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MONTHLY

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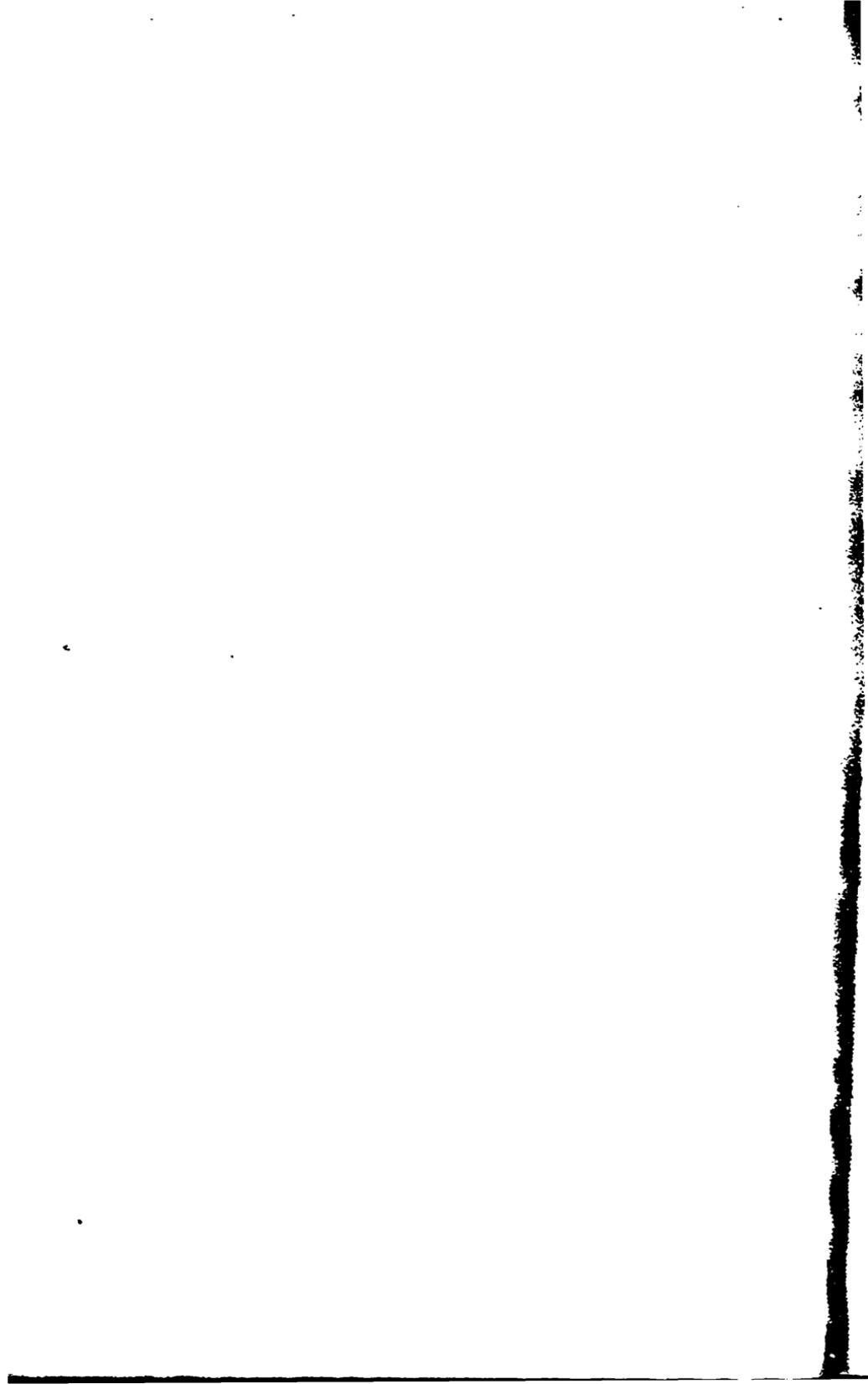
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THE
Knox College Monthly

—AND—
PRESBYTERIAN MAGAZINE.

VOL. XI.

NOVEMBER, 1889.

No. 1.

THE LONG ROUTE IN MAMMOTH CAVE.

AMERICAN scenery presents more than ordinary attraction to a tourist desirous to see the wonderful and beautiful in nature. Mountains, glaciers, rivers, cañons, cataracts, lakes and caves are all represented on a magnificent scale. In this communication I purpose placing some facts before the readers of the MONTHLY regarding Kentucky's "Mammoth Cave". A place wonderful, awful, sublime; a region of oppressive darkness and absolute silence, where the seasons of the year are unknown; for a uniform temperature of 54° prevails from January to December. In the chambers of this vast cavern no ray of daylight has ever reached and yet an atmosphere pure, cool, dry and bracing pervades the whole. Before entering upon a detailed description of the Long Route, I shall make a few observations by way of introduction. The cave is in Edmondson County, State of Kentucky, 90 miles south of Louisville or about 600 from Toronto. To get to it, reach Louisville, and there take train for Glasgow Junction over Louisville and Nashville R.R., where a branch line runs up to the Cave Hotel (10 miles). By leaving Toronto at 1 p. m. you may arrive at the cave about 4 p.m. next day.

Though several stories are told regarding its discovery, that usually believed is, that it was found by one Hutchins, in 1809, while pursuing a wounded bear which had taken refuge in the

cave. There are 8,000 square miles of cavernous limestone in Kentucky and 100,000 miles of open caverns.

During the war of 1812-1814 much saltpetre was required in the manufacture of gunpowder. As the Americans were forced to depend largely upon themselves for this product it led to their discovering that, in many of the caves, earth was found containing considerable nitrate of lime. This was known as "peter dirt." When water was passed through it, collected into vats, holding from 50 to 100 bushels of the earth, and the solution run through ashes, the result was nitrate of potash. So rich was the "peter dirt" that 3 to 5 lbs. of saltpetre could be prepared from a bushel of the earth. In 1814 the income from its manufacture in Mammoth Cave was \$20,000. At the close of the war, the trade rapidly declined, the working of the cave for that purpose was abandoned and in time it became merely a place of exhibition, until now it produces a good revenue derived from fees paid by the 3,000 to 5,000 tourists, who visit the place yearly.

Very few persons understand the nature of this famous cave. Most imagine that it is a cavern much on the same level and covering many acres. Such is not the case; it consists of a series of galleries (five), each being the deserted channel of a river. We enter on the second gallery, and, having gone in about three-quarters of a mile, ascend a stair to the first. Farther on, having returned again to the second, we pass down to the third, then the fourth and, finally, reach the fifth where the Echo River is now flowing. These galleries have been worked out of the sub-carboniferous limestone composing the rock, since the Niocene period in geology. The Green River, which flows through a valley 194 feet below the present mouth of the cave was likely once on a much higher level and into it the Cave river drained. As the Green river sank, the river inside lowered, wearing away its bed by the mechanical and chemical action of its waters. There is no indication that other forces have been factors in the removal of the vast amount of rock, which once made up a solid mass, where empty chambers, avenues etc. are seen to-day.

There are 223 avenues, of which 150 miles have been explored, 47 domes, one 300 feet high, 23 pits, one 175 feet, 8 cataracts, 3 rivers, 2 lakes, 1 sea, besides many halls, chambers and grottoes.

The average width and height of the avenues is 21 feet and the amount of material removed 12,000,000 cubic yards of limestone.

DESCRIPTION OF THE LONG ROUTE.

A capacious hotel, standing on the hill about 300 yards from the cave, presents many attractions to the tourist. Under the management of an exceedingly kind and attentive agent, Mr. Gantzer, nothing is left undone to make one's stay exceedingly pleasant. For the convenience of guests the interesting points in the cave are arranged into four routes, the charges including guides, lights, etc.:—(1) The Long Route about eighteen miles; fee \$3. (2) The Short Route about nine miles; fee \$2. (3 and 4) Special Routes—Cave City and Mammoth Dome; \$1 each. The Long Route is entered 9 a.m. and lasts till 6 p.m., with a small company; but if there are many, it may take much longer, on one occasion 350 were kept till 1 a.m. next day.

At 9 a.m. the bell is rung and off we start. At the lower end of the verandah we see our guide, standing in the midst of innumerable lamps, there being one for each visitor. The ladies dress in costume, usually hired at the hotel. We pick up our lamps and follow the leader down a beautiful pathway, skirting a hillside, clothed with many a lovely flower. We proceed for about 300 yards. A little bridge crosses the ravine 117 feet below the level of the hotel, and in a few moments we are at the cave. Let us linger here for a short time. While we sit upon the ledge of rock, we notice what seems to be a thin streak of vapor, very steady in its position; this marks the mingling of the cold air from the cave, 54°, with the warm above, 80°. So well-defined is this line of division, that you can sit, so as to feel the hot air above your mouth, and the cold (about 60°) below. This ledge is spoken of as the spot where you "cool down" to go in, and "warm up" to come out. Look upon that wonderful archway, 70 feet wide and 50 deep (for the way in slopes downward) garlanded by many beautiful flowers and overshadowed by majestic trees. It is fringed in purple and gold for the *Desmodium* with its purple flowers, and the Golden Rod, grow in profusion here; ferns of several varieties, and mostly of every shade of green, hide the grey rocks, and beautiful sprays of hanging ivy dangle over the chasm below, while lofty walnuts and rugged oaks guard the entrance to the great subterranean palace beyond.

Let us enter. The lamps are lighted, and the guide is descending the 96 steps which lead down to the real entrance. As we follow down, we hear the humming insects and birds singing a farewell song for us moving into the darkened avenue that leads to regions of awful silence. A hundred yards in we reach the "Iron Gate" and while the guide is unlocking it, we are told to keep back, or our lamps will be blown out by the rush of cold air at this point. For six months, during summer, the cave exhales, and inhales six during the winter. The wind is perceptible only at this place, and is especially strong during the day. It is caused by the cold air of the cave rushing out to fill space left by the heated air outside rising. The iron gate, about the size of an ordinary door, is locked as soon as we are in, so as to exclude all visitors but those who have a right to enter.

We are now moving along the "Narrows." Splendid walking but the way is not wide. At some points the pick-marks are on the sides of the wall, as if made the day before; you walk over the logs, through which water was conveyed and lye in 1812-14; the latter are in a good state of preservation while the former show signs of decay. We have now reached the "Rotunda", said to be immediately below the dining-room of the hotel. This vast room, almost circular, is 175 feet in diameter and 100 high. From it to the right passes, a magnificent avenue "Audubon's" extends nearly a mile; but as it is not included in our route we shall pass on, continuing our course along the main cave. At half a mile in, we see to our left a great mass of loose rocks, which the guide informs us is the "Corkscrew" which we will understand better when we come through it on our return. Passing "Kentucky Cliffs" we arrive at the "Methodist church" where itinerant preachers told the story of the Cross to the miners in 1812-14. The pulpit is a ledge of rock 25 feet from the floor; the seats are old logs lying about on the rocks just as they were left 75 years ago. The "church" or space is 80 feet square and 40 high. "Move on" the guide says, for we are not allowed to linger too long in the cool air. He tells us the rule is "Rest little but often." Our attention is directed to the foot-prints of the "oxens in 18 and 12" and we are told, if we look close enough we shall see "a good many deer feet as well." We are now opposite the "Gothic gallery" and observe some 15 to 18

steps, which lead up to it. This is the highest gallery in the cave and marks the first bed of the extinct river. I would like to take you down this beautiful avenue, about 20 or 30 feet wide and 20 feet high, and rich in interesting places, but it is not a part of the long route. The guide cries out "Follow on," after he thinks we have seen the entrance to Gothic avenue and the ledge of rock on which Edwin Booth recited selections from Shakespeare, when he visited the cave, some years ago. "Ball-room" is announced and we halt. Really, man could not prepare a more attractive spot for keeping time to good music. How invigorating the air, how clear and pure it seems! Our spirits are up and we are experiencing some subtle influence unknown in the world outside. We are full of energy. The guide can scarcely keep us behind him. We wonder, why it is. He tells us this is a characteristic of the cave, and that it is no uncommon thing for persons, almost unable to walk a mile outside, to make the long trip, 18 miles, without a complaint. As we walk on, we pass the four "Standing Rocks," each about 20 feet long, 4 feet thick, 8 feet high, standing on its edge. A few yards farther on and all are told to stand and listen. "What do you hear?" A veritable clock, tick—tick—tick. This is the clock of the cave. It is caused by a constant dropping of water into a small cavity. The drop falls only a few inches, but the rocks are so arranged about it, that the sound seems increased in volume and can be heard quite a distance from it. Now comes the "Grand Arch" 50 feet high and 60 wide. At this point the guide takes out of his bag what seems to be a large bag saturated with oil, he lights it, and carries it on the end of his stick. This blazing torch illumines the royal archway with fine effect. As soon as this is burnt down, he takes from another bag a small parcel of prepared chemicals, ignites it and leaves it upon a rock. As it burns the grand arch is lit up with glowing splendor. We were delighted with the torch, but words now fail us to express the effect of the Bengal light illuminating this regal avenue.

Telling us to proceed a little further to a notice "Stop Here," he returns a short distance—our lights are put out, and we await further developments. A whistle indicates that we are to look back, and lo! there we see a magnificent statue of "Martha Washington." This marvellous object of interest is produced by

burning a Bengal light behind an angle on the avenue; the rocks are so formed on both sides, that the illuminated portion presents a very life-like appearance, indeed. Proceeding a little further we observe to our right an immense rock, 40x20x8 feet, very much in outline like a coffin, hence "Giants Coffin." We cross to this, and going in behind it, proceed in a sort of crawling attitude to cross the "deserted chambers" from which we pass into the "Wooden Bowl Room" where a wooden bowl was once found, and at one side of it we go down some rather rickety steps, "Steps of Time," and find ourselves on the third level in the cave. We are now in a much more contracted pathway, but plenty of room and good walking. This is a part of "Black Snake Avenue," so called from its appearance and form. A halt is made at "Richardson's Spring" to get a drink of the delightful water found here.

"Danger to the right," the guide sings out, as we pass on, and in a moment we are looking over a barrier into "Side-Saddle Pit"—sixty-five feet deep, twenty-five in diameter and a dome sixty feet above. A little beyond this and "Bottomless Pit" is crossed over on the "Bridge of Sighs." As we look over the railing, the gloomy abyss is illuminated by the guide, who tells us it is 105 feet deep and the dome above, "Shelby's Dome," sixty feet high. We are glad to leave this weird spot and reach "Reveller's Hall," where we are permitted to discuss the awful chasms found here; for within an area of 600 square yards no less than six are located, the deepest being 135 feet.

Up to this point, the places described belong also to the short route and are usually described while this is being made. Consequently the long route properly begins at the "Valley of Humility," entered as soon as you leave "Reveller's Hall. The guide remarks as he bends to enter this low way, "You stoop to conquer." We follow; the path is rather small, but we are soon through and looking down into the "Scotchman's Trap." A great stone leaning against the wall, seems as if it might fall any moment and stop all egress from the cave. It is said a Scotchman feared this and would proceed no further, hence the name. Having passed down through the hole, large enough for only one person at a time, and each looking up to see if the hanging rock is in position, we enter "Buchanan's Way." Here the roof

lowers and you have to proceed with your head bent well to one side. A few moments and you are in "Grecian Bend Avenue," where everyone is constrained to assume a somewhat grotesque bend. The way is quite wide, so that if the party numbers twenty or thirty, its members present a very laughable appearance, as they walk along, some making a much more graceful bend than others.

Next comes "Fat Man's Misery." You draw in your breath as you enter a tortuous path, 235 feet long with eight bends and only one and a half feet wide. There is room enough to be erect, and you are congratulating yourself on this happy change from the bend just passed, when "Tall Man's Misery" is sounded along from tourist to tourist. The sides of the narrow cut have met about 4 or 5 feet above the path and down you must come, to get along. This is not easily done. But what of the next—"Every Man's Misery." Tall and stout, thick and thin, are in misery now. You are about to give up in despair. Some are gasping out, "Guide is this long?" "I'm done for. This gets away with everything." At this critical moment of suspense when you are really finding it exceedingly hard work, a pleasing sound falls upon your ear announcing the arrival of the guide at "Great Relief," a beautiful hall, where all take a needed rest, while discussing the "awful" pathway just left behind. A few minutes and we are on the way, walking along a beautiful avenue for some distance, known as "River Hill." As we go along our attention is called to the incrustations overhead, "Odd-Fellows' Links," "Atlantic Cable" and the "Bacon Chamber" to the right. In a few moments we are skirting the "Dead Sea," a gloomy body of water to the left, fifty feet below. Down a hill we pass, take a good view of the sea, then climb quite a steep grade and down on the "Natural Bridge," crossing the "River Styx." Up an incline, then down ninety-two steps and skirt "Lake Lethe" with cliffs along the side ninety feet high. Now cross the head of it, on a narrow bridge, and enter upon the "Long Walk" one-third of a mile—a magnificent sight when illuminated. At the end of this we find the "Echo River." Here we see several boats capable of carrying twenty persons each, and sail out upon the gloomy looking water for nearly a mile. At different points along the river, varying from twenty

to 200 feet wide, the guide lets us hear the wonderful echoes which come out from dismal regions on the way. The sounds are weird and produce a strange feeling upon a listener's mind. A variety of echoes is produced, singing, splashing with the paddle, firing pistols, and playing upon instruments of various kinds, while we are thrilled with what we see and hear. This river has been shown to be connected with Green River outside of the cave and is on the lowest level in the cavern.

After making this wonderful trip over that mystic stream, we commence our walk up "Silliman's Avenue," one and a half miles, from 20 to 200 feet wide 20 to 40 feet high, passing on the way "Lake Minnehaha," "Cascade Hall," where we hear the sound of "Roaring River" in the distance to the left, "Infernal Regions," "Serpent Hall," "Hill of Fatigue," "The Great Eastern," an immense rock resembling the stern of a huge vessel, and the "Valley of Flowers." To the left of this a little way is "Lucy's Dome," a wonderful chamber 300 feet high.

At "Ole Bull's Concert Room" we enter upon "Elghor Pass," a wild rugged way for two miles, passing "The Fly Chamber" covered by black incrustations resembling flies, "Sheep Shelter," "Corunna's Dome" and the "Black Hole of Calcutta," a most forbidding deep hole to the left with a tortuous path passing it.

This ends the pass and we ascend some thirty-six steps into "Martha's Vineyard," where immense masses of incrustations, resembling grapes, hang from the ceiling, even a vine is represented. A short walk, and we are at "Washington Hall" where lunch is taken, it usually being about 1 p.m. when the party reaches this point. In a room with the temperature at 54° it will not do to tarry too long, consequently the servant, who has carried in the lunch-basket, aided by some of the lady explorers, spreads out the "dinner in the shade." This is a beautiful hall, sixty feet wide, 100 feet long and twenty feet high, and presents many features of a most attractive character. Dinner over, we must move on, and enter upon "Cleveland's Cabinet," one and three-quarter miles long, fifty feet wide, and from ten to twenty high, the grandest walk in all the cavern. The sides and ceiling are covered with gypsum deposits, some possessing all the beauty of satin-spar, others like selenite, sparkles as if the wall was a

mass of dazzling brilliants. "Snow-ball Room" is as if boys, for a thousand years, had been pelting the ceiling with snow-balls: these are masses of fine gypsum. Farther on we pass through "Flora's Garden" where it seems as if every flower in nature finds its mimicry in the peculiar incrustations of gypsum, which here takes on a most wonderful variety of fantastic forms. The cave at this place is exceedingly dry and the path smooth. On the ceiling we see the "Floral Cross," eight feet long, four feet wide, a mass of stone flowers; not far off is the "Last Rose of Summer," ten inches in diameter.

A little beyond we come to the "Post Office" where we are expected to leave our cards, and then pass on to view "Cecilia's Grotto," another spot of exquisite beauty. We seem now to be walking among diamonds, the very floor sparkles with gems. In a few moments the guide ignites a Bengal light and lo! as we look around, on every side, walls and roof appear studded with diamonds of various sizes; these are crystals of selenite, a transparent variety of gypsum.

Leaving this enchanting valley we soon find ourselves toiling up the "Rocky Mountains" 100 feet high; having reached the summit a fine spectacle lies before us, when the guide has set off some of his Bengal lights upon this lofty place. The dark and gloomy valley away below is "Dismal Hollow," the avenue leading to the right followed brings us to "Sandstone Mountain" that apparently in front of "Franklin Avenue" ending in "Serena's Arbor"; but we go down the rugged Rockies, trending a little to the left, and, finally, after considerable of a climb, arrive at "Croghan's Hall," the back walls of which are hung with stalactites of a very hard nature and capable of a fine polish; at the right hand side is "Croghan's Pit," twenty feet in diameter and 175 deep. This is the end of the long route and has kept us toiling for some six hours.

After making a good examination of the end, nine miles from the mouth, we commence the return trip, noticing, as well as we can, the points of attraction, by the way. Another interesting trip is made upon the waters of the Echo. We are told, when near the Black Sea, that we can shorten the return trip over a mile by going up the Corkscrew, entered from near "Great Relief." We start to thread our way up through a mass

of rocks, passing from right to left, by devious paths, more fitted for rats to clamber through than human beings. What a climb! We are almost exhausted, when, up through a crevice, we notice the guide has reached the top. In a few moments we are there too, and find ourselves not far from the mouth of the cave, feeling that it is not likely we shall choose to worm up the Corkscrew again in preference to a mile and a-half walk.

We have reached the end of our trip and feel the effort put forth in climbing the hill to the hotel more than all the journey we have just completed.

Such is a brief description of some of the eighty-five points of interest seen along the way, while making the long route. This is the finest route, but is often closed from the River Echo to the end on account of the water rising to a higher level than will permit the boats to pass under the archway at the entrance. Enough has been referred to in this somewhat concise description to convince any reader that few places, if any, can afford a tourist more wonderful sights than Mammoth Cave with its tortuous paths, magnificent avenues, marvellous halls, lofty domes, and beautiful grottoes, adorned with crystals shining in dazzling splendor, its gloomy sea, crystal lakes and mystic streams, over whose waters weird echoes come from regions of oppressive silence, along its dismal shores, its awful pits, fearful chasms and terrible abysses shrouded in eternal gloom.

Guelph.

J. HOYES PANTON.

APOSTOLIC SUCCESSION.

THIS forms the basis of the Roman and the Anglo-Catholic pretensions. It was elaborately taught some time ago in presence of the collective Anglican Episcopate of Canada, on occasion of the consecration of the coadjutor to the Metropolitan. It has been the subject of *ex-cathedra* announcements, time and again, since. It is taken for granted by those Churchmen of the extreme type who look with a sort of mingled pity and contempt on those whom they count "Dissenters." It has been the staple of many a High Church discourse. It is openly stated in the "Trinity" or Dix Catechism, which professes to give the "chief things which a Christian ought to know and believe to his soul's health," and which is in use in not a few Anglican Sunday-schools. In this last great authority it is presented thus—pp. 77-81 :

Q.—How is the life of the Church preserved? A.—By the Holy Ghost, through the Apostolic Succession of her Ministry.

Q.—Does it then make no difference if we belong to some independent Church or sect, and not to a true branch of the Catholic Church? A.—It makes all the difference between obeying and disobeying Christ.

Q.—But did not Christ permit more than one kind of Church government? A.—No, and for 1500 years no one ever tried to prove that He did.

We have already seen in previous articles, on Episcopal Testimony, what that government was, though it comes out somewhat contrary to the teaching of this charitable and "soul-healing" Catechism.

Q.—After 1500 years why did men try to prove this? A.—Having first cut loose from the Church's government, they then set about to justify their course.

Q.—What kind of government did Christ ordain for His Church? A.—Episcopal government.

Q.—Has the Apostolic Order of Bishops ever failed in the Church? A.—No, the Apostolic Succession has never failed.

Q.—Are we sure that it will not fail so long as the world lasts? A.—Yes, for Christ promised this.

Q.—How do we stay in the fellowship of the Apostles? A.—By staying in the fellowship of the Bishops, their successors.

Q.—What has been almost always a mark of the sects that have cut loose from the Apostolic Ministry? A.—First they have denied the Sacraments, then the Apostles' Creed.

It makes us almost feel as if we "did well to be angry" when listening to such an outrageous misstatement. They seem to anticipate that this and some of their other misrepresentations might be thought to transgress the limits of charity, and hence they follow it up with the pertinent question: But is it not uncharitable to speak thus of other religious bodies? A.—No, this is a question of *truth*, not of charity, and it would be uncharitable not to warn them of their danger." In this last answer "Truth" is put in italics. Yes, verily this is a question of "*Truth*." It sounds like a grim sarcasm as we plunge through this little book, and see Truth, in a double sense, travestied. A question of Truth, forsooth! and to say it within sight of Sinai and hearing of the ninth Commandment.

This little book (whose scarlet color shows its paternity) goes on to ask: But are not the ministrations of sectarian ministers often blessed? A.—If God blesses those who ignorantly break His rule this does not justify those who knowingly do so.

Q.—But do not some of these sects hold a great deal of Christian truth? A.—Yes, they brought this truth with them from the Catholic Church and have kept it.

Q.—By whom were sects formed? A.—By erring men, not by Jesus Christ.

Q.—Are the sectarian religious bodies also Episcopal? A.—No, they have cut loose from the Bishops of Apostolic Succession.

I might give more extracts, revealing un-Protestant doctrine on other subjects; but these, bearing on the subject of Apostolic Succession, may suffice. Fortunately, Presbyterians are classed with Lutherans and Methodists as among the better class of sectaries. Thanks, for the company in which we are put, which we infinitely prefer to that of those who talk, as the Psalmist puts it, "so exceeding proudly," and who revel in "endless genealogies that minister strife rather than godly edifying." But the more

we examine this authoritative Catechism, the more do we pity those children, who, from Sabbath to Sabbath, receive such a singular decoction.

The consequences of this Apostolic Succession theory are serious and wide-spreading with those who hold it. It is truly the doctrine of "a standing or falling Church." The issue is put thus: "Let there be no assumed Apostolic Succession (in the sense which we reprobate) and then (as we are told) "there may be the loftiest spirituality in the minister, there may be the sublimest piety in the hearers, there may be the most clear and conclusive evidences that the God of the Universe bows the Heavens to own the ministrations of his servant, yet, all is void: there is no genuine Christianity, there are no valid Sacraments, no Ministry, no Church, no Heaven, no Hope, and uncovenanted mercies are the only hope." And, *vice versa*, so greatly is this doctrine prized that if this Succession be present, then, according to Tridentine and Tractarian views, it matters not very much that there may be idolatry in the desk, superstition in the pulpit, and blasphemy upon the altar; if the Succession be there in its integrity, there must be a true Church of Christ, a true Ministry and valid Sacraments." The Church of Rome, because she supposes or is supposed to possess the Apostolic Succession, is "our dear Sister" and "Christ's Holy Home:" the Church of Scotland, because she is supposed to have it not is "Samaria," that is, not far from the Promised Land, but still out of it—and the Dissenters (an epithet most offensive here where there is no Established Church) are summarily consigned, without exception, to the uncovenanted mercies of God.

EUSEBIUS.

Eusebius, of the fourth century, is the Church Historian on whom the advocates of the Apostolic Succession rely for their lists of Bishops. But was Eusebius sure of his own correctness? At the very opening of his History he says: "We are attempting a kind of tractless and unbeaten path. We are totally unable to find even the *bare vestiges* of those who may have travelled the way before us unless, perhaps, what is only presented in the *slight intimations* which some in different ways have transmitted to us in certain *partial narratives* of the times in which

they lived, who, raising their voices before us, like *torches at a distance*, call out and exhort us where we should walk." The records of the whereabouts of the Apostles themselves are confessed by him to have been derived only from "hearsay and tradition." So partial are these intimations, so faint the light of these torches, that Eusebius has to grope in gloom after the "succession" in the Mother Church at Jerusalem. "We have not ascertained (continues he) in any way that the *times of the Bishops in Jerusalem have been regularly preserved on record*, for, *tradition* says, they all lived but a very short time."

BISHOP STILLINGFLEET.

Well then might Edward Stillingfleet, made Bishop of Worcester in 1689, who contended against Deists, Catholics, Unitarians and Presbyterians, as well, ask :

Who dare with confidence believe the conjectures of Eusebius at 300 years distance from Apostolic times, when he had no other testimony to vouch but the hypothesis of an uncertain Clement, (certainly not he of Alexandria) and the commentaries of Hegesippus—whose relations and authority are as questionable as many of the reports of Eusebius, himself, are, in reference, to those elder times, for which I need no other testimony than Eusebius, in a place, enough, of itself, to blast the whole credit of antiquity, as to the matter now in debate. For, speaking of Paul and Peter, and the Churches by them planted, and coming to inquire after their successors, he makes this very ingenuous confession: There being so many of them and some naturally rivals, it is not easy to say which of them were counted eligible to govern the Churches established, unless it be those that we may select out of the writings of Paul. Say you : (exclaims Bishop Stillingfleet to Eusebius) is it so hard a matter to find out who succeeded the Apostles in the Churches planted by them? What becomes then of our unquestionable line of succession? Are all the great outcries of Apostolical tradition, of personal succession, of unquestionable records—resolved at last into the Scripture itself by him from whom all these long pedigrees are fetched. Then let succession know its place and learn to "vail bonnet" to the Scriptures; and withal, let men take heed of over-reaching themselves when they would bring down so large a catalogue of single bishops from the first and purest times of the Church, for it will be hard for others to believe them when Eusebius professeth it to be so hard to find them. (Irenicum, pp. 296-7.)

THE ROMAN SUCCESSION.

As with the succession at Jerusalem, so at Rome, Episcopalian authorities are entirely at sea. Dr. Cave admits "there is a wonderful and almost irreconcilable discrepancy among later as

well as ancient ecclesiastical writers in determining the age and succession only of the first Roman Bishops." Bishop Jewel, writing over three centuries nearer the source than us, says expressly, it can not be done, and, turning the tables on the Jesuit, Harding, with whom he had a controversy and who had questioned the Anglican legitimacy, he says "But wherefore telleth us, M. Harding, this long tale of succession. Have these men (the Papists) their own succession in so safe reccord? Who was then the Bishop of Rome next by succession unto Peter? Who was the second? Who the third? Who the fourth? Irenaeus reckoneth them together in this order:—Epipharius, thus—Optatus, thus—Clemens, thus."

Hereby it is clear that of the four first Bishops of Rome M. Harding cannot certainly tell us who in order succeeded other "and thus, talking so much of succession, they are not well able to blaze their own succession."

This surely justifies Stillingfleet's calling the Roman succession "muddy as the Tiber itself" and asking the bewildered question, as if Eusebius' "torches" had gone out: "What way shall we find to extricate ourselves out of this labyrinth." Even Laud himself, Father of High Churchism and Episcopal exclusiveness, though he be, goes not the length of his modern representatives, for, when pushed by Fisher, the Jesuit, he is constrained to admit: "For succession in the general, I shall say this: it is a great happiness where it may be had, visible and continued, and a great conquest over the mutability of this present world. But I do not find any one of the ancient Fathers that makes *local, personal, visible and continued succession*, a necessary sign or mark of the Church in any one place." Indeed, extreme though Laud was in many of his views, we are constrained to coincide with him when he says: "Most evident it is, that the *succession* which the Fathers meant is not tied to *place or person*, but it is tied to *the verity* of doctrine." This is the succession of which the Fathers speak and with which, not Bishops but Presbyters had to do. Hence are we informed by Paul that Timothy was ordained not by the laying on of his hands, or Peter's, or any single member of the Apostolic College, but "by the laying on of the hands of the *Presbutoroi* the *Presbyters* or *Presbytery*."

Thus Irenaeus of thesecond century says: "Therefore weought

to obey those Presbyters in the Church, who have *succession* as we have shown from the Apostles, who received the certain gift of truth according to the good pleasure of the Father." And again, in the chapter following "Such Presbyters the Church nourishes," Jerome, the translator of the Vulgate, and great Hebrew student among the Fathers, (born A.D. 331, died A.D. 421) goes the length of saying that "Presbyters occupy the place of the Apostles, and *succeed the Apostles.*" In full accord with which is Stillingfleet's deduction that it is "the doctrine which they speak of, as to succession, and the persons no further than as they are the *conveyors* of that doctrine.

The Presbyterian Reformers, on coming out from the Church of Rome, had at least the same orders as the Episcopal, while claiming a loftier and purer ancestry. Bucer was a Romish Presbyter before he was a Reformed. So was Farel, who championed Presbyterianism before the Genevan Council, several months before Calvin had reached that beautiful city by the lake and a year and a half before the publication of his Institutes. Martin Luther was a Romish Presbyter. After his change, many Presbyters were ordained by him who also took part, along with him, in ordaining Amsdorf, Bishop of Nuremberg, and George, Prince of Anhalt, Bishop of Mausbury. Keith, the Episcopal historian, testifies the same of our great Scottish Reformer, quoting Wenzel, a Romish Priest as witness, and adds, "Here is a plain and certain instruction that John Knox had formely received the ordination of a Priest." So that even on this view, as regards their source of their orders, (if there be any virtue in that, which there is not) the two classes of the Reformed were on a par.

BREAKS IN THE CHAIN.

Then, what constant breaks in the chain of this boasted Apostolic Succession! For example, eight married men, unordained, not admitted even to the Order of Deacons, were advanced to the Primacy of Ireland. In Scotland, the interruptions were so frequent that in the 19th Article of their Confession, the Scottish Episcopalian prudently deny "lineal descense," to be "a mark of the *true Kirk.*" Archbishop Sharpe consecrated George Haliburton, Murdock Mackenzie, David Strachan, John Patterson and Robert Wallace to the Sees of Dunkeld, Moray, Brechin,

Ross and the Isles, though all of them, save Mackenzie, had only Presbyterian Baptism and Orders, and none of them had been Deacons or Presbyters previously.

These irregulars form the Fathers of the present Scottish Episcopal Church. The electric current (ecclesiastically), for whose uninterrupted transmission a certain Episcopal Bishop contends, suffered this irreparable interruption. Bishop Walker, of Edinburgh, informs us that Waddell, Archdeacon of St. Andrews, was a Presbyterian minister before the Restoration. He readily conformed to the Episcopal Church but he *wo. id* not submit to be Episcopally ordained. "Well, with all the bigotry with which our poor Church has, at every period been accused, his scruples and the scruples of many in similar circumstances," adds the Bishop, "were respected and his clerical character was recognized without that Episcopal ordination which, by Episcopalians universally, is considered as essential." This was the common way to admit to the corresponding status on a simple declaration without re-baptizing or re-ordaining. "No Bishop in Scotland (says the well-known Bishop Burnett) during his stay in that Kingdom ever did so much as desire any of the Presbyters (*i.e.* Presbyterian ministers,) to be re-ordained." A similar course was followed by Cranmer in the reception of foreign Presbyterian Ministers to the Church of England. Lists of Bishops are given without any evidence of the regularity of their baptism or ordination. Several of them have been shown to be no Bishops at all.

In 1610, James I. appointed John Spotteswood, Andrew Lamb and Gavin Hamilton, who had been parish ministers of Calder, Burntisland and Hamilton respectively, to the Bishoprics of Glasgow, Brechin and Galloway, though they were not re-baptized or re-ordained. Nor had they to pass (as canon law requires) through the intermediate stages of Deacon and Presbyter but *per saltum, vaulted* into the Episcopate. On the High Church theory, we are considering, their baptism and ordination being irregular, all their acts become invalid.

BUTLER AND SECKER.

Bishop Butler, one of the most illustrious of Episcopal prelates, author of the immortal Analogy, was originally a Presbyterian. His friend and companion, Secker, who became

Archbishop of Canterbury, was the son of a Presbyterian minister. Neither of them were re-baptized, an omission calculated, on this High Church theory, to vitiate all their official acts. And be it remembered, Secker officiated at the funeral of George II, the baptism, marriage and coronation of George III., and the baptism of George IV. It is worth noticing in this connection, that Charles I., whose memory High Churchmen revere as the Royal Martyr, was baptized by David Lindsay, a Presbyterian minister, in the Chapel Royal, at Dunfermline on the 23rd December, 1600—nor was he ever re-baptized—a full recognition again of Presbyterian orders.

WAS ARCH. TILLOTSON BAPTIZED OR ORDAINED AT ALL?

Another Primate of England, even better known than Secker, Archbishop Tillotson, was the son of a Baptist minister, and never *baptized at all*, by layman or minister, Presbyterian or Episcopal. Though often challenged to furnish proof of his baptism, none was furnished. Nor did he ever pass the first step in the graduating scale, that of Deacon, and when he received Priest's Orders it was from a Scotchman, Sydisorf, whose own Orders were invalid. It is to Tillotson, Archbishop of Canterbury, that Whately, Archbishop of Dublin refers, when he says: "Even in the memory of persons living there existed a Bishop concerning whom there was so much mystery and uncertainty prevailing as to when, where and by whom he had been ordained, that doubts existed in the minds of many persons whether he had ever been ordained at all."

In "Perceval's Catalogue" occur the names of fourteen Bishops in England, including Pearson, of Chester, author of the well-known work on the Creed, of whose consecration to their office no record exists. Consequently, *no man who has received orders through any of these has or can have any evidence that he is in Orders at all.*

How foolish then it is to talk of an unbroken Apostolic Succession when we have so many infallible proofs that no such succession exists, or ever existed, and that the published catalogues have such constant breaks and such spurious links as to make them utterly unreliable.

ROMEWARD IN ITS TENDENCY.

How inconsistent for a Protestant Church to claim descent through a papal channel! along a line crooked as it is corrupt. Well might Bishop Latimer say: "What fellowship hath Christ with Antichrist. Therefore is it not lawful to bear the yoke with Papists." While Bishop Jewel adds, in the true spirit of the Reformation: "As for us, we have forsaken a Church in which we could neither hear the pure Word of God nor administer the Sacraments nor invoke the name of God as we ought." Why then return to those weak and beggarly elements whereunto they were in bondage, going back again to the Egypt whence so grand an exodus had been obtained, instead of making a "new departure," and standing fast in that liberty wherewith Christ had made them free? It is not one of the least objections to this whole dogma of Apostolic Succession, that it is Romeward in its tendency.

THE TRUE SUCCESSION.

What we contend for is not a succession of persons, but of principles, not a succession of individuals along a particular ecclesiastical line, whose direct lineal descent from the Apostles never has been proven, nor can be by reason of constant interruptions at sundry times and in divers manners, but, "a succession of divine truth transmitted from the Apostles in the imperishable record of Scripture, a succession of Divine ordinances, the preaching of the Word, the administration of Sacraments and the exercise of discipline which have their warrant in the Word, and have been observed with greater or less purity from the Apostolic age till now; the succession of the Church, the body of Christ, the society of the faithful, including all who call on the name of the Lord and have been gathered into the one common fold, "both theirs and ours;" the ministerial succession, or the standing ministry of the Gospel, for the edifying of the body of Christ receiving their message from the Word, their mission from Christ, their inward call from the Spirit, their outward call from the Church.

It is in regard to this last—the *ministerial succession*—that the whole High Church party in the Church of England err,

falling into the fallacy which Archbishop Whately in his "Kingdom of Christ," so conclusively exposes—the fallacy "which consists in confounding together the unbroken Apostolic succession of a *Christian Ministry generally*, and the same succession in an unbroken line of *this or that individual minister*." "If each man's Christian hope (argues the Irish Prelate), is made to rest on his receiving the Christian ordinances at the hands of a minister to whom the sacramental virtue, that gives efficacy to those ordinances, has been transmitted, in unbroken succession, from hand to hand, everything must depend on that *particular* minister, and his claim is by no means established from our merely establishing the uninterrupted existence of such a *class of men as Christian ministers*." "The Church of England," continues the Archbishop—bringing out the Reformation as distinguished from the Restoration, the Cranmer and Ridley as distinguished from the Laud and Bancroft view—"the Church of England (in common with all other Protestant churches) rests the claim of ministers, not on some supposed sacramental virtue, transmitted, from hand to hand, in unbroken succession from the Apostles, in a chain of which, if any one link be even doubtful, a distressing uncertainty is thrown on all Christian ordinances, sacraments and Church privileges for ever, but on the fact of *those ministers* being the *regularly appointed officers of a regular Christian community*."

How different this view from that which now prevails in the Colonial as well as American Episcopal Churches, and which found expression in Bishop Doane before the collected Episcopate, at Fredericton: "There is no break in the golden chain, no split in the close mesh. We have an Apostolic ministry coming to us in an unbroken line from Apostolic days." After the indubitable evidence we have adduced, endorsed so fully by the very highest Episcopal authorities, we can, ourselves, determine how utterly fallacious these High Church testimonies are, but that, while wide as the poles asunder from them, we are in perfect accord with the prevalent Church of England sentiment of an earlier and purer era, the essence of whose witness-bearing is voiced by Bishop Hoadly [born 1676, died 1761], who filled four Bishoprics, Bangor, Hereford, Salisbury and Winchester, when he says:

“Nothing has so effectually thrown contempt upon a regular succession of the ministry, as the calling no succession regular, but what was uninterrupted and making the eternal salvation of Christians to depend on that uninterrupted succession, of which the most learned can have the least assurance and the unlearned can have no notion but through ignorance and credulity.”

Halifax.

R. F. BURNS.

THE NAME OF JEHOVAH IN THE BOOK OF ESTHER.

BIBLE students have frequently noted the remarkable fact that in the Book of Esther—a book the manifest purpose of which is to account for the origin of one of the Jewish festivals, to vindicate the claims of the true religion, and to illustrate the Providence which guided the complications of aims and interests to an issue favorable to the chosen people—that in such a book the name of God is not once mentioned. Divine interposition, even in the darkest extremities of the history, is not sought, and no reference is made, either in acknowledgment or thanksgiving, to an unseen Power overruling for good the machinations of wicked men. The Persian King is mentioned 190 times; his kingdom referred to 26 times; his name given 29 times; but the name of God is not once used. Many who have been perplexed because of all this will be interested in the discovery of the name of Jehovah inwrought in the most ingenious manner into the very warp and woof of the story, such as would speak to the Hebrew readers of their covenant God while their Gentile enemies would not have occasion to desecrate or blaspheme the Sacred Name. This interesting fact was communicated to the present writer by Rev. Dr. Kellogg, of Toronto, whose attention was first called to it by the distinguished Biblical scholar, Dr. E. W. Bullinger, at the Congress of Orientalists lately held in Stockholm. I have ventured to summarize Dr. Bullinger's statements, and, inasmuch as the question is of interest and value to all students of the Bible, I shall attempt to give the readers of the MONTHLY an intelligible idea of this important discovery.

First, let us glance at the Book of Esther. It reads like a romance. With the artistic skill of a master dramatist the characters are drawn. Ahasuerus, the Xerxes of European history, the powerful King of Persia, reigning from India even unto Ethopia, over one hundred and twenty-seven provinces—despotic, self-willed, amorous, facile, lending himself readily to the craft of Haman, but relentless in his rage when the tide of affairs turns; Esther, the Queen, beautiful, noble, heroic; Haman, the proud

Agagite, vain, vindictive, crafty; Mordecai, the Jew, every inch a Jew, reticent, patient, self-reliant, resolute. Then, too with what fascinating rapidity the plot thickens, developing scene after scene in swift succession to an impressive consummation, when, like a well-planned drama, by a good turn of fortune, all difficulties vanish, the beautiful heroine prevails against the cruel oppressor, Haman is hanged on the gallows he had erected for his victim, the despised Mordecai is made prime minister, and the oppressed people "had gladness and joy, a feast and a good day."

Now this whole graphic story is told without reference to any higher power than that of the human agents interested; "there is no miraculous, unaccountable interposition, no falling back on the devices of a weak dramatist, no earthquake, no eclipse, no break in the chain of merely human and ordinary motive and action." The spirit of the book is patriotic, not religious; Esther's beauty, not her piety, is made prominent; indeed her Judaistic descent and religion are kept secret, and when with splendid heroism she casts herself into the breach to save her people, there is no expression of confidence in, or appeal to, the protection of the covenant God of Israel. So, too, in Mordecai there is the same loyalty to his own people, but, as with Esther, they are remembered and aided because they are *his* people, not because they are God's people.

But however difficult of explanation this reticence on the part of the author of this book may be, it is perfectly plain that his silence is not because of infidelity. The marvelous coincidences, so surprising and so fruitful, the drunken freak of Ahasuerus and his revenge when thwarted, the shrewdness of Mordecai and his fortunate service to the King, the King's opportune sleeplessness on the night when Mordecai had so much at stake, Haman's misunderstanding of the King's indefinite question, Esther's intercession, and the impressive *finale*—the guiding of all this court intrigue, this plotting and counterplotting, points to God, who is the background of the story, and who in all the hurry of events accomplishes His own wise and gracious purposes through the passions and plottings of free human agents.

We turn now to Dr. Bullinger's reading of the name of Jehovah no less than four times in this book, introduced in acrostic form at the four turning points in the history. Every

one is aware of the use of the acrostic in the inspired Word, but before noticing its appearance in the book under consideration, it may be well to follow Dr. Bullinger in his brief reference to its use in other books of the Bible, quoting often his identical words.

There are at least twelve examples of this alphabetical arrangement in the Old Testament. Three of these—Ps. cxi., cxii., and Lam. iii.—are perfect and complete, every line marked by its initial letter being in regular alphabetical order. Ten others are less complete, viz.: Ps. ix. and x., xxv., xxxiv., xxxvii., cxix., cxlv.; Prov. xxxi. 10-31; Lam. i., ii., and iv. These acrostic Scriptures have marvelous peculiarities, and the most wonderful order is observed in the length and arrangements of the stanzas and lines.

Coming now to the book of Esther, Dr. Bullinger tells us that the name of Jehovah is given four times in an acrostic form. The Massorah has a rubrick calling attention to this fact in these four passages; and three ancient manuscripts have been discovered by Dr. Ginsburg, and used by him in editing the new Hebrew text of the Old Testament, in which these letters are written in larger characters and in a more prominent form, so that the Hebrew reader of the book would *see* the word Jehovah four times, while the Gentile hearer who could not read it would not *hear* the sacred Name which revealed the secret influences at work. There is abundant proof, continues our authority, that these acrostics are no more the mere work of man than are the acrostics in other parts of Scripture. Though so clearly indicated in the Massorah, and though confirmed by these manuscripts, they have been hitherto completely unnoticed both by successive editors of the Hebrew Scriptures and by Biblical commentators and students generally.

The following facts are given introductory to the examination of the bearing and teaching of these acrostics :

1. The word Jehovah in the Hebrew, like the word LORD in English, consists of four letters, (J,H,V,H,) which, when written as in Hebrew, are read from right to left.
2. In each acrostic, the four words forming it are *consecutive*, and in each case, except the first, they form a complete sentence.
3. As to their *construction*, there are not two alike; but each one is arranged differently from the other three; while
4. Each is uttered by a different speaker. The first by Memucan,

the second by Esther, the third by Haman, the fourth by the Inspired writer.

5. There are *no other* acrostics in the Book of Esther. Every word has been carefully examined, and no other acrostic is possible.

6. Further, their order is also perfect; the four acrostics being arranged in no less than ten pairs. Thus:—

(1.) The first two acrostics are a pair, having the name formed by the *initial* letters of the four words; while

(2.) The last two are a pair, having the name formed by the *final* letters of the four words.

(3.) The first and third are a pair, having the name spelt *backwards*; while

(4.) The second and fourth are a pair, having the name spelt *forwards*.

(5.) The first and third, in which the name is spelt backwards, are a pair, being spoken by *Gentiles*; while

(6.) The second and fourth, in which the name is spelt forwards, are a pair, being spoken by *Israelites*.

(7.) The first and second are a pair, connected with Queens and banquets; while

(8.) The third and fourth are a pair, connected with Haman.

(9.) The first and fourth are a pair, being words spoken *concerning* the Queen (Vashti) and Haman; while

(10.) The second and third are a pair, being words spoken by the Queen (Esther) and Haman.

7. We shall see that in the two cases where the name is spelt by the *initial* letters, the facts recorded are *initial* also, *i.e.*, they refer to the beginning of God's interference; to the two events which He initiated, and by which He *prepared* beforehand for the end which He foresaw. While in the two cases where the name is spelt by the *final* letters, the events are *final* also, leading up rapidly to the end which God had foreseen.

8. To understand the teaching of the *backward* and *forward* arrangement of these acrostics, we must remember that God works in two ways—by ruling and by *over-ruling*. In the two cases where the name is spelt backwards the sentence containing the acrostic refers to Jehovah's *over-ruling* of man's wisdom and cleverness, causing them to work together for His good purpose. While in the two where the name is spelt forward, the sentence refers to His *ruling*, *i.e.*, to His initiative and direct act of interposition. We further note that God's *over-ruling* stands connected with the words uttered by *Gentiles*; while His direct *ruling* is connected with the words of His *own people*.

THE FIRST ACROSTIC.

(*Esther i. 20.*)

Vashti, the Queen, refuses to attend the feast at the King's commandment, and a royal decree is issued that she should be

deposed and another made Queen in her stead. The wisdom of Memucan is stated in Esther i. 20:—"And when the king's decree which he shall make shall be published throughout all his kingdom (for it is great), *all the wives shall give* to their husbands honour, both to great and small." But this wisdom was so *over-ruled* that through the wife provided so strangely God accomplished His purpose to deliver His people.

The acrostic is formed by the *initial* letters of the four Hebrew words, the translation of which is italicised, and reads *backwards*:—

וְנָשִׂים	יָתֵנוּ	וְכָל	הַיָּאֵר
⁶ shall-give	⁷ the-wives	⁴ and-all	⁵ it

Translated more freely, the corresponding form of the acrostic may be exhibited in English, thus:—

“ Due Respect Our Ladies

shall give to their husbands, both to great and small.”

THE SECOND ACROSTIC.

(*Esther v. 4.*)

The plot is laid for the extermination of the Jews, and Haman has obtained the royal decree. Then “the city of Shushan was perplexed, Mordecai was greatly troubled, and cried with a loud and bitter cry,” “and the queen was exceedingly grieved.” Mordecai, through Hathach, charges Esther to go in unto the King to make supplication for him and for her people. Had she obeyed the cause would have been lost, for the law punished with death any one who went unbidden to the King. Being further urged by her uncle, Esther, after fasting, ventures within sight of the King and finds favor. And now God is seen *ruling*; for an *initiative* step is taken when Esther invites the King and Haman to a banquet, and the second acrostic is formed from the four words translated, “*Let the King and Haman come this day,*” and reads *forward*:—

יָבוֹא	הַמֶּלֶךְ	וְהַמֶּן	הַיּוֹם
¹ Let-come	² and-Haman	³ the-King	⁷ this-day

THE FOURTH ACROSTIC.

(Esther vii. 7.)

The eventful day comes. The King and Haman go again to Esther's banquet. A "fourth" was there whose coming made no noise upon the stairs, and when the King invites the Queen to prefer her request and swears that it shall be performed, Esther reveals the plot to destroy her and her nation. Ahasuerus asks, "Who is he, and where is he, that durst presume in his heart to do so? And Esther said: An adversary and an enemy, even this wicked Haman. Then Haman was afraid before the King and the Queen, and the King arose in his wrath from the banquet of wine and went into the palace garden: and Haman stood up to make request for his life to Esther the Queen, for he saw *that evil was determined against him* by the King."

This was the climax; and because it was the Lord's own determination therefore the acrostic is spelt *forwards*, but the *end* had come, hence it is spelt by the *final* letters of the four words:—

הריע	אלין	כלתה	כי
2	5	6	3
evil	against-him	was-determined	that

Translated as before, the acrostic appears in English as follows:—"For he saw that there was

eviL tO feaR, determineD

against him by the King."

Haman's downfall was now accomplished and swift retribution followed. The evil determined against him not merely by Ahasuerus, but by Jehovah, came quickly, for that very morning "they hanged Haman on the gallows that he had prepared for Mordecai."

We have thus traced the hand of God through this whole history. The trustworthiness of the acrostic readings is vouched for by scholars quite as distinguished as Dr. Bullinger, but it is to him that I owe whatever is of value or interest in this paper. Quoting once more from the same authority: "If we were told that there were four points on which the history turned, and

were asked to put our finger upon them, we could not find four other sentences which so exactly and exquisitely form the pivots of this marvelous history. For in them JEHOVAH is seen ruling, and over-ruling, in the palace of Shushan. His HAND is observed in all the events of the history; and His NAME is emblazoned by the Holy Spirit in the Scriptures of Truth."

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MORTIS DIGNITAS.

HERE lies a common man. His horny hands,
Crossed meekly as a maid's upon his breast,
Show marks of toil, and by his general dress
You judge him to have been an artizan.
Doubtless, could all his life be written out,
The story would not thrill nor start a tear;
He worked, laughed, loved and suffered in his time,
And now rests peacefully, with upturned face
Whose look belies all struggle in the past.
A homely tale: yet, trust me, I have seen
The greatest of the earth go stately by,
While shouting multitudes beset the way,
With less of awe. The gap between a king
And me, a nameless gazer, in the crowd,
Seemed not so wide as that which stretches now
Betwixt us two, this dead one and myself.
Untitled, dumb, and deedless, yet he is
Transfigured by a touch from out the skies
Until he wears, with all-unconscious grace,
The strange and sudden Dignity of Death.

—RICHARD E. BURTON.

THE AFRICAN IN CANADA.

THE REV. WILLIAM KING AND THE ELGIN ASSOCIATION.

PRIOR to Emancipation, under President Lincoln in 1865, Canada, through its geographical position, became the place of refuge for the African escaping from bondage. More than fifty years ago a considerable accession of dusky citizens had so been made to our population.

It is proposed in this article to refer only to those who settled in Upper Canada, now Ontario, and more particularly to give an account of the Christian and patriotic efforts of some who devoted themselves to guide and educate this unfortunate people in their struggle towards manhood and independence, chief among them being undoubtedly the venerable William King.

The Canadian settlement was looked on with interest at an early date by the colored people of the United States. At the "First Annual Convention of the People of Color," held in Philadelphia in June, 1831, the position was discussed. In Williams' History of the Negro Race in America an account of the proceedings at this Convention is given, and it is shown that while the colored people opposed colonization, they regarded Canada as a proper place to go to. "Canada had furnished an Asylum to their flying, travel-soiled, foot-sore and needy brethren, was not so very far away, and, therefore, was preferred to the West Coast of Africa," and a resolution was passed favoring the establishment of a society in Upper Canada for the purchase of lands and contributing to the wants of those who might take up residence there.

Benevolent whites also took an interest in the fugitives, and contributed towards their necessities. Among the first missionaries to come to them was the Rev. Isaac J. Rice, a Presbyterian, from Ohio, who for several years conducted a school for colored people at the Queen's Bush, an African settlement north of the town of Guelph.

The Rev. Hiram Wilson, a Congregationalist, from Massachusetts, labored as a teacher for some time at Dresden, in an

establishment called the "British and American Manual Labor Institu.," and afterwards in St. Catharines among the colored people till his death.

The Reverend Josiah Henson was also connected with this Institute, and worked for a time along with Mr. Wilson.

Josiah Henson was born a slave in June, 1789, in Charles Co., Maryland, and died at his Dresden home, in Ontario, May 5th, 1883. He was the original of Mrs. Stowe's famous hero, "Uncle Tom," and a very able man, and leader of his race in this Province. More than half of his life was passed in bondage. He escaped from his then place of residence in Kentucky, with his wife and two children, and after much hardship got to our soil. He settled first near Niagara, where he learned to read, being then more than 40 years of age. He was naturally observant, cautious, and talented as a speaker.

He became the adviser of the colored people near him. He found them too often defrauded in making bargains with the whites, and contented with a lot far inferior to that which they might, with sufficient knowledge and skill, have attained. He worked his way carefully; became a minister of the British Methodist Episcopal Church, settled at Dresden, and, with the aid of Rev. Mr. Wilson and of friends in Canada and in England and New England, established the Manual Labor Institute in 1842. He also preached in a colored Church in Dresden, and in another at Chatham Plains, near by, for many years.

Mr. John Scoble, an English gentleman, was also associated in the business management with Henson for a time at Dresden, but was dissatisfied—with, no doubt, good reason—with the treatment he received from Henson and his party, removed to St. Thomas, and represented the County of Elgin in our Parliament for several years.

The affairs of the Institute and settlement became involved, and charges of mismanagement were made. The Attorney-General interfered to protect the trust. The property was sold, and the proceeds, being \$30,000, were invested in establishing the Wilberforce Educational Institute, at the town of Chatham. Mr. Archibald McKellar, now Sheriff of Wentworth, and six other gentlemen were, in 1872, appointed its trustees. This Institute is doing good work, and ranks well as a grammar and

general school for the colored people of that region, but its charter provides that the children of all citizens, without regard to color or race, may attend its exercises.

Next in order we will take the career and work of the Rev. William King. He is a native of the county of Londonderry, in Ireland. He was a classmate, in Edinburgh, under Dr. Chalmers, of the Rev. Wm. Gregg, D.D., of Knox College, and of the late lamented Professor George Paxton Young, LL.D. The former and Mr. King were licensed the same day by the Edinburgh Presbytery.

In 1852, Mr. King being in Toronto, learned that Professor, then Rev. Mr. Young, was in Quebec on a visit, and about to return to Scotland on completing an appointment of three weeks in filling a pulpit there. The Rev. Mr. Gale asked Mr. King if he knew Mr. Young, and suggested that the Presbyterians of Hamilton, then needing a minister, would like to hear him. Mr. King at once telegraphed his friend to come and see Toronto and the Falls of Niagara, and offered to go and supply the Quebec pulpit. By this pious fraud Mr. Young was induced to come West, was heard by the Hamilton people, and soon became the pastor of Knox Church there, and his valued services were secured to Canada. Mr. King refers to this as one of the happy incidents of his life.

When a young man, Mr. King found himself in Jackson, Louisiana, with his family, and fifteen slaves,—his property. He soon became convinced of the iniquity of the slave system. He emancipated the negroes, and endeavored for a time to live peaceably and train his former servants, now his devoted friends, as conscience dictated. The surroundings, the laws, customs and genius of the South were all against him. He then manfully determined to bring them to Canada and share their fate. He came with his party to Chatham, in the county of Kent, in April, 1848. On the people of the neighborhood learning of his intention to settle with the negroes, and, no doubt, to induce other Africans to follow, violent opposition arose. The scheme was publicly denounced. It was predicted that a black swarm of lazy and pestilential character would overrun and demoralize the country. This feeling showed itself in public addresses and in deputations to the Government.

On the other hand, the sad fate of the African in America, the generally fair character borne by those who had already come to and settled in our Province, the boast that Britain was the refuge and shelter of all oppressed, were appealed to. Mr. King offered himself to remain and work among his people. He represented the case to Lord Elgin, then Governor-General, and to his Ministers, and gained the aid and sympathy of the Hon. George Brown and other leading citizens, and on the 10th of August, 1850, had the satisfaction of securing a charter forming a Company called "The Elgin Association for the Settlement and Moral Improvement of the Colored Population of Canada." A tract of land, six miles long and three in width, containing 9,000 acres of excellent land, was secured on the shores of Lake Erie, in the township of Raleigh, south of the town of Chatham. The land was in its native state, covered with timber. It was purchased from Government with means provided by subscriptions from the benevolent in Great Britain and Canada, and by sale of shares of stock in the Association. The place received the name of Buxton, from Sir Thomas Fowell Buxton, the English anti-slavery philanthropist.

The making of roads and other necessary improvements were at once proceeded with, cabins were erected, and soon occupied by Mr. King's party and other negroes who came to join them. Careful agreements were entered into with all. The settlers could each secure his allotment of fifty acres by payment in ten annual instalments. The men were also required to furnish their own farming implements, and erect on each parcel of land purchased a house after an approved model. It was provided that the land should not be parted with for ten years after issue of the deed, it being thus proposed to guard against improvidence of the poor settlers and the wiles of white men, who were too often found ready to take advantage of their simplicity or temporary necessities.

The result of this experiment, from its inception to American Emancipation, and even to the present day, are most gratifying. The small band grew to more than 1,000 souls. Within fifteen years all the land originally granted to the Association was occupied by the settlers. All the various trades were prosecuted with success. In addition to dwelling-houses, they had a steam

saw-mill, a blacksmith and carpenter's shop, a pearl-ash factory, and a brick hotel. Near the centre of the block is a plot called "Buxton Square," at one side of which is the Mission Church and the residence for many years occupied by Mr. King. He officiated as a Presbyterian Missionary and as agent of the Association. He lived among his dusky exiles as a patriarch of old, generally loved and respected, at once their pastor, counsellor and friend. Within late years, finding his work accomplished and age advancing, he removed to the neighboring town of Chatham, where he still resides.

The indefatigable labors, diligence and prudence of Mr. King,—in his anything but sinecure station or utopian enterprise,—are worthy of the highest approbation. The design of the Association was to make the settlement self-supporting. This object was the more regarded, since in all other Colonies of British America aid being given too freely, proved detrimental. So, too, where proper religious and mental training were neglected, as with the Maroons of Jamaica, the utmost disaster resulted, as the negro hive, left to itself, increased in vice and numbers, and swarmed out in passion over the surrounding people, causing immense loss of life and treasure before they were removed or suppressed. The success of the plan adopted with the Buxton negroes proved the wisdom of the decision.

Contracts were generally met as they became due. The exceptions were cases where, for special reasons, the money was not demanded. These people looked on themselves not as a colony of needy paupers dependent on a dominant race, but became self-reliant from knowledge of their power to sustain themselves, provident and industrious from necessity, and grateful to a Government which has ever, since the time of Wilberforce and Macaulay, been the friend of their race.

The majority of those in this colony were fugitives from slavery, whom Mr. King preferred to those who came from a Northern State, since the energy formerly required in making the journey on both sides of the Ohio were pretty certain proofs of decision of character. They often came wholly without capital, and had to "make their bread out of the stump." Some used to spend the summer months as waiters at watering-place hotels, or

on steamboats, but this was generally a temporary means for obtaining the purchase money of their lands, and they strove to add to freedom of person the elective franchise through the ownership of land, as a homestead.

Colored men were here elected as municipal councillors, and showed capacity for government. In 1863 the "American Freedmen's Commission," composed of Robert Dale Owen, James McKay, and Samuel G. Howe, of Boston, visited Buxton to make enquiry as to the Canadian experiment. They went through the settlement, saw the homes the colored men had made for themselves from the forest, and had paid for by their own industry. They made careful note of what they saw, and their report had a wholesome influence in the United States in settling the policy of the Government towards the freedmen, and helped to add the 14th Amendment to the United States Constitution, giving colored men the elective franchise.

Mr. King had the settlers of sufficient age naturalized as soon as they had acquired their properties and lived three years in Canada. Three hundred colored votes were cast for Hon. A. McKellar when he first became candidate for Parliament in Co. Kent. The children of suitable age go to school. There are no taverns in the settlement. Mr. King's power as an educated and Christian man had a quiet, but very perceptible, effect in controlling and guiding the moral affairs and giving tone and status to the heterogeneous mass thus brought together. Fully twenty years ago these people boasted that they were amply able to provide for themselves. Exceptions must be made for seasons of scarcity of employment, and of sudden large emigration, as at the passing of the Fugitive Slave Law, when some thousands came over from the Northern States in a few months. To correct misapprehensions concerning them, the people of Buxton some years since published an address, from which the following passages are taken:—

"The cry that has been raised, that we could not support ourselves, is a foul slander. There are upwards of 30,000 colored persons in Canada West, and not more than 3,000 of them have ever received aid, and not more than half of these required it had they been willing to work." "We wish the people of the United

States to know that there is one part of Canada where the colored people are self-supporting, and wish them to send neither petticoats nor pantaloons to the County of Kent."

The object of the founders of the Elgin Association and settlement at Buxton was gained by the time Emancipation in the United States was effected, yet still free negroes who were dissatisfied with the laws and social distinctions in the South, continued for a time to come. By the end of 1866, as Mr. King informed the writer, there were four schools, self-supporting, and attended by 300 pupils of the settlement. The settlers were voluntarily taxed, as other inhabitants of the county, for support of their schools.

"The Elgin Settlement," he stated, "has accomplished what we intended, which was to show, by a practical demonstration, that the colored man, when placed in favorable circumstances, was able and willing to support himself; and although the soil and climate were not the same as those which they left, yet these people have done as well as any white settlement in the Province in the like circumstances."

And, under date August 19th, 1889, Mr. King writes from his present home in Chatham:—"The abolition of slavery in the United States has opened up for the educated class in Canada fields of usefulness, and many of them have gone there since the war, and are now filling places of emolument with credit to themselves and honor to their race. Some have been elected to civic offices in the Southern States; one that I educated at Buxton, James Rapier, was a Representative in Congress from Montgomery, Alabama, during the Presidency of General Grant, and distinguished himself as a speaker. Poor fellow! he is now dead. Others are teachers, preachers, doctors, and lawyers. Most of the educated colored people left Canada during the war, and very few are coming into it at present."

As we regard it in the light of history, how satisfactory, indeed, wonderful, is this story!

A refuge and happy home were provided for some thousands of the outcasts of modern feudalism. Here they were shown the way to honorable usefulness, and from chattels became men. They and their children either remain and lawfully enjoy the result, or go back to aid and enlighten their brethren.

To our own land pertains much honor. Canada was the large-hearted host of those who came in sadness and poverty, but stayed to praise and to bless. The township of Raleigh was turned from a wilderness to a garden. It was our Land of Goshen, but without a Pharaoh and without plagues.

May he whose hand for so many devoted years held the torch aloft and showed the way, in a manner full of simple faith and charity, now in mellow age and well-earned retirement, enjoy the happiness pictured by old Ennius.

*"Homo qui erranti, comiter monstrat viam,
Quasi de suo lumine, lumen accendat, facit,
Nihilo minus ipsi lucet, cum illi accenderit."*

J. CLELAND HAMILTON.

Toronto.

THE SYNOD BY THE SEA.

ISOLATED as we are from the great body of our Church, we appreciate our meeting of Synod of the Maritime Provinces perhaps more than the brethren do in the West. It was held this year in the old historic town of Pictou, noted for containing an Academy where many of the most prominent professional men of the country, legal, medical and clerical, have studied. Within a few miles of this place was the boyhood home of Sir Wm. Dawson, Principal Grant, the late Dr. Geddes, Revs. Morton and Grant, of Trinidad, Robertson and McKenzie, of the New Hebrides, Gordon and McMillan, of Halifax, and a host of others whom we cannot stop to mention. It was here the Presbyterian College at Halifax had its birth, when associated with it were the Rev. Drs. McCullough and McGregor, of old time memory, and whose names are to the people of these Provinces as familiar as household tales.

The town is situated on Pictou Harbor, an inlet of the Northumberland strait. Here passengers take the steamer daily for Prince Edward Island. It is connected by rail with Stellarton, fourteen miles distant. It is a city set upon a hill, with a beautiful view of the harbor on one side, and on the other the west and east branches of the river, which empties into the harbor.

Presbyterianism, as one would expect, is everywhere dominant, but, notwithstanding, a large Roman Catholic church and convent are seen in a conspicuous place on the hill, to which I am told some of our Presbyterian daughters have gone, until the Young Ladies College in Halifax was started. There are three Presbyterian churches in town, one of them the kirk to which the late Dr. Burnet ministered for some time. It is the largest, and from it many of the men have gone who are now ministering in different parts of the world. The present pastor is Rev. R. Atkinson, a bran new Scotchman. Rev. Messrs. Falconer and Carson are the ministers of Prince St. and Knox churches, respectively. If the treatment which the members of

Synod received at the hands of the Pictouans is an index of their character, we would have no hesitation in pronouncing it good.

Synod was opened on Thursday evening, Oct. 3rd, by an excellent sermon by Rev. E. A. McCurdy, of New Glasgow. The evening sessions were chiefly devoted to hearing addresses on Home and Foreign Missions. It was with a great deal of pleasure and interest that we listened to the admirable address of Dr. Robertson, of North-West fame, in which he described so graphically that great country and its pressing needs. Then Mr. Morton, of Trinidad, also in a calm yet forcible manner called our attention to the present condition and the prospects of the land of his adoption. The day sessions were taken up in the usual way of hearing reports on the various departments of Christian work, which were on the whole quite satisfactory.

In connection with a reference which came from the College Board at Halifax, it was brought out that there are twenty-nine students in the College in course of preparation for the ministry, the largest number present at any one time in the history of the College. Five of these were required to find lodging in cottages adjoining, and six in a garret in the building, showing that something must be done to provide accommodation for the increase in numbers. The reference sought the advice of the Synod as to what was best to be done to meet the growing condition of things. The Synod decided not to lay out much on the old building, which is inconveniently situated, but to prepare to build on a site which has already been secured contiguous to Dalhousie College. The demand for men down here, even with the addition to our numbers from the old country, from the West and from the College itself, is constantly on the increase. The Augmentation Fund Report showed that much good was being done, and that while quite a number of our supplemented congregations had become self-supporting, there was still as much money needed, showing that the work was steadily growing.

No little agitation was created by a set of resolutions which were presented for approval by Dr. Burns, on the Jesuit question. His resolutions were somewhat after the manner of those passed at the Assembly, but milder if anything; but, notwithstanding, strong opposition appeared from certain quarters, and an attempt made to justify the Government in the stand which they

had taken upon the question. It is scarcely necessary to state that the resolutions were carried by a large majority.

In conclusion I would say that among the members of the Synod were seen a number of Western men—McPherson, of Halifax, and Fotheringham, of St. John—quite a number of Princetonians, a few Scotchmen, while the most were graduates of Pine Hill, an institution of which the Eastern men are justly as proud as the Alumni of Knox can be of their *Alma Mater*.

W. H. NESS.

Portaupique.

Missionary.

CRITICS IN COUNCIL REGARDING MISSIONS AND MISSIONARIES IN CHINA AND JAPAN.

THE great Mongolian civilization, separated from the Western world for so many thousand years by distance, lingual and racial differences, and opposite points of view with regard to almost every department of thought and life, has been brought into our immediate neighborhood. We can act upon it directly, and it will re-act upon us. From our Pacific ports we look into the eyes of four or five hundred millions of slant-eyed men and women. Nothing separates us from them but a wild waste of ocean, in crossing which we see no island or rock, probably not a single sail or funnel but our own. How entirely this third part of the human race was out of the range of the men who wrote the literature that has mainly supplied our mental food, we seldom think. "All the world" to Luke meant the Roman Empire. At the same time, "all the world" to a Chinese writer would have meant China—the one had not the slightest conception of the world of the other, any more than either had of a possible life in the stars related to his.

For us, the Canadian Pacific Railway has changed all that. Our entire horizon has been changed. We can strike hands with those teeming, busy millions. We are sending them flour, cottons, and other manufactured goods. No limit can be assigned to the possible developments of the trade. They are sending us tea, silk, rice, lacquer and curios of all kinds. We are giving them teachers and missionaries, and they are thinking of reciprocating in this department as well. Interpreters of Buddhism and the classics of Confucius are already in the United States. The difference is that they let our men in free, while we tax theirs fifty dollars per head.

Last year I got some glimpses of this Mongolian world, enough to convince me that it presents the most formidable

problem that Christendom has ever been called upon to solve. Hitherto we have given to it no consideration. We have assumed that we have the truth and that those ancient nations have it not; that we have nothing to do but to send to them a few ordinary young men trained as if for our own field, armed with Bibles; and that any criticism on our methods means hostility or lack of faith.

Nothing would have been easier in the course of a short visit to China and Japan than to obtain confirmation of those traditional views. Go, with the firmly established conviction that you have nothing to learn from "the heather"; mix only with the missionaries of one Church, or even with missionaries of several Churches, met to be questioned: let them see that you expect stories of conversions, and that the Church will be dissatisfied if immediate results are not reported; and without any intentional insincerity on the part of either side, you will find what you went to look for. It is so with visitors to every country, even where the language is the same as your own and a thousand avenues of information are open. The Free-Trader who visits the States has returned home regularly year after year convinced that Free Trade is sure to triumph at the next election. The Protectionist is equally sure that his views are held by every reasonable American. Each associates with his own side and looks through the spectacles that suit him, The Prohibitionist and the high license man get the confirmation of their own hopes. How much more helpless is the stranger, and how much more one-sided his information, where the language is different, where the written language is different from the vernacular, where there is no press, and where he is wholly and willingly dependent on the *côterie* that reflects simply his own traditions!

I talked with missionaries not only when assembled together, but individually and privately, and most with those who had studied the language, literature and life of the people, and who were recognized by Chinese or Japanese as authorities. But I spoke as frankly with European and American merchants, teachers, university professors, and consuls; and also as far as possible with intelligent natives, officials, young men, and all with whom it was possible by any means to converse. The result, so far as I was concerned, was probably what might have been

expected. After hearing one side, my mind was made up. There could be no doubt on the subject. But when another had spoken the former conclusion had to be revised. And then when the matter was presented from a third or a fourth point of view, mentally you found yourself in a state of chaos, and the conviction dawned on you that it would be best to say nothing for a while, and that perhaps after much brooding some kind of order might emerge from the chaos, something more true and harmonious of all the facts than the first dogma you had clutched at. Sometimes one is supposed to envy that sweet simplicity with which some men and women pronounce judgment, when only their own side has been heard. Those people are troubled with no doubts. Yet it would be just as wise to envy a clam or mussel.

Two things pained me in the course of my investigations. First, the ignorance of not a few missionaries of the history and literature of the nation they were seeking to teach. Secondly, the chasm between the missionaries and the general English-speaking community in the same city. It may be well to note here that I am not referring to the missionaries of our own Church. I had not time to visit either Formosa or Northern China, and we have no agents in Japan. The history of China and Japan is intensely interesting, and a knowledge of the past is the best key to the present of any nation. We cannot understand the needs of a people unless we know the fundamental questions with which their highest minds are grappling; and we cannot know how to answer these, unless we have some knowledge of and sympathy with their philosophical and religious development. I met good men who had been for years in the East, and yet it had never occurred to them that those were subjects which it behooved them to know. They were ignorant even of the history of the nation and the work accomplished by its heroes. How much influence would foreigners be likely to have in the United States, who felt no interest in George Washington or Abraham Lincoln! Yet, the answer of the missionaries would be, "We have no time to study those subjects to which you refer; the Church did not require any such knowledge when it ordained us to the work; and now it requires us to attend to matters more immediately necessary." With regard again to the regret-

table chasm between them and the general English-speaking community, the fault is not wholly on one side. The friends of missions sometimes imply that it is. They hint that the merchants are worldly, and their young clerks loose livers, and that such people can have no sympathy with spiritual things. If that could be accepted as a sufficient explanation, it would simply prove that Christianity had failed in Christendom; that it has leavened to so unappreciable an extent the countries where it has been taught and professed for centuries, that it cannot be judged by the lives and characters of those whom it has formed. We judge heathenism by that test; the Koran by Mohammedan countries; the Vedas and Pavanas by India; the Wipitaka by the organized Buddhism we see in China or Japan. Heathendom will judge Christianity in the same way by its effects on the mass of professing Christians.

As a rule, missionaries in the port towns of China and Japan know little, except by surmise, of the lives of the resident European community; and their ignorance is more than reciprocated by the other side. For men absolutely ignorant of what missionaries in their immediate neighborhood are doing, commend me to the average merchant, clerk, or banker—say in Canton or Yokohama. I found them ready to talk fluently on the subject, and to state their convictions. They knew facts, which, from their point of view, were sufficient to settle the question; but whether there were not other facts that would probably have modified their opinions, they had not taken the trouble to inquire. I met men who had lived in Yokohama for ten or twelve years, had gone into society freely, had discussed everything—as they supposed—at the Club, yet who did not know that within a gunshot of their office was a crowded, self-supporting congregation of native Christians ministered to by an eloquent Japanese. They had never visited a missionary institution. They had a hazy idea that Roman Catholic priests were devoted men and that they could show some results; but they would assure you in a loud and lofty, or an absurdly confidential tone, that Protestant missions were a failure. Still, something could be learned from their criticisms; and as it is lawful and right to learn even from an enemy, I transcribe notes of a long conversation I had with one,—a Canadian, by the way—who had lived for years in Kobé and

Yokohama, and who was quite willing to tell me all he knew. After he had informed me that missions were "a fraud," I put questions and got answers somewhat as follows:—

G.—"Have you seen anything of the country outside of the ports?"

M.—"Oh, yes; have been all through it; visited Ozaka, Kujoto, Nana, Tokiyo—everywhere."

G.—"Kujoto! Of course you visited the Doshisha?"

M.—"No. What is that?"

G.—"It is the greatest Christian college in Japan; supported largely by the Congregationalists of the United States, but presided over by a Japanese, Neesima, one of the most remarkable men in the country. He succeeded in getting a number of his countrymen to unite with him in starting the institution, in the interest solely of the education of young Japan, and they called it Doshisha, meaning one company, or one endeavor, or with one purpose—a sort of Japanese *unitas fratrum*, you see."

M.—"Ah! very interesting. I should have seen that."

G.—"When in Tokiyo, did you visit the Meya-gakke?"

M.—"No. What is that?"

G.—"It is the principal educational institution of what is known as the Church of Christ in Japan, a body that includes all the Presbyterian and Dutch Reformed Missions. As you are a Canadian, you of course visited the Toya-eiwa-gakho? I was delighted to find such men from Canada in Tokiyo as Drs. Eby, Cochran and Macdonald."

M.—"I never heard their names before."

G.—"That is strange. I have been so short a time in Japan that I am almost ashamed to tell you what I saw instead of listening to you. You will be glad, however, to learn that I heard about these men from the Japanese themselves. I heard their work, too, intelligently criticized from different points of view by Japanese teachers in the Nobles' School who are not Christians, by university professors and others. None of them went so far as to call it a fraud. However, as you spent most of your time in Yokohama, you doubtless visited some of the native congregations, that one, for instance, not far from the Hatoba, which is crowded every Sunday."

M.—"I didn't know there was a church there."

G.—“ May I ask, what do you know about mission work. I am anxious to get facts.”

M.—“ Oh, I know the Reverend ——, a very good fellow he is, too. He told me that though he had been in Yokohama for six years, he had never made a convert.”

G.—“ Perhaps he did not try hard. No; I retract that. He must be honest, or he would not have made such a confession. An honest man, too, always does good. He may have done more in those six years than he knew. But there are hundreds of missionaries in Japan. Some of them have labored since 1859, and some are admittedly men of ability. I noticed, for instance, in that letter that Professor Basil Chamberlain wrote to the *Japan Times* the other day, criticizing Henry Norman severely, that he speaks almost reverentially of Dr. Hepburn, of Yokohama, alluding to him as the Nestor of Japanese scholars. I called to see him, but he had gone to a Synod in Ozaka. But of course you know him?”

M.—“ No. I tell you, I have seen enough of those American missionaries. They are a vulgar, self-sufficient, illiterate lot. Why! the Japanese use the expression ‘missionary manners’ as a proverb and a by-word at that.”

G.—“ I can well believe it. Good manners are not our neighbors’ strong point. One of themselves—Griffis—whose book on Japan you must have read—a capital book it is, by-the-way—admits that ‘a few are incompetent, indiscreet, fanatical, and the terror of their good and earnest brethren.’ For the appointment of such men the home Churches are responsible. They have as yet merely played with Foreign Missions. They put the same committee in charge of missions to rude savages and to the most refined nations with complicated civilizations. To these committees all colors are alike, as they are to every one in the dark. They fancy that any young man—especially if he has gone through the theological college mill—and any young woman from the country, is good enough for what they comprehensively designate ‘the Foreign Field.’ Missionaries in the early days of Christianity were the best men in the Church, such men as Paul and Barnabas, to begin with. They were filled with the Spirit, and under the guidance of the Spirit the Church chose and ordained them to the work. They had seen that they were the

right men before they selected them. The traditionalists of that day who believed that their mission was to raise an outcry against Paul on the ground that he was not orthodox or not sound, did nothing but harm. The more numerous such hide-bound missionaries were, the greater the obstacles to the diffusion of Christianity. From that day to this the Gospel has always had weak and ill-mannered advocates, but it has survived in spite of them. That, however, is not the point. Here is where I want light. In how far have missionaries succeeded in Japan, and so far as they have failed, what were the causes? If their methods are faulty, let us mend them."

M.—"I am not able to give you information. My mind is pretty well made up about missionaries. What I have seen of them does not make me anxious for more of their society. They prate about their Christian homes. I found the atmosphere in them pretty chilly, and as worldly as that of the Club, in its own way. One woman prided herself to me on having sold something to a Jap for more than it was worth, and another prided herself on having bought something for half its value. One reverend gentleman, whose beard had hardly grown, talked in a lofty tone of the lives of clerks and sailors, of whose temptations he knew nothing, and who have a harder time than he is ever likely to know. He has a sure thing of it; a salary guaranteed that enables him to keep a wife, with so much more allowed for every addition to his family. The loving couple are better off than ever before in their lives, and have more servants than a millionaire would have in Canada. What does such cheap virtue amount to, I would like to know?"

G.—"You have turned critic, when all I wanted was information. Probably, too, you have more facts to support your criticism than when you used the word fraud. It seems to me that your experience—for I must assume that you speak from experience—has been unfortunate. Possibly the Churches at home have something to learn with regard to the kind of men to be sent. If there is a missionary profession, men will train with a view to entering it, with the mixed motives that actuate them in looking forward to other callings—for bread and butter, or because they think that it is easy, or suitable for them, or respectable, or romantic; and a minority from the highest motives. Now, a missionary, just

as truly as a poet, is born, not manufactured—born with certain gifts and impelled by a Divine impulse that cannot be quenched ; for these and these only the Church should be on the outlook. When found, they should be encouraged to offer themselves for the work, even if their talents are so great that important charges at home seek them. The Church has become so denominational that it is thought to be of the first importance to minister to wealthy congregations and to have representative men in every city able to compete with the brilliant men of other sects. 'The Cause' must have the best men. I would give the best men to Christ's cause. Let the best be sent where the need is greatest ; men of intellectual power, of vivid imagination, of spiritual intensity, of absolute devotion. Christianity is the religion of self-sacrifice, and the Church must be true to its spirit. I think, too, that when young men go as missionaries to China and Japan, they should go unmarried. It is different if they go to the New Hebrides, or elsewhere among barbarians who have no coherent system of the right or religion, and therefore no civilization. In such places a wife is indispensable, and one of heroic mould is needed. But the East have civilizations more ancient than ours, and in some respects more suited to the people than ours would be. A young man there will have to face problems that require all his thought, that may shake his own faith, and yet that must be solved and not burked. During the time in which he is getting his eyes opened a wife would be an expense, a burden, an embarrassment, possibly a bar to his freedom of action. Let him keep free for four or five years. That is not asking very much, seeing that Jacob had to labor fourteen years without his Rachel. But I am wandering from the point you raised."

M.—"I think you are. Not that I care to press the point. All that I meant to say was that missionaries in my opinion are rather a weak lot, and that they are not likely to do much good. It's hardly worth while paying so much to present to the heathen a few examples of milk-and-water domesticity."

G.—"I submit that I may set my experience against yours. You must admit, too, that I have seen more of them in three weeks than you in ten years. Now the missionaries in Japan are more than average men, and they are in circumstances that try men's souls. They need sympathy and co-operation. The

Canadian missionaries in particular are men of remarkable ability and fitness for their work. They have secured the respect of the people and have elevated Canada in their estimation. When we meet again, I hope you will be able to tell me that you have examined their work and are in a position to discuss it intelligently."

So ended my talk with this gentleman who had lived in Japan for years. I met another Canadian who had been only three days in the same country, and his views were even more pronounced. He knew exactly what ought to be done, as well as what had been done. But it was evident that he was merely repeating the chaff and gossip of the Club, and therefore I did not think it worth while to discuss the subject with him, or attempt to diminish the sense he entertained of his own omniscience and infallibility. At some future time I may give other extracts from my note book that may suggest new points of view to readers willing to hear or see both sides.

GEORGE M. GRANT.

Queen's University, Kingston.

Open Letters.

OUR PREPARATORY DEPARTMENT

It seems to be the mind of the Church generally that a Preparatory course in connection with Knox College is a necessity. I think it will also be admitted that the course, as at present existing, is most unsatisfactory; that the students, in many cases, do not make satisfactory progress, and that not a few go out from the College as graduates most inadequately equipped for the work of the ministry. The question is forcing itself on everyone who considers the subject, What can be done to make our Preparatory course thoroughly effective? This year seven students (it may be now eight or nine) have presented themselves for admission into the first Preparatory year. Besides these, one was advised to take the University course, and another to take classes in the University. I hope it is not going too far to assume that the Presbyteries which recommended these seven young men to enter on the Preparatory course were satisfied as to their fitness for the office to which they aspire. It does, however, seem strange that not one of them has sufficient knowledge of Greek and Latin to pass an examination in the subjects prescribed for entrance. Assuming that the Presbyteries knew this, as they should have done, we must infer that the Presbyteries look to the College to give them instruction in the elements of Greek and Latin; that is, to do high school work. These men have been admitted, and the best provision in the power of the Senate has been made for instructing them. That provision many of us consider utterly inadequate, and not of the kind required by men at that stage. But how can this be remedied? We wish this subject carefully considered in all its bearings, and, with a view to this, I venture to make a few suggestions:—

1. The responsibility for the education and putting forward of such men from year to year should rest on the Presbyteries recommending them, not on the College. By all means let such men attend the classes. Then, at the end of the session, let a report concerning each student be furnished by the Senate to *his own* Presbytery (not to the Presbytery within whose bounds he may have been labouring) of the progress he has made, of his success or failure. This being done, let

the responsibility of giving him encouragement to go forward lie wholly with the Presbytery. Experience shows that there are men who cannot pass the terminal examinations, and, therefore, cannot be truthfully promoted by the College authorities, who, nevertheless, in the opinion of the Presbytery, and with special leave of the General Assembly, ought not to be shut out from the ministry. But it is just as clear that the College should not put its *imprimatur* on such men. Nor should the College authorities be required to incur the odium of rejecting them.

2. Young men should not be allowed to take the Preparatory course in any case. The four years of University work (shortened it may be by taking options) and three in Theology is all too little for those who have youth on their side. As to means, they will certainly be forthcoming for the proper kind of men. Presbyteries which encourage them will try in some way to give them employment and to carry them through.

3. Men of mature age and experience (such as most of those who are entering this year) should not be required to spend any more time in preparatory work than will suffice to make them able, successfully, to attend the theological classes. It is simply waste of time to require them to take *all* the branches of a liberal education. A good knowledge of the Greek Testament and of the elements of Hebrew, some acquaintance with Moral Philosophy and Logic, English Grammar, Composition and Literature, History, and, above all, familiarity with the English Bible should be required. As soon as a student can profit by classes in University College he should attend them. Until then he should receive not only class, but individual, instruction in any and every subject in which he is found deficient. What is needed for such men is not "lectures" for one or two hours a day, but instruction by a tutor—a schoolmaster if you will—for four or five hours a day. The discipline, the grind, the iteration, the guidance, which under a competent teacher tend to form habits of study and to develop the student are needed for those who have not had the advantages of school training.

4. The College term should be lengthened. From October 1st till April 30th should be the term. Our Home Mission work should not be allowed to interfere with the duties of men at that stage. Supplying stations during winter by preparatory men should be discouraged, if not prohibited. The funds now procured in this way must be otherwise provided. Might it not be arranged to have four summer sessions from May 1st to September 30th for the Preparatory course, while the students would take the mission field during winter, and thus do better

service than can be done now? Men of experience and zeal would thus be able to exercise their gifts and earn some part of their necessary expense before they enter on Theology proper.

5. It will be necessary to employ a competent teacher to undertake that work. Where, then, is the salary of such a man to be found? The small allowance at present paid to the tutors would be inadequate, but it cannot be doubted that if additional funds are needed the friends of the College will provide them for this purpose. Whatever may be the value of the theological training given to our students, the want of good English and other defects arising from not possessing fair literary accomplishments are so painfully manifest, that our Christian people at once discount the former and prefer excellence on the more humble and unpretentious acquirements of a public speaker. Bad and incorrect reading, speaking and spelling are unpardonable in a minister, and no zeal or theological lore will, to the ordinary intelligent hearer, atone for these faults.

6. We may close by suggesting that before a Presbytery certifies a man as a fit person to become a student they should at least see him, confer with him, and require more than the statement of some good-natured minister that Mr. So-and-so is a communicant, has led in prayer, taught in Sabbath-school, or distinguished himself in Y.M.C.A. meetings. He may be all that and have done much good, but it by no means follows that he should be recommended to the Home Mission Committee for employment as a catechist before he has *begun* his studies, or that he has the qualifications necessary to make a student and an efficient minister. "*Sapientibus verbum sat.*"

JOHN LAING.

Dundas.

Reviews.

NOTICEABLE BOOKS.

AMONG the "noticeable books" of the month must be mentioned first of all a new volume by Prof. A. B. Bruce, which the last mail from Edinburgh brought from the Clarks. "The Kingdom of God"* is dedicated "to old students of Glasgow Free Church College, as a memorial of hours spent in the study of the words of Christ," and many Glasgow graduates will recognize in it not a little of what was first made familiar to them in the college class-room. The same field is covered, but there is nothing of the lecture style about these chapters. This volume is the first of a series which Dr. Bruce hopes to publish on the leading types of doctrine in the New Testament concerning the Good brought to men by Jesus Christ. He regards Christ as an epoch-making personage in the history of religion and revelation, and the New Testament as containing the answer to the question, What is the Good Christ brought to men. New Testament theology is therefore the study of the leading types of doctrine concerning that Good. Four such types, not antagonistic or mutually exclusive, but rather closely related, may be distinguished: *The Kingdom of God* as set forth in the presentation of our Lord's teaching by the Synoptists; *The Righteousness of God* exhibited in the Pauline Epistles; *Free Access to God* as indicating the point of view of the author of the Epistle to the Hebrews; *Eternal Life* being the watch-word of the Fourth Gospel. Such is the projected work which the author outlines, the first instalment of which he gives us in the present volume.

A critical introduction of forty pages prefaces the main body of the work. In this the author discusses somewhat frankly such delicate and important questions as the sources of information concerning our Lord's teaching; Luke's variations, his modifications, omissions and additions; the motives of Luke's variations; and the synoptical type of doctrine to which reference has already been made. Dr. Bruce is by no means ignorant of what critics have done in this field, and no one can accuse him of withholding from recent criticism what is its due. He grants, as most critics are now disposed to do, that "there is no sufficient evidence that any one of the first three Gospels, in the form in which we have them, proceeded from the hand of an apostle," and discusses at some length the difficult and as yet open question of the sources of these Gospels, assuming the originality of Matthew's account as compared with Luke's, and dwelling with considerable minuteness on the phenomena of the latter's report. All this will be of interest to students of New Testament Introduction.

Coming now to Dr. Bruce's idea of the Kingdom of God, we find

* THE KINGDOM OF GOD: or Christ's Teaching according to the Synoptical Gospels. By Alexander Balmain Bruce, D.D., Edinburgh: T. & T. Clark, 1889.

that under that category he ranges all of Christ's doctrine, His ethical teaching and His doctrine of salvation. It would be impossible to give any adequate conception of the fifteen chapters comprising the discussion of this great theme, this great and new thing which came into the world through the mission of Christ. Those who know Dr. Bruce, his openness of mind, his fearlessness, some would say rashness, as an exegete and expositor, and withal his sympathetic Christ-like spirit, will require little more than the titles of the several chapters. Here are a few of them : Christ's Idea of the Kingdom ; Christ's Attitude towards the Mosaic Law ; The Conditions of Entrance ; Christ's Doctrine of God ; Christ's Doctrine of Man ; The Relation of Jesus to the Messianic Hopes and Functions ; the Son of Man and the Son of God ; the Righteousness of the Kingdom ; the Death of Jesus ; the Kingdom and the Church ; the Parousia and the Christian Era ; the History of the Kingdom ; the End ; the Christianity of Christ. In this last chapter he takes a hopeful view of the future of Christianity. He believes in the coming of a new Christian Revival consequent upon the reconceiving of Christ in a spirit of historic fidelity. This Revival will show itself in the rise of a race of *Gospellers* ; men to whom return to the evangelic fountains has been a necessity of their own spiritual life, possessing the power of historical imagination to place themselves side by side with Jesus, so gaining a clear vivid vision of His spirit, character and life, becoming imbued with His enthusiasms, sympathies and antipathies, and then after much thought and careful study coming forth to men and saying not in hackneyed phrase or pulpit tone, "That which was from the beginning, which we have heard, which we have seen with our eyes—declare we unto you." It would be, as Dr. Bruce says, the apostolic age returned. He further discusses the effect of this Revival on Catechisms and Creeds ; the Shorter Catechism as an instrument of religious training will be supplanted by a new Christian Primer prepared by some man who, freed from ecclesiasticism, dogmatism and sacramentarianism, will have one absorbing passion—to make the young know and love Jesus Christ ; and until that new life comes, a new Creed cannot be made. After touching upon the question of ecclesiastical reunions, he closes the chapter with a page or two on the important influence of this new Christward movement on the methods or *apologetic*. The apologist will no longer be doomed to the desperate task of advocating the *status quo* in theology ; he will appear as the expositor or advocate of the Christianity of Christ, making it his business to communicate the vision to the few, that they in turn may communicate it to the many.

Dr. Bruce's theories may not be accepted, his facts may be disputed, but of this we are certain, that an intelligent study of "The Kingdom of God" would open many a young minister's eyes, and old one's too, to a wealth of meaning, an inexhaustible store-house of truth, in the words and life of Jesus, which, coming to him like a new revelation, might make him truly a *prophet* of the new dispensation, speaking at first hand the great truths of God and of Christ. Of such *Gospellers* the Church has all too few, but whenever and wherever they appear men do not turn a deaf ear to their utterances.

Next comes Dr. C. A. Briggs' new book, "Whither?"* It is the breeziest and most bristly book of the season, so bristly that one handles it at first a little gingerly, and so breezy that it seems like the first gust of what may be a hurricane before the dust is laid. Already the clouds begin to lower, the tree tops are swaying ominously, and the air is heavily charged with electricity. Was that thunder?

At the very outset Dr. Briggs tells us that this book is the product of more than twenty years of study in the history of Puritan Theology, and especially of the Westminster divines. The aim of the book is at once *historical*, showing what the Westminster Standards are and interpreting them by copious citations from their authors; *polemical*, exposing what the author calls false orthodoxy; *irenical*, exhibiting the author's sympathies with a tolerant and comprehensive Church; and *catholic*, having in mind not Presbyterianism or Westminster theology merely, but the interests of Catholic Christianity.

With this aim in view, Dr. Briggs, after little preliminary skirmishing, plunges into the thick of the fight. He draws a long bow and is not afraid to take aim at marks that have had a sort of prescriptive right to be let alone. He strikes right and left, and finds vulnerable spots in the triple steel of some of the Goliaths among his combatants, and then his sword goes in to the hilt.

Remembering that the subject is Theology, and that the author aims at showing that modern Presbyterianism, especially in America, under the influence of scholastic divines of the seventeenth century, has departed from the Westminster Standards, much to its own detriment, the chapter headings will give some idea of Dr. Briggs' line and will suggest compression and the nervous power that accompanies compression. Here they are: Orthodoxy, Changes, Shifting, Excesses, Failures, Departures, Perplexities, Barriers, Thither. Centuries of Church History and volumes of Theology are represented by some of those words.

Dr. Briggs describes the present condition of theology and religion as drifting. This may be the correct definition, not transition, which may be intelligent and directed movement, but drifting, which is aimless. If our author's interpretation of the Symbolical Books be correct—and the many passages quoted from the Puritan divines and the framers of the Confession and Catechism seem conclusive—then, to say the least, his charges against the Princeton school of theology are not entirely groundless. But it almost takes one's breath away to hear him alleging in the most emphatic terms, supporting his allegations by copious extracts, that the Hodges, Alexander, Patton and Warfield have drifted from the Westminster Standards, adding here, subtracting there, changing the meaning in a third place. Then when he turns the tables on Dr. Howard Crosby—who, because of his established reputation as an orthodox theologian of the bluest tint, has long taught with impunity the most dangerous error on the fundamental doctrine of the

* WHITHER? A Theological Question for the Times. By Charles Augustus Briggs, D.D., Davenport, Professor of Hebrew and the Cognate Languages in the Union Theological Seminary. New York: Charles Scribner's Sons. Toronto: D. T. McAinsh. 1889

Person of Christ—we are not disposed to cry Hold. When the general Assembly has disposed of the coming "Briggs Heresy Case" and Dr. Crosby has delivered his soul in the matter, some attention might be given to the theological vagaries that emanate from the pulpit of the Fourth Avenue Presbyterian Church, New York.

We would like very much to follow Dr. Briggs as he makes the difficult passage between Scylla and Charybdis, keeping clear of Westminster defect on the one hand and American drift on the other. The best we can do is to recommend "Whither" to those who like "a wet sheet and a flowing sea," and are not afraid of the rocks that now and then grate the keel. You will dispute your pilot's reckonings every day and swear that his needle is polarized, but the experience may be of value when your own Church is battling with the waves on the stormy sea of Confessional Revision.

CRITICISM of poetry is likely to be affected by the adoption of the historic or the personal estimate. The historic estimate affects our judgment of the ancients and of those who in the early history of a nation's poetry have marked a new era in that nation's thought and literature. The personal estimate influences us more in our criticism and appreciation of contemporaries. The former gives to a poet undue importance because of the barrenness of his time; the latter tempts us to give to work which has not the accent of true poetry, but which, because of personal considerations, has been a source of pleasure to ourselves, a value which it does not possess and a place which it does not deserve.

These generalizations apply to criticism of Canadian poetry and are in line with what we had intended saying months ago when an anthology of Canadian poetry, "The Songs of the Great Dominion,"* made its appearance. This collection of poems is in every way creditable. As one might expect, several worthy names are not represented among these "Songs," mainly owing to the limitations and the purpose of the work. It does not profess to represent the poetry of Canada, not even the best Canadian poetry, but only that part of it which is Canadian in its spirit and movement. The meditative and reflective poets, the poets of Love and Death, the dreamer of dreams and the seer of visions, are to be found in every land; but only in the "Great Dominion" can such "Songs" be sung as Mr. Lighthall has selected and arranged in this goodly volume. The editor says to the Englishman: "We shall transport you to the Canadian clime itself. You shall come out with us as a guest of its skies and air, paddling over bright lakes and down savage rivers; singing French *chansons* to the swing of our paddles, till we come into the settlements; and shall be swept along on great rafts of timber by the majestic St. Lawrence, to moor at historic cities whose streets and harbors are thronged with the commerce of all Europe and the world. You shall hear there the chants of a new nationality, weaving in with songs of the Empire, of its heroes, of its Queen." And the

* SONGS OF THE GREAT DOMINION: Voices from the forests and waters, the settlements and cities of Canada. Selected and edited by William Dow Lighthall, M. A., Montreal. London: Walter Scott. Toronto: W. J. Gage, pp. 465, 1889.

Englishman responds with unusual heartiness. Canadian poetry is becoming quite popular in London, and England is beginning to pride herself on the range and sweetness of her daughter's voice and to wonder if the young debutante will yet succeed her mother as the world's prima donna. Sir Edwin Arnold has done much to bring these "Songs" under the notice of his countrymen, and the *Athenaeum* has been exceedingly eulogistic in its reviews. All this is gratifying as indicative of the growth of a Canadian literature and the appreciative spirit in which our preliminary attempts at literary work is received abroad.

And indeed there are names among the poets of Canada of which Britain, with her splendid succession of singers, would have reason to feel proud. Charles Heavyside, author of "Saul," had true dramatic genius. Charles G. D. Roberts, the foremost name in Canadian song to-day, Isabella Valancey Crawford, Alexander McLachlan, "the Burns of Canada," Charles Mair, Evan McColl, "the Bard of Lochfyne," Agnes Machar, W. W. Campbell, W. Wye Smith, Cameron, Lampman, Lighthall himself, and a dozen others, come to mind when we trace the rise and progress of Canadian poetry. Then, too, we have our own MacMechan and McKenzie, and another whose descent and training is Scotch, and who in Scotland had won for himself a place among "Modern British Poets," but who has cast in his lot with Canadians—R. S. G. Anderson. Mr. Anderson has already made his bow to readers of this magazine, and we look for good literary work from his pen. All these, with the exception of the last three named, whose work does not come within the scope of the present volume, are well represented in the "Songs of the Great Dominion."

At this date it is scarcely necessary, and indeed in the remaining space would be impossible, to examine critically the claims of these "Songs" to represent truly and worthily the best Canada-inspired poetry, or their claims to be, in the highest sense, poetry at all. The work is all good, and several entire poems and exquisite passages in many others, judged not according to the historic or the personal, but according to the real estimate, do not, it may be, in substance and matter, in diction and movement, exhibit the genius and accent of the classic; but they certainly do reveal the poetic faculty highly developed, and true, sound, genuine poetry of a high order of merit. It will not be creditable to Canadians if this the best collection of Canadian poetry does not become a familiar book in every community from St. John's to Vancouver. It need scarcely be said that the arrangement of the poems is good and that the mechanical part of the work is such as would be expected from the well-known London publisher.

Now that we are in the vein for Canadian poetry, let us dip into another volume that comes to hand too late for more than a passing glance this month. "Voices and Undertones"* is Mr. W. P. McKenzie's second literary venture, and exhibits a few of the excel-

* VOICES AND UNDERTONES, in Song and Poem. By WILLIAM P. MCKENZIE, B.A., Author of "A Song of Trust." New York: Equity Publishing Co. Toronto: Hart and Co. 1889.

lencies and defects of "A Song of Trust," published two years ago. It is a much more pretentious book of 160 pages, neatly printed on highly calendered paper, and tastefully bound in cloth. The verse, too, is, on the whole, of a distinctly higher quality. The quality of Mr. McKenzie's poetry is already known to readers of this magazine, and need not be here critically examined. Besides; it is extremely difficult for us to estimate the poetry of this volume at its real value, to distinguish the genuine from the spurious, the excellent from the inferior, the true from the untrue. Knowing the author so intimately, his habits of mind and his theories of life, the personal estimate is apt to bias critical judgment. But a stranger would not hesitate to pronounce "Voices and Undertones" a work of a high order of excellence, not strong and rugged, but tender, pathetic, earnest, the outcome of a truly poetic soul. The author, in his Apologia, after craving kindly treatment from his critics, because his heart-song gushes forth with flight as eager as the rushing breeze which no rhythmic law can bind, says:—

"The voice may quaver, call it not the fault
Of perfect music singing in the mind ;"

and at times the voice is rather uncertain or a little reedy, but behind it, we know, there is a poetic soul striving to utter itself in song.

The poems are arranged according to their dominant thought:—"Spoken in His Name," "Undertones," "Friendship," "Speech of a Lover," "Nature-Speech," "Love-Letters." The first of these are deeply religious in their substance and spirit, truly Christian, but plainly the work of one who has been in revolt against what he regards as the narrowness and bigotry of traditionalism, to whom "not all is food the schools would give," who found the way of faith "more than belief in God, fidelity," and who has learned that

"Man is born to work his upward way
To God, by seeking the eternal things."

Sometimes the tone of chastened sorrow which is seldom absent is shot through with bitterness because "the scorn-hurtled stone is their share" who seek from the world the bread of life. But everywhere Faith and Love are supreme, and in "A Song of the Dawning" "the note of Hope is heard," and the sometimes dimmed eye of the poet brightens, for "behold the morning breaketh of the day ye said would be," when

"The hell of creed-born hatreds shall no longer fume and smoke,
Nor the wolfish-eyed self-seeker hide him with religion's cloak."

Mr. McKenzie is neither a critic nor a theologian, but a poet, and we must not quarrel with him if, seeing with the eye of the poet, he cares not for what we call facts, which can be known and systematized, but for ideas, which are everything to poetry.

Among the "Undertones" are some of the echoes of that pathetic voice which none but the poet hears, or, hearing, could understand.

"Tis his to know what meanings interblend
With words and cadence of the song of life."

He knows the heart of man as none other can know it, and

“Vaster than ocean’s moaning, he hath known
Within one human soul the undertone.”

Here and there in these “Undertones,” as in the poems of Friendship and Love, we find a line that quivers with something akin to passion. His love-flame glows so fiercely that he taunts the Sun himself as being cold as a stone :

“For thou wilt shrink to a cinder cold,
Like the white ghost-moon that flits on high,
Ere a page or two of the life unfold
Which we win by our loving, she and I.”

Like every poet, our author, sweeping the harp of Life, strikes the chord of Love, and his heart, thrilled by that deathless passion, seeks relief in song. There are lines and stanzas here that might justly be called exquisite. In “Nature-Speech” we marked not a few genuine passages. The all-inspiring Sea has breathed something of its great soul into his song. There is a beauty in “The Homeless Sea” which is not destroyed by such defects as the perceptible limp of the last line of the fourth verse :—

“But when my waves beneath the moon
Are like a molten silver plain,
I feel the under-current pain,—
If Death would only grant a boon.”

And the pathos is deepened in the verse following in the lines

“But wings of cloud when I prepare
The winds do shred them into rain.”

The “Love Letters” are as wild and passionate, as tender in their devotion, and as billowy in their rush as any lover could desire unless he has gone clean mad, and they close the volume with the inevitable Post Scriptum, “To the Lassie Ayont the Sea.”

These fragments and snatches do not justly represent Mr. McKenzie’s work. It would require more careful examination. We recognise at once the tenderness and lightness of touch characteristic of all the author’s work, the undertone deepening sometimes almost to melancholy, and, at the same time, its characteristic defects, its lack of the rugged and picturesque and, what is essential in poetry of this kind, a firm, strong grip of the great problems and passions of life. Some of the verse, while it was worth writing, because of the refining and elevating influence of such musing on the writer’s own spirit, will not come to others “like the benediction that follows after prayer.” But the quantity of such verse worthy of a place in the poet’s diary, but not in the magazines or books, is simply enormous, and we are not surprised to find some of it in this volume. There will be found here, too, as may be found in the work of all poets and versemakers, not a little that is simply prose cut in lengths and dressed in frills. And there may be readers who find it difficult to discover the *motif*, as they would say, of some of Mr. McKenzie’s poetry. These are all defects and flaws, but to mark them and miss the purpose would be mere literary dilettantism. We heartily congratulate the author on the excellence he has attained,

urge him to deeper thought and more real work, and commend "Voices and Undertones" to Mr. McKenzie's many friends in Canada, and, as the author himself does, 'to all who have a Lover or a Friend.'

In the Established Church of Scotland there are few worthier men than Dr. George Matheson, the blind preacher of St. Bernard's, Edinburgh. In him mental culture and evangelical fervor are combined. For years he has not seen the printed page, but the white light of Truth has never been dimmed. He is a poet and a philosopher, a thinker and an orator. Any one who has listened to his preaching—and who that has spent a Sunday in Edinburgh has not attended service in St. Bernard's—knows his style of thought and address, sometimes a little strained-like, but always fresh and strong. It was in the quietness of life in the parish of Inellan that several of his best known books were produced. One of these, "Moments on the Mount,"* has become one of the most popular books of devotion of its kind. It contains 108 brief chapters, devotional meditations and soliloquies, sometimes striking, often beautiful, always helpful. The happy combination of devotion and thought has preserved these meditations from "the fault of too much abstractness and from the sin of too little depth." For the purpose for which it was prepared it is to be strongly commended. This second edition is neatly got up by the American publishers.

Not much attention is paid nowadays to pamphlets, but one came to hand a few days ago on which we wish to make a note. "Concerning the Oldest English Literature" † is the inaugural address delivered at the Convocation of Dalhousie University by the new Professor of English, Archibald MacMechan, Ph.D. Toronto students of a few years ago knew Dr. MacMechan, and have followed his distinguished career at Johns Hopkins with great interest. Toronto University got an excellent professor from Dalhousie, but Professor MacMechan will, we are sure, fill every nook and cranny of the chair rendered vacant by the removal of Professor Alexander. In his inaugural lecture he discussed English Literature not as represented by the Carlyles and Tennysons of the Victorian era, the intellectual giants of the age of Queen Anne, or the Elizabethan immortals. He goes further back than the time of Chaucer, back to the well-head where the mighty river of English Literature took its rise. At the very outset he runs tilt against the objectionable term "Anglo-Saxon" as applied to the people, language and literature of England between the 5th and 11th centuries. Then follows an examination of some of the fragments of that literature, the flotsam and jetsam, handed down from those early times. This is but one lecture, but it betokens abundant realization of the hopes entertained by his friends of good literary work to be done by Professor MacMechan.

* *MOMENTS ON THE MOUNT: A Series of Devotional Meditations.* By Rev. George Matheson, M.A., D.D. Second Edition. New York: A. C. Armstrong & Son. Toronto: H. T. McClintock.

† *CONCERNING THE OLDEST ENGLISH LITERATURE.* Inaugural Address Delivered at the Convocation of Dalhousie University, Halifax, N. S., Sept. 26th, 1889. By ARCHIBALD MACMECHAN, Ph. D., Professor of English.