

Biblical Criticism.

SIR,—Allow me space to say that I read my friend Archdeacon Roe's letter in your issue of this week with very deep regret. The letter is more than unjust to the eminent Pusey House Divines. It is manifestly misleading, and I trust is so unintentionally. The head of the Pusey House and his associates have not "gone over in a body to the so-called Higher Criticism," that is, if by that expression the Archdeacon means what he represents as such further on in his letter. Such a statement is indeed an "astounding phenomenon" to any one who knows either the writers or the facts of the case. It is to me unintelligible and much to be deplored that the Archdeacon has not discriminated between the revolutionary criticism of those designedly aiming at the destruction of Christianity, and the teaching of the very men who to-day are standing in the forefront of the battlefield contending for the faith once delivered to the saints. These champions of Divine Truth, among whom are the eminent Pusey House Divines, know far better than we do what is essential to that faith, and standing face to face with the foes of the Gospel of Christ, know also how futile and foolish it is to weaken their cause by a defence of what is proved to be untrue in fact.

As to the ill-judged declaration of the thirty-eight good English clergymen, this, in common with many others, I cannot but regret. Already some of the signatories are apologising for its issue. In the list of the thirty-eight names, there is not a man whose scholarship and erudition would place him in the front rank. The names of Westcott, Salmon, and such like divines, are conspicuous by their absence. It turns out that it was drawn up by the Venerable George Anthony Denison, the Paladin of controversy, and who may be regarded as having for years past been placed on the retired list of the Church's captains. Dear old good man, he is still true to the soubriquet given him by his brother when Speaker of the House of Commons—"St. George without the drag-on." The safe and sober-minded editorial of the *Guardian* on this subject must commend itself to all unprejudiced minds, and should be read by those who wish to know what is the real opinion of the best minds in England on the subject. If you reproduce the Declaration of the thirty-eight, I hope in all fairness you will print that article also, as well as Archdeacon Wilson's letter. There is no question that by the thoughtful minds of the Church at home, the Declaration is regarded as a mistake, although they, like myself, have little or no sympathy with the so-called Higher Criticism.

Letters like those of Archdeacon Roe are calculated to create a panic in the minds of Christians, young and old, making them fancy that Christianity is endangered by enquiry, and that the Bible may turn out to be a fable. Whereas "*Jesus Christ is the same yesterday, to-day, and forever*," and God's holy Word will remain to the end of time "*a Light to our feet, and a Lamp to our path*." Don't let us lose our heads or our faith because of a new gale of boisterous wind that tosses our Church bark about. We have the Lord in the ship with us and there is no real danger.

T. BEDFORD-JONES, LL.D.,
Archdeacon of Kingston.

Brockville, Jan. 29, 1892.

Clergy Endowment Fund.

SIR,—When in England during 1885, I made an appeal for the general work of this diocese, but especially for help in the formation of a Clergy Endowment Fund, to provide for the stipends of the clergy. The response to this appeal, together with collections and subscriptions within the diocese, and from other sources, has enabled me to arrange for the investment of rather over \$3,500 to form the nucleus of such a fund. I applied last spring to the S. P. C. K. Society of England for a grant in aid of this purpose. They very kindly responded to my appeal by making an appropriation of £500 to meet a sum £700 raised from other sources for permanent investment. This grant is however only payable in instalments of £100, each instalment to meet a sum £700 raised from other sources, and any part of the grant not claimed within five years, i.e., of April, 1891, to be written off as lapsed. I would therefore appeal to the Church in Canada to assist me in availing myself of the society's kind appropriation.

It is surely one which has a special claim on the Church there. If this endowment can be carried out, it will materially assist in laying a good foundation for the work of our Church in a very large and promising part of the Dominion of Canada.

The present missionary work among the Indians of this country, and the impending settlement which the fertile character of the westerly and Peace River country, and the timber and the mineral deposits of the eastern part assure calls, for a vigorous effort in this direction.

The increased missionary spirit so manifestly awakened in our midst encourages me to make this appeal, and to trust that it will meet with a generous response.

The Very Rev. the Dean of Rupert's Land, the Deanery, Winnipeg, or my commissary, the Rev. W. A. Burman, Middle Church P.O., Man., will be glad to receive subscriptions or donations for this purpose. I remain, dear sir, yours very sincerely.

RICHARD ATHABASCA.

Vermilion, Athabasca, Dec. 9th, 1891.

Notes and Queries.

SIR,—In the Oxford Bible, at page eighty-nine of "Helps to the Study of the Bible," we find it said: "The cradle of the human race, both before and after the flood, lay in Mesopotamia, whence issued the three great families from whom existing nations have sprung. Babylon (on the Euphrates), the earliest city, was founded by Shemites, but subjugated by descendants of Ham," &c., &c. In "The Teachers' Bible," under the head "Ethnology," by Sayce (Queen's Printers' Aids), this gentleman says Egypt was the first civilization of the post-diluvian era, and he gives a date something like 5000 B.C. for its founding. If we take the latter as correct, what date are we to assign to Babylon? C. A. F.

Ans.—The earliest Egyptian chronology does not admit of any real uncertainty, owing to lack of sufficient data. The date assigned to the first known Egyptian dynasty varies from 3800 B.C. to 5000 B.C., and neither may be accurate. The probable date of the earliest Chaldean inscriptions is about 2300 B.C., and we learn from these the history of that period. In addition they carry us back in a general way to the period before the flood, and give an account of the flood itself, mentioning the existence of flourishing cities, both before and after it. These accounts, however, furnish no material for chronological data. Babylon ranks amongst the earliest known Chaldean cities, but it was some time before it became a capital.

Sunday School Lesson.

Septuagesima Sunday.

Feb. 14, 1892.

GOD THE FATHER.

Before attempting to teach this lesson try to place yourself consciously in the presence of God, that you may really feel His greatness; then choose your words carefully, let them be few and reverent. When trying to teach others something of the nature of God, be very careful how you tread on holy ground. God has revealed Himself, to some extent, through His Son (St. Luke x. 22); what He has been pleased to tell us regarding Himself, that we know, but it is very dangerous to speculate further about Him. The creature cannot fully comprehend the Creator. Even the greatest of men are as nothing compared with God, "Who hath measured the waters in the hollow of His hand" and "weighed the mountains in scales," "Before Whom the nations are as a drop of a bucket" and "the inhabitants of the earth are as grasshoppers." (Isa. xl. 12, 15, 22). The sun, moon and stars, which man cannot influence, obey His will; and this great earth, which seems so firm and steady, is upheld only by His power, Who "hath the earth upon nothing." (Job xxvi. 7.)

Read Isaiah's vision (Isa. vi. 1-6.) Like the seraphim cover your face in the presence of the King, then teach the Lesson, but "be not rash with thy mouth. . . for God is in heaven and thou upon earth; therefore, let thy words be few" (Eccles. v. 2.)

I. "I BELIEVE IN GOD."

Every religion is founded on this belief. All nations believe in a God. Some men there are who venture to deny this truth, but they, the Bible says, are fools (Ps. xiv. 1), and surely only a fool could imagine that this wonderful world and all it contains made itself. All people then, except fools, believe in a God. The heathen worship many gods. Some think that every country has its own deity. The old Romans, when they conquered a country, used to worship the gods of the vanquished, and erect their statues in Rome. These false gods were either senseless idols or they were devils. St. Paul says idols "are nothing in the world," and again he declares that "the Gentiles sacrifice to devils." (1 Cor. viii. 4; x. 20. See also Rev. ix. 20). The Jews were often led away into idolatry, but were as often severely punished, until they learned this lesson, "The Lord our God is one Lord." (Deut. vi. 4). When they were quite certain of this truth, another, which had been almost entirely hidden from them, was revealed, viz., that in unity of this Godhead there be three Persons, of one substance, power and eternity, the Father, the Son, and the Holy Ghost." (Art. I.)

II. "I BELIEVE IN GOD THE FATHER."

He is called "the Father" for three reasons: (a) *Because He is the Father of our Lord Jesus Christ from all eternity* (St. John xvii. 24). The Jews sought to kill the Lord because He asserted this fact. In one Chapter alone (St. John v. 17-45) it is reiterated thirteen times. (b) *Because He is the Father of all men by creation*. This Fatherhood of God was not unknown to the Jews (Mal. ii. 10), and even the heathen Greeks called themselves "the offspring of God" (Acts xvii. 28, 29). (c) *We are God's children by adoption, members of His Son* (1 Cor. xii. 12, 14), children of God through baptism (Gal. iii. 26, 27).

III. "ALMIGHTY."

Only God is all mighty, able to do all things (St. Matt. xix. 26), "nothing is too hard for Thee" (Jer. xxxii. 17).

IV. MAKER OF HEAVEN AND EARTH.

That is the first thing God has revealed to us (Gen. i. 1). But having made all things, He did not leave the Universe to take care of itself, but regulates it always. He sends snow in winter, rain in summer, seedtime and harvest. The great God whom angels obey (Ps. ciii. 20, 21) condescends to number the hairs of our heads, and even watches over each sparrow which falls on the ground (St. Matt. x. 29, 30).

Family Reading.

"Changed Lots; or, Nobody Cares."

CHAPTER XI.

(Continued.)

Whenever the vans had been in company, poor, helpless, blind Jenny had been a bone of contention, for Dorothy had never relaxed in her efforts to protect the ill-treated, neglected child, and her imperious courage and unflinching determination to do so had made her respected even by Joe and his half-savage boys, who were now growing up to a wicked, lawless manhood.

"She's just Nance over again," Joe would remark admiringly; "if Ellen had half her spirit, we'd get on." And the boys would listen open-mouthed to a rating from Missie, seldom daring to reply. It is true sometimes when her fearless reproaches made him angry, Joe would taunt Nance with the fact that Lil was "none of hers," and she would find it out some day, and set up for a fine lady in spite of her.

He took good care, however, never to say an ill word to Missie herself, and if it had not been for his brutal conduct to Jenny and the instinctive feeling that his civility to her could not be trusted, Joe might have found a partisan in Nance's adopted child.

As it was, if she did not hate him as she hated his sons, she shrank from him with intuitive terror that she would hardly acknowledge, even to herself, while she regarded his weak, foolish, cruel daughter Ellen with unfeigned contempt.

When Nance came in this evening grumbling that Ellen had been "beating that child again," because she had knocked over the milk, and that she had been telling her she ought to be ashamed of herself, and that she could get no sense out of Joe though he said it wasn't his fault, she believed he was half drunk, Dorothy forgot her own trouble in a minute, and sprang to the open door of the van to listen; nor did she listen long in vain for the sad wail of Jenny's well-known voice.

"Mother, may I bring Jenny in for some supper?"

She asked eagerly, and no one listening to her would have guessed at the burst of sorrow she had so quickly stifled.

"Yes, if you can get hold of her, but don't stay long, Lil. How's Jem been, how's the cough been?" Nance added wistfully as having struck a match, her eyes sought anxiously the white face of the invalid who had not yet spoken, fearing to betray his late emotions.

A minute later Dorothy was knocking imperatively at the other van door, both her grief and her anger were making her feel reckless; or she would have trembled a little, for mother said Joe was drunk.

"What do you want?" he asked sullenly as he only half opened it.

"It's only me," she said calmly, "and I want Jenny to come and have supper with us."

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