

Earl Li at the Fair:

When Kwang-Seu, brother of the Sun and Moon and Emperor of Cathay, sent his great Chang on a roving commission, he could scarcely have anticipated the royal reception he was to meet from the Pale-faced Barbarians. In Ontario, Niagara Falls and the Toronto Exhibition of Arts, Agriculture and Amusements delighted him. At this fair the smiling mandarin was carried about in orthodox fashion in his chair, and many notables were introduced to him by Sir Henry Joly, representative of the Dominion. Each in turn was asked, through Lo Feng Luh the interpreter, the now famous question, How old are you? The railway train with his Excellency's parrots, coffin and baggage waited while the visit proceeded. It was here announced that Her Majesty had conferred Knighthood upon Li.

I.

Kwang-Seu the Great, as He sat in state,
Said, "Li you're commissioned by Me;
To the land of the Pale-faces go,
See them smoke, eat their rice,
And how they drink their tea,
How the Pale faces drink their tea."

Li Hung Chang, ambassador of Kwang,
To the lands far beyond the Yellow Sea.

II.

Sir Li Hung Chang, that "grand old man,"
From China then came he,
With his yellow silk blouse
And his black pig-tail queue,
That reached down to his knee,
From his shaven poll down to his knee.

Li Hung Chang, yellow mandarin,
In silk and satin robed, fair to see.

III.

With a million of yen and three score men
All waiting on Chang, his tea
To stir, his pipe to fill
Who would not be Chang!
Celestial of high degree;
Earl, Knight and K.C.B.!

Li Hung Chang—mighty mandarin,
Earl, Knight and K.C.B.!!

IV.

He viewed our fair from his Sedan chair,
A whiff from his pipe puffed he,
Then most child-like and bland,
He smiled, shook each hand
And asked, "How old may you be."
"Pray tell me how old may you be"

Li Hung Chang, the grand old man,
Said, pray tell me how old may you be.

V.

Sir Joly came, in the Governor's name,
And salaamed low did he,
Wise Lo Feng Luh, in gown of blue,
Stood by, chin-chinned to all,
And merrily Chang laughed he;
With Sir Joly and Luh laughed he.

Li Hung Chang, the jolly mandarin,
With Sir Joly and Luh laughed he.

VI.

Gay was the crowd, of the coffin and shroud
In the baggage car ne'er thought we,
When the great mandarin
Saw the elephants dance, and the ballet advance
"This beats Chee-Foo Joss house," said he.
"Old Confucius ain't in it," said he.

Li Hung Chang saw the pretty girls dance,
Said, "Luh, ask them how old they may be."

VII.

There is something, I ween, of that sunny sheen
That ne'er forgot will be,
And so God-speed to the Flowery Land,
We wave to the great Chinese,
And pray "Au revoir may it be,"
Great Chang, "Au revoir may it be."

But Li Hung Chang, e'er you return to Kwang,
Pray tell me how old may you be.

J. C. HAMILTON.

Toronto, October, 1896.

The International Critical Commentary.

THE WEEK has already published reviews of the individual works in this great Commentary, which have so far appeared, from which readers will have derived some idea of the design of its editors, and of the very thorough way in which it has been executed. The object of the present article is to point out the significance for theological studies of such an enterprise, and to inquire what may be its influence in the sphere of practical Christian life and labour, for no thoughtful person doubts that movements of thought have sooner or later their outcome in action.

"The International Critical Commentary" on the Holy Scriptures is near akin to the International Theological Library, inasmuch as both issue from the same publishing house, that of Messrs. T. & T. Clark, of Edinburgh, both have the same general design, and Prof. Briggs is one of the general editors of both the Library and the Commentary. Whilst the Commentary is limited to the books of Holy Scripture, the Library seeks to cover the whole field of theology. The latter will include twelve volumes of about five hundred pages each, of which four excellent volumes have appeared, viz., "Dewey's Introduction to the Literature of the Old Testament," Bruce's "Apologetics," Smyth's "Christian Ethics" and Fisher's "History of Christian Doctrine." The following quotation from the Editors' Preface sufficiently indicates the method and spirit of this great undertaking: "Theology has made great and rapid advances in recent years. New lines of investigation have been opened up, fresh light has been cast upon many subjects of the deepest interest, and the historical method has been applied with important results. This has prepared the way for a library of Theological Science, and has created a demand for it. It has also made it at once opportune and practicable now to secure the services of specialists in the different departments of theology, and to associate them in an enterprise which will furnish a record of theological inquiry up to date."

Turning now to the Commentary, our attention is at once arrested by the word "critical." It is to be a critical commentary, by which the editors do not mean that they are committed to any particular theory, but that the commentaries "will be based upon a thorough critical study of the original texts of the Bible, and upon critical methods of interpretation." We are able, however, partly from the study of the volumes already published, and partly from the antecedent knowledge of the various authors, to describe some of the critical positions adopted. The Old Testament, as was only to be expected, will present results more radically different from the older views than the new. Professors Driver and Cheyne on Deuteronomy and Genesis will give no uncertain sound. Drs. Moore, Briggs, Davidson, G. Adam Smith, H. P. Smith, Harper, Toy, Kennedy, and Davidson, are all decided adherents of the modern critical school of Old Testament study. We shall therefore have a complete commentary of the Old Testament written by scholars mainly of one school. We are not of those who expect that the general results of either Pentateuchal criticism or that of the Psalms, Isaiah and Daniel will ever be reversed, but even if they were it would be a gain to have such a Commentary as this from which students may learn what really are the results of the critical study of the Old Testament. On the whole the ecclesiastical press has received with marked courtesy, and in many cases with cordial approval, the volumes already published, a fact which indicates a general opinion that Old Testament criticism in the present state of our knowledge has fairly established itself, and can only be disturbed by new light from the monuments or elsewhere.

In the New Testament the application of critical methods has had since the collapse of the Tubingen school no such startling results. It is true that there is a considerable number of scholars in Germany and elsewhere, who are dubious of the genuineness of some of St. Paul's Epistles, of the authenticity of the Acts, or who split up the Apocalypse into almost as many parts as the Hexateuch, but these opinions have not met with favour amongst English critical New Testament scholars, such as Sanday and Ramsay, men who are eminently trustworthy on the score of both scholarship and impartiality. In general it may be said that the Greek text of Westcott and Hort will be adopted, but we do not anticipate that the traditional authorship of any of