

cannot be used as an illustration of the benefits derived from the federal system, for one of the parties here will declare that Ontario has been badly governed for twenty years. If Mr. Blake tells all he knows about the working of the federal system in Canada, he may persuade the Irishmen to remain as they are. In that case his mission, though a nominal failure, may prove a great blessing to Ireland.

SUMMER SESSION AND ITS COST.

DR. ROBERTSON informs us that some apprehension is felt regarding the summer session for theological students in Manitoba College, to which the General Assembly has given its sanction. The success of the experiment and the result prompting it, the more complete supply of the Home Mission field, largely depend on the heartiness with which it is supported by the members of the Church. Whatever therefore is calculated to remove misgivings is both timely and valuable. In order to promote a better understanding of the matter we cannot do better than present the reader with Dr. Robertson's own statement of the case. He writes:—

From letters addressed to me since the Assembly rose, it would seem that some persons have received wrong impressions, no doubt through incomplete reports, about many points involved in the summer session.

It is feared, e.g., that the summer session may rob mission fields in Ontario and Quebec, in some cases, of their usual supply during the summer. This fear is groundless. There have applied, for several years past, to the Home Mission Committee in spring for appointment far more students than could be accommodated with work. The Home Mission Committee had last spring 150 missions to supply, but 200 students applied for employment. The fifty that could not be employed went to teach school, took appointments in Dakota or remained idle. No harm surely could come to the missions in Ontario or Quebec if the fifty students that could not be employed or an equal number were to study all summer and undertake to supply fifty of the most important missions left vacant in the autumn by the return of 150 students to college.

What about the additional expense of \$1,500? This is to cover the extra cost to the Board of Manitoba College in maintaining classes during the summer. At present the College is open for eight months—students in Arts and Theology studying at the same time; in the future the College will be open for twelve months, and servants' wages, fuel, etc., for the additional time must be provided for. Professors in eastern colleges have generously offered assistance to the staff of Manitoba College without remuneration, but travelling expenses to and from the west must be met, and also expenses in board and lodging while these gentlemen are attending to their duties. The professors in Theology in Manitoba College give, at present, lectures in several departments of the Art course. The services of a competent lecturer must be secured for this work in future. All this additional expense is proposed to be met out of the \$1,500 named. A cent each from the communicants of the Church would make up this sum. Last year congregations gave \$3,500, or 2 cents per communicant, it would be easy to make it 4 cents. But many congregations give nothing, and hence the low average. Let all begin to help with this new departure.

What is the additional \$15,000 required for the Home Mission Fund? As is well known, the Home Mission Committee carries on its work by making grants out of its funds to assist missions in supporting ordinances. These grants are at a certain rate for every Sabbath supplied. The figures may vary from \$2 to \$10 per Sabbath, according to the expense of maintaining missionaries or the ability of the people to help themselves. If a mission is supplied only half the year, the expense to the committee will be only one-half that of a full year's supply. Let the rate per Sabbath be \$4, e.g., then the mission will cost the committee four times fifty-two for a full year's supply, or four times twenty-six for six months. The additional cost of winter service to the committee will hence depend on the number of fields supplied. Suppose that supply is given twenty-five Sabbaths out of the twenty-six in the winter half-year, then, dividing \$15,000 by twenty-five, we have \$600 for each Sabbath. If the grant for each of these additional fields supplied was \$8, the \$600 would provide for seventy-five missions. One would like to see seventy-five, or one-half of the missions supplied by students in summer, manned during winter, but there is no prospect of this. We cannot look for more than half that number, at the outset at least, and hence a lower figure than \$15,000 will meet the extra expense. But if \$15,000 additional, or even \$25,000, were required, where could the Church invest the money to better advantage than in planting missions in the newer districts of her native land? The longer this question is looked at, especially in the light of the history of the Church, the more evident it becomes that something must be done, and the measure proposed is well within the ability of the Church.

THE PRESBYTERIAN CHURCH IN HOLLAND.

DURING the time when Presbyterians were deprived of their liberties in Scotland, many of them found an asylum in the Netherlands. That heroic people who conquered their civil freedom from the Spanish yoke and their religious liberty from the spiritual despotism of the Roman Church accorded a hearty welcome to the Scottish exiles for conscience sake. Ever since those early days the relations between the two countries have been more or less cordial. It is with no little interest, there-

fore, that we notice in the London *Presbyterian* an account of a visit by Rev. G. D. Mathews, D.D., formerly of Chalmers Church, Quebec, now secretary of the Alliance of the Reformed Churches, to Amsterdam. Dr. Mathews went there to attend the meetings of the Dutch Synod as a representative from the English Presbyterian Church. The Church in Holland, like some of its sisters in other lands, has suffered from the diffusion of erroneous doctrine. At the present moment the National Church, that under State control, Dr. Mathews informs us, is "honey-combed, alas! with rationalism of every type and form, yet with an evangelical party that is fighting on bravely, hoping against hope, dreaming that sound doctrine and holy living can be protected in a Church that has been deprived by the State of its spiritual independence, and which holds it in a strangling embrace." Then there is "the Christian Reformed Church, owing its existence to active evangelistic effort by men ordained and not ordained, to protest against socinianism, which ultimately compelled those that made it to withdraw from the State Church, and now one of the most influential factors of Christian life and work in Holland." The third Presbyterian organization in that country is the Dolerende, or Suffering Church, which represents another secession from the National Church. Since its commencement it has made rapid progress. The two branches of the secession Church number about 400,000, one-tenth of the population of the whole country.

What gives special interest to the visit of Dr. Mathews is the expectation that these two branches of the Dutch Church would see their way to a satisfactory and lasting union. Previous negotiations had been so harmonious and so strong was the desire for its accomplishment that Dr. Mathews was of opinion that in a few days after he wrote the union would be effected, and that too without leaving any dissidents behind. The effect of such a union would without doubt be of great advantage to the religious life of the Dutch people, who, notwithstanding rationalistic tendencies in the universities and among ministers in the National Church, are in strong sympathy with Evangelical Christianity.

In his letter Dr. Mathews makes reference to some of the customs that still prevail in the Churches of the Netherlands. He says the Dutch "have dealt with the problem of how to prevent sleeping in church. So soon as a man feels drowsy he springs to his feet and remains standing till the sleepy spell passes away. On a hot day one often sees a score or so of men on their feet during the sermon—and the remedy seems effectual." Another custom of far greater importance is mentioned in the following paragraph: "Throughout all Holland the afternoon service is devoted to the Evangelical Churches to an exposition of a portion of the Heidelberg Catechism, where 130 questions are grouped into fifty-two sections, so that it may be gone over every year by the pastor. This he does year by year during all his pastorate, 'making full proof of his ministry.' If he loses interest in his work, and neglects to make special preparation for each repetition, the audience also lose interest, and cease to attend. If, on the other hand, the pastor keeps his own interest in Gospel truth alive, and so respects his audience as to make new preparation each year, the congregation soon recognize the fact, and attend the services in great numbers."

In these days, while ministers and office-bearers in our Churches are considering what would be alike profitable and interesting to the people, and some are feeling after sensational subjects and methods, might it not at least be worth while considering whether some such plan might be tried as an experiment even in Canada? Its advantages would be great if the experiment were wisely and judiciously conducted. Dr. Mathews' comment is worth considering and is here reproduced: "As I looked at the large audience, and noticed their evident interest in the exposition with its practical personal application of what they had heard every year since childhood, I could not help wishing that a similar custom existed elsewhere, and that our own unequalled Shorter Catechism were as carefully taught to young and old in all our congregations. The diligent indoctrinating of these Holland evangelicals with Bible truth led to that sturdy piety which resulted in the two secessions, and since then has led them both to abound in a Christian activity and in liberality for Christ's cause, both at home and abroad, that may take its place beside that of any Church in Christendom." The educational power of the Shorter Catechism is not yet exhausted.

Books and Magazines.

IN ROSBY VILLAGE. By Mary Hampden. (Edinburgh and London: Oliphant, Anderson & Ferrier.)—This story is a worthy addition to the excellent series of tales published by the enterprising British firm above named. The scene is laid in a quiet village on a rock-bound sea-coast. The story is told simply and naturally, and the reader soon gets interested in the persons who figure most prominently in the narrative. Its tone is healthy, and the impression its perusal produces is excellent. Stories of this class have a refining and elevating effect. It may be added that the gifted authoress has a fine clear literary style that enhances the charm of the book.

THE BOOK OF THE PROPHET EZEKIEL. With Notes and Introduction. By the Rev. A. B. Davidson, D.D., LL.D. (Cambridge: The University Press, Toronto: The Willard Depository.)—The Bishop of Worcester, the Rev. J. J. S. Perowne, D.D. is the general editor of the useful and valuable series of volumes comprising the Cambridge Bible for Schools and Colleges. For the accomplishment of his part of the work, Professor Davidson has eminent qualifications. He was one of the company of Old Testament revisers, and has already published several scholarly volumes on portions of the Old Testament and works germane thereto. He prepared the Book of Job for the same series, of which this, his latest work, forms one. The introduction is over fifty pages and takes up "The Book of Ezekiel," "Ezekiel's History and Prophetic Work," "Jehovah, God of Israel," and "Israel, the People of the Lord." The text given follows the Authorized Version, and the notes appended on each page, critical and explanatory, are models of brevity and clearness. A carefully-prepared index makes ready reference easy. The student of sacred Scripture will find this volume on Ezekiel very helpful.

CHARLES SUMNER, THE SCHOLAR IN POLITICS. Vol. VIII. "American Reformers" Series. By Archibald Grimké. With Portrait and Index. (New York: Funk & Wagnalls Company; Toronto: 11 Richmond Street West.)—America has been fortunate in producing great men at every crisis of her short but eventful history, and in the foremost rank of her great names—aye, of the great men of the nineteenth century—we must place that of Charles Sumner. This name stands for inflexible principle—the kind of principle that does not tolerate any compromise with wrong-doing, that will ever assert itself for the right, though the heavens fall. Webster, the great New Englander, dared to compromise with the South; and many people deemed the matter settled and the Union saved, until Sumner, in a voice that rang through the nation, pronounced the ever famous dictum: "Nothing, sir, can be settled which is not right!" Here we have the key to the character of the man; the clue to his most significant position in the Abolition movement; the determining factor of his place in history. Archibald Grimké has treated his subject worthily; his control of language, his familiarity with the history of the time, his passionate sympathy with the Abolition movement, and his warm appreciation of his subject rendered him exceptionally qualified for the task. The author is an able writer; he excels in biographical work, and the present volume sustains his high reputation. The book is well calculated to rouse the aspirations of the youth of our time by holding up for their study one who, recognizing the evil of his day, became, through the exercise of his lofty principles, by his self-abnegation and inflexible purpose, largely instrumental in its overthrow.

DE CIVITATE DEI: THE DIVINE ORDER OF HUMAN SOCIETY. By Prof Robert Ellis Thompson, S.T.D., University of Pennsylvania. (Philadelphia: John D. Wattles.) Professor Robert Ellis Thompson, of the University of Pennsylvania, is widely known as a writer on social and economic problems. By appointment of the Faculty of Princeton Theological Seminary, he lectured last winter on Christian Sociology on the L. P. Stone Foundation. Dr. Thompson's successor in this lectureship was the Rev. Dr. Kellogg, Toronto. Dr. Thompson's lecture commanded the attention and awakened the enthusiasm of the students. They now are published under the title, "The Divine Order of Human Society." They discuss the family, the nation, the school and the Church, in the light both of the Scriptures and of modern experience. His is the only book that covers the subject. As might be expected, Professor Thompson opposes strongly the agnostic theory of society, which treats social forms as the outcome of an evolution controlled only by material needs. He asserts that God is the author of social life, and the controlling intelligence which has directed the evolution of each of the larger social units out of the lesser. As a sociologist, he is a theistic evolutionist. He handles in this light many of the practical problems of the day, such as woman's social sphere, family discipline, socialism and communism, the single tax, the right of property, the conflict of capital and labour, open or secret voting, the Bible in the schools, Christian union, the organization of charity, prison discipline, and the like. He is never commonplace, and while his opinions will frequently evoke dissent, they are stated with a force of earnestness which commands respect. This book contains over 270 pages, is tastefully bound in cloth, gilt top, uncut edges, and published at a moderate price.

ETHICAL TEACHINGS IN OLD ENGLISH LITERATURE. By Theodore W. Hurst, Ph.D., Litt.D., Professor of English in the College of New Jersey. (New York: Funk & Wagnalls; Toronto: 11 Richmond Street West.)—In his brief and appropriate preface the author says that he "can desire nothing more, as to these papers, than that the pleasure and profit of their reading may be even approximately equal to that of their preparation." It may be said that every true lover of good literature who reads this admirable work cannot fail to derive great pleasure and profit from its careful and, it may be added, loving perusal. It is just the book that a thoughtful reader would delight to take up in a quiet leisure hour with the certain conviction that his time will be agreeably and profitably spent. Let the author tell in his own words his object in writing the book: The special object of this treatise on Old English books and authors is an ethical one rather than linguistic or critical. Technical and minute discussion is purposely made subordinate to as brief and popular a presentation of the theme as the subject matter will allow. The more thoroughly these earlier writers are studied, the more apparent it will be that a truly devout and religious temper pervades them. It is hoped that the interpretation of this spirit, as it is revealed in these pre-Elizabethan and pre-Reformation English poets and prose writers, may prove of essential service to all English literary students, and more especially to those engaged in clerical and homiletic studies. The introduction to the work treats of "The Ethical Element in Our Earlier Literature." The first part takes up the English writers from Caedmon to Chaucer, and the second from that of the author of the Canterbury Tales to Roger Ascham. The conclusion is devoted to a chapter on "The English Bible and the English Language," and in the appendix will be found the Old English version of the Lord's Prayer and the Apostles' Creed.