idea of the state and condition of the English Bible till now.

CLERICAL SUPPORT.

BY AN OLD MISSIONARY.

The letters signed "Enquirer," and "Missionary," set before us the unpleasant truth that the Church of England in Canada is woefully deficient in providing the required financial means for carrying on her work. "Enquirer" seems to think that we shall soon have to choose as bishops only men who are rich in this world's wealth, or else to give up the idea of having more bishops. "Missionary" advocates the profane notion that bishops might be expected to share the poverty of missionary priests and deacons. I fear if things go on as they have done for some years past, we shall soon find that the difficulty of providing a barely sufficient income for the priesthood will be no less than that now experienced in providing for the required number of bishops. The greatest hindrance to the work of the Church in these days is certainly the want of pecuniary means. Men are not wanting—men who have faith and energy enough for any work that the Church has for them to do. Nor can it be said that their labours have been without a great measure of success: but while the work to be done increases, and the number of our clergy continually increases, the means of supporting them, and for extending the work of the Church, has not, and does not, increase in proportion. In proof of this assertion, I not only point to the difficulties referred to by your correspondents, but also to the state of the various Diocesan Funds, always in a state of deficiency—the diminishing incomes of the missionary clergy—the Widows' and Orphans' Fund necessitating the diminution of the small grants originally promised, and the Clergy Superannuation Fund miserably inadequate for the decent support of used up and aged missionaries. There is evidently something amiss with regard to the financial affairs of the Church. It is not conceivable that our Lord, through His apostles, originally made no provision for the adequate support of the expensive system and work which is involved in the spreading of the ministry of Christ over the whole world, and in the principle that the spiritual labourer is worthy of his hire—the hirer, be it observed, being Christ the sender, not the people to whom the labourer is sent. Our forefathers seem to have been under no manner of doubt as to the Divine provision for the necessary expenses of God's kingdom upon earth. They regarded the tithe of their yearly increase as the Lord's portion reserved for His own use; and the proof of its being the acknowledged doctrine of the Church of Christ, is the fact that throughout Christendom it was the general practice until the Protestant revolution of the 16th century. I do not mean that every Christian paid tithes, but certainly it was viewed as the divinely appointed provision for the support of the Church. I suppose that no one doubts that in Old Testament times, the Lord's appointed provision for the support of His Church was the tithes and offerings of the faithful; but the cry now is that the payment of tithes is nowhere commanded in the New Testament. As well may it be said that there is no command in the New Testament to keep the Lord's Day holy, or no command to baptize infants. We do these things because we have reason to believe that they are in accordance with the will of our Lord, expressed through His apostles, and prac-

tised by the Church in primitive times. Where is there any intimation in the New Testament that the tithe was no longer to be regarded as the Lord's portion? The truth is we have departed from the way of the Lord, and have substituted for His way, ways of our own invention, and we are now reaping the consequences. It seems to me that the proper remedy is not to be found in having fewer or cheaper bishops, nor in spreading over the country an increased number of poverty-stricken missionaries, but rather in faithfully testifying to the declared will of our Lord, and exhorting the Lord's people to faithful performance of their duty in this respect, as well as in all others. But to have any general or decided effect, this call to a duty so long in abeyance, must evidently come not from the lower officers of the spiritual army, but from the higher.

THE "CANADIAN CHURCHMAN" CATHEDRAL FUND.

SUBSCRIPTIONS RECEIVED.

Previously acknowledged.....	\$388 18
W. A. Bickford, Glen Sutton.....	1 00
A. H. Rowe, Milton West.....	2 00
North Toronto.....	1 00

THE BISHOP'S APPROVAL.

MY DEAR MR. WOOTTEN.—I have read in your paper your announcement of a CANADIAN CHURCHMAN Cathedral Fund, and write to thank you very warmly for this spontaneous and unsolicited enterprise on your part to come to the assistance of St. Albans Cathedral in its great emergency. Your earnest appeal affords me much encouragement as a proof of loyalty and a true Churchman's interest in this anxious diocesan undertaking. Its completion and support would impose no heavy tax upon any one if our Church people generally, throughout the diocese, would unite in making small contributions; and I cannot but believe that if the matter were brought before them and the opportunity given, they would gladly do this to secure to our diocese the crown of our Church of England system—a noble cathedral—the centre and source of the spiritual activities and unifying forces of the Church; the worthy spiritual home of all her children, the pride and glory of our ancient and historic communions. Earnestly hoping that you will receive such a response as shall be the best reward of your disinterested effort I am, yours very truly, ARTHUR TORONTO.

REVIEWS.

THE INSPIRATION OF HISTORY. By James Mulchahey, S.T.D., Vicar-Emeritus of St. Paul's Chapel, Trinity Parish, New York: 12 mo., pp. 135. \$1.00. New York: Thomas Whitaker. Toronto: Rowsell & Hutchison.

The aim of the treatise is to combat the pretensions of the Higher Criticism from the standpoint of history and its philosophy. All history is a record of facts, and the Scriptures could never have existed without a historical foundation. It is not valid criticism that commences with a set of destructive theories, and simply excludes the other side: a predetermined scepticism throws history to the winds, but the facts of history remain. Criticism may apportion the dates of documents and their various readings, but unless on a basis of truth and fact, cannot account for the unity that pervades the whole sacred volume, and the persistency of its central ideas. The idea of Jesus could only have been moulded upon His own life among men, and that life can have no explanation but in the fact of His divine personality. Dr. Mulchahey writes with great and convincing force throughout his short treatise of seven chapters, but specially excels in the closing two—upon the witness of history to the Divine Personality of Jesus Christ, and the present need of the Church

and its true inspiration. The style is clear, pure and scholarly: the arguments are admirably stated, as those, for instance, upon the rehabilitating of the life and character of David, and the whole volume is worthy of highest commendation, both for satisfactory reading and for thought culture.

SOME MODERN SUBSTITUTES FOR CHRISTIANITY. By George W. Shinn, Newton, Mass. 25c. New York: Thomas Whitaker. Toronto: Rowsell & Hutchison.

Dr. Shinn's work is always in season, and it here meets a distinct want—a popular treatise upon these five topics, Theosophy, Christian Science, Spiritualism, Socialism, Agnosticism. The articles are simple and clear, and the collection will be useful to many. There is no exhibition of learning, but the pamphlet is evidently the result of much reading and study.

THE MISSIONARY FIELD.

AUSTRALIA.—The Bishop of Newcastle, N.S.W., is endeavouring to reach the mining population in his diocese by means of lectures on Unionism, followed by free discussion. To make these more attractive the bishop announces them as "smoke lectures." They are given in the different mining centres to afford greater opportunity for attendance and freedom of discussion. The attendance has been good, the interest very keen, and so far as can be judged, the novel effort has had a considerable effect in enlightening the mining classes. Dr. Stanton's high reputation, his long Australian experience, and his great popularity, combine to give him an almost unique position in his corner of New South Wales.

Bishop Graves, of Shanghai, writes: "There is a point which has troubled me a good deal. You refer to a certain lack of widespread interest which, we feel, exists in the Church. I know what you mean, and our missions suffer from this continually. Deeply as a few feel the need, and much as they do for them, there is neither an intelligent understanding of missions nor a warm desire to foster them among the mass of Church people. I have tried to account for it, but can find no satisfactory solution. To me it seems a self-evident truth that, the more a person believes in Christ, and the fuller his understanding of the Gospel is, the more he will feel bound to carry the message to all the world. What we need is to keep the whole subject before the Church, and by-and-by the change will come. If there were only a proper interest, we should be asked only to do the work, and be furnished with funds for carrying it on without continual begging. We do get interest by galvanizing the people by appeals, but that is not as it should be. I know perfectly well that by resorting to sensational and catch-penny methods we could raise funds; but I will never do it, or encourage such a method in any of those we send home to make appeals."

The patience of lady missionaries in Melanesia has to be well-nigh inexhaustible. Take for example what happens at the time of the annual cleaning. "The girls' idea," says a lady writer in the *Southern Cross Log*, "seems to be to seize every article of furniture and apparel and deposit it in the verandah; when the verandah is full, in the garden. If a shower comes on, there is a wild scamper and scrimmage to the rescue. It is hopeless to try and stem their energy. The whole thirteen of my girls started cleaning *con amore*, and I had no idea where they began, much less where they would end. . . . 'Putting back,' i.e., replacing things, is a worse business, and makes a great demand on the white head which must remember and direct. A Melanesian rarely puts anything straight; curtains, table-clothes, pictures—all hang in wild disorder, books chiefly upside down. It is over at last!" The second extract shows how difficult the work must be at first. "One feels so helpless when a full-grown, awkward, ignorant woman is put into one's hands to train; the process is so slow, and it is almost impossible to get rid of the old habits. The new-comers are always interesting, and keep one wide awake. At first they are forever escap-