

OUR MISSIONARY DIOCESE.

It could not have been really understood in any part of the Dominion, east of Fort William, that we—we Canadians—own a missionary Diocese, or the Bishop of Algoma would never have been allowed to go to England for supplies, without one word of remonstrance, heard or suggested, anywhere between the eastern shores of Newfoundland and Thunder Bay. However, one good result attended his visit to the mother country, in that his lordship brought back, at least the text of a lesson which we ought to lose no time in learning off. The diocese "was formed in the year 1873, when, on the 28th of October, the Ven. F. D. Fauquier, Archdeacon of Brant, was consecrated the first missionary Bishop." We quote from the *Algoma Quarterly*, which ought to be in the hands of every Churchman in Canada; and we find that it was "during the winter immediately succeeding his consecration, the Bishop of Algoma was in England, endeavouring to stir up an interest in his work among friends there, and to gain some assistance from the great Missionary Societies." But we are informed that "His Lordship was rather disappointed in the result of his appeal, as both the committees of the Societies to whom he applied, as well as individuals, appeared to think that the *Canadian Church* having organized and set on foot the Diocese, *should hold itself mainly responsible for the support of its Missions.*" Why, we should have thought that would have been the keynote of all Missionary operations; the very alphabet of missionary enterprise! Can it be possible that we did not know that,—until we consecrated a Bishop, and allowed him to go to England to pick up that little bit of elementary information? But let us look at it again. "The Canadian Church" "should hold itself mainly responsible for the support of its Missions." And the good people of England might have added that "the members of the Canadian Church being very well able—a fair proportion of them being really rich, and none of them very poor," and "that having nothing else to do with their money, they might reasonably be expected, leaving Christian duty out of the question, to have spirit enough, at least to set in motion the scheme they had inaugurated." The subject is a serious one. It involves grave responsibilities—responsibilities that will have an influence, perhaps for a thousand years or more, not upon the new diocese of

Algoma alone, but upon the character of the Christianity of Canada. And therefore we would not say one word that would be calculated to diminish any feeling of duty that may be experienced by any member of our church. But we do not think the ludicrous aspect of the case should be entirely lost sight of. We have talked a little in this country about a Missionary to India. Of course we could not undertake to support such an institution, although religious bodies numbering not more than one-fourth of those in our church, and owning not a tenth part of the property we own, would think nothing of supporting a score of missionaries in any part of the world. But nevertheless, we have talked about such a thing, and that is something; although by the way, we would remark that if, instead of *pretending* to fraternize with those bodies we could catch a little of their zeal, we should certainly gain something. But suppose we were to get our Metropolitan with his brethren to consecrate a Bishop for Ceylon, and that the first thing he had to do would be to go to England to get the funds to conduct his Episcopal operations, what could we expect the result would be? Now, this is just what we have been doing; with this difference however, that while the diocese for which our Right Reverend Fathers in God have consecrated a Bishop, is as thoroughly missionary as would be that of M'esa, in Uganda, Central Africa, it is at the same time part and parcel of our own Dominion, of this "Canada of ours." It has claims which if we attempt to neglect, we may expect the just judgment of Heaven upon the Church of Christ in this country; and we have the experience of the past to lead us to fear that such judgment may not be for our own time only; it may rest upon this land for many generations, and for many ages.

THE CHALDEAN ACCOUNT OF CREATION.

We gave an abstract some time ago of the Chaldean account of the Deluge, as recently discovered in arrow headed characters cut in stone tablets, and forming part of the immense library of those great collectors of literary treasures, the kings of Assyria. But by far the most interesting account has just been published in England by Mr. George Smith, in a valuable book of moderate size, entitled "The Chaldean account of Genesis." In this remarkable

work he tells all that Assyriologists have collected on the interesting subjects of the Creation, the Fall of Man, the Deluge, the building of the Tower of Babel, and his identification of the Biblical Nimrod with a person called Izdubar. These accounts were cut with "an iron pen in the rock," most likely 2,000 years before Christ. That on the Creation is of the most intense interest. It gives an account, in the main agreeing with the history in the Pentateuch, and with some clear indications that originally it contained a great deal more. A clear idea is given of the Chaos, or that state of the earth when it was as Moses calls it, "wasteness and emptiness," or as our translation has it, "without form and void." The Tiamat, or sea (in Berosus, *Thalatta*), is viewed as the great mother of all things. The creation of the land is also given, that of the heavenly bodies, of land animals, of man and his fall, and a war between the gods and evil spirits. It would appear that at first the history was written on twelve tablets, each including about one hundred lines of cuneiform text. Those relating to the creation of light, of the atmosphere or firmament, of the dry land, and of plants, have not yet been discovered. Some small fragments however have been found which contain allusions apparently referring to these subjects. There is one thing very remarkable about these tablets; the fifth of these begins with the statement that the previous creations were delightful or satisfactory, agreeing with the repeated statement of Moses, after each act of creative power, that "God saw that it was good." On the tablets, the race of human beings is spoken of as the *dark race*, while on other fragments they are called Admi, or Adami. Sir Henry Rawlinson has pointed out that the Babylonians recognized two principal races—the Adama, or dark, and Sarku, or light people. The Tiamat, or Dragon of the sea, appears to admit of a reasonable comparison with "the Old Serpent," while the worship of the "Sacred Tree," so commonly seen in the Nimrod Sculptures, and on many beautiful early gems, has reference to the "Tree of Life." On one cylinder indeed, two winged figures, perhaps representing cherubim, appear as its guards; while on another, which possibly may be the "Tree of Knowledge," two other figures are seen seated, and behind one of them a serpent.

A very satisfactory account can be given, and is stated by Mr. Smith, of the sources