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Presbytery of Honan, China, nominates Rev. Dr. R. P. MacKay for the moderatorship of next Assembly; and the Presbytery of Brandon, Man., does a like service for Rev. Dr. Carmichael, of King.

We are glad to note the return home of Rev. W. A. J. Martin, convener of F. M. Committee, in greatly improved health. He will leave next month for the Old Land and will attend the great Missionary Council in Edinburgh. It is rumored that one of our colleges will shortly confer a degree on Mr. Martin.

Rev. Dr. and Mrs. Thornton are at present visiting friends in Canada. Dr. Thornton was minister of Knox Church, Montreal, before he was called to a U.P. Church in Glasgow. For more than twenty years he has been pastor of a large congregation in London, where he has done highly useful work.

It is gratifying to learn that Principal Gordon is convalescing very favorably after his recent severe attack of grippe. He was able to take a short walk for the first one day early in the week. A. has been gaining strength rapidly. The thought of a convocation with the Principal absent would be a most depressing picture, but fortunately there now seems to be no danger of such a disappointment.

Our Anglican friends are considered slow and very conservative in many things, but in the matter of giving for Church purposes they show other denominations a splendid example, at least so far as the United States are concerned. We are told that "for several years the Episcopalians over there have averaged twenty dollars per member. Notwithstanding the large increase in the number of communicants the average remains at that high mark. The Presbyterians are maintaining a standard of approximately sixteen dollars and fifty cents per member each year." We do not know the figures for the two denominations in the Dominion; but we incline to the opinion that Canadian Presbyterians, were such a comparison instituted here, would make a better relative showing than their brethren in the United States.

Attractive features of The Studio for March are reproductions in colors of an oil painting and two water color drawings by Albert Goodwin, R.A.S.; a monotypic reproduction of an etched portrait of the Dowager Queen of Sweden, by Andree Zorn; a monotypic reproduction of an etching by Ferdinand Isberg, entitled Notre Dame, Paris, a Rainy Day. An article by A. Lys Baldry on The Art of Mr. Albert Goodwin, fourteen illustrations; Contemporary Japanese Painting, by Sei-ichi Takii, eleven illustrations; Some Notable Swedish Etchers, by George Brodeur, ten illustrations. In Studio Talk will be found brief letters from correspondents with numerous illustrations. Art dents in several European Capitals, School Notes, Reviews and Notices. The Studio is easily at the head of the world's art periodicals: 44 Leicester Square, London, W.C.

SUNDAY DRIVING.

A quiet drive on Sunday with one's wife and children seems a very innocent form of recreation, and not opposed in letter or spirit to real Sabbath-keeping. "I find the children growing fretful or restless," a lady once told us, "and instead of enforcing silence, or compelling them to sit still with books in their hands, I just crowd the little things into the carriage, and take them for a few miles into the country. That gives their father a chance to take his afternoon nap in peace."

Good people, with Christian associations, reason this way, and satisfy themselves that they have rendered the Sabbath all the respect to which it has a just claim, if they go to church once a day and to the Sunday school in the afternoon. There is a letting down of the standard in this matter, which is to be deplored.

We have no doubt that the same men and women who go with easy minds on their little drives through leafy woods robed in vernal beauty, and over breezy hills and past quiet villages, are themselves indignant at the wholesale Sabbath breaking of the travelling public. They resent the scream of the locomotive, and the rushing thunder of the train. They are scandalized at the crowds who seek the beach and throng the parks on Sunday. As for the so-called "sacred" concert on Sunday afternoon, which allures its patrons with unblushing attractiveness, they hold it in horror.

And yet it is difficult to draw the line between right and wrong anywhere except plumb with a certain old-fashioned command, laid down in an old-fashioned book: "Remember the Sabbath day to keep it holy." "Ye shall keep My Sabbaths and reverence My sanctuaries." In kind, the quiet Sunday drive is as open to criticism as the crowded Sunday train, or the gay Sunday excursion boat.

A strictly kept Sabbath need not be oppressively formal, nor obtrusively Pharisaical. The Lord's day, the day of his resurrection, should be full of a subdued gladness, sweet with a spiritual fragrance. The youngest child in a Christian household may learn to greet it with delight, and still it may be kept wholly separate from the work and play lawful on other days. The secular days will be more profitable if the Sabbath is guarded from labor and from amusements, and spent, as Sabbaths should be, entirely in divine service, or in divinely appointed rest.

Voting in Congregational churches on Church Union has been going on for some time. In Hamilton the vote was practically unanimous in favor of it. In Montreal the returns are not yet complete. In Emmanuel Church 105 votes for and 13 against were recorded; in Calvary Church out of 150 qualified voters, 60 voted for and 25 against; Zion Church, out of 200 voters, gave 83 ballots for, 54 against; Amherst Park congregation, is said to be practically unanimous in favor of Union; Bethlehem Church, Westmount, gives 88 for Union, and only one against; Brantford is reported as against; and Toronto is said to be strongly in favor. Full returns from the churches is expected shortly, when we shall know definitely how our Congregational brethren stand on the question. It is announced that the Congregational Union for all Canada will meet in Cobourg in June; a notable gathering for that denomination.

ST. JOHN'S PORTRAIT OF JESUS.*

This is one of the brightest, raciest, and most readable theological books we have taken up for a long time. The work of the printer has been well done.

The book is daintily gotten up, the arrangement of all its chapters exceedingly artistic, its print clear and readable.

The language is delightfully simple, and clear, and a "wayfaring man cannot err therein." In this respect it is a splendid contrast to many theological works, which often tax the mind of the reader to understand what is meant. "Understandest thou what thou readest" would be a very pertinent question to ask many a reader of theological works issuing from the press at the present time. While the language is so vivid, at times it is beautifully poetic. On page 36, when speaking about John's banishment to Patmos, the writer puts it thus: "But this place (Patmos) which the heathen emperor, who had banished him, intended as his prison became the trying place with his Lord. It was here that Jesus fulfilled that promise made so many years ago, 'If I will that he tarry till I come what is that to thee.' At times the writer is exceedingly terse, as, for instance, when discussing "the sending of the Spirit," he opens the chapter with "But a prepared place is worthless without a prepared people," and immediately he proceeds to show Jesus' method of preparing His people for the Heavenly Home.

At times Mr. MacFarlane is vividly graphic. On page 83 he has the following pungent sentence: "It would be easy for the well-groomed dweller in the comfortable avenues of life to utter a severe condemnation of the life and character of the lad who never breathed any other atmosphere than that of the foul and vicious slums, and around whose threshold the fierce demons of temptation have ever battled for his soul."

Through the whole work there is a fine spirit of reverence and love and loyalty to the Master. While it reveals all the way through a sort of slumbering spirit of controversy that might be easily awakened, yet the general trend is positive rather than negative. It reveals a man behind it, who is willing to do battle at any moment for what he believes to be the truth.

Mr. MacFarlane has chosen very appropriate titles for his chapters. His "Short chain of internal evidence" is short, but clear and convincing to a candid mind. "Interviewing the Church Fathers and their Foes" reveals a familiarity and intimate knowledge of the Fathers which show Mr. MacFarlane's grasp of history. "What St. John knew about Jesus" is a chapter which brings out the psychological side of the writer, when he says, page 31, "To know Jesus aright, one had to catch His Spirit as well as lay hold of His teachings"; he sort of gives us the key to his analysis.

"Upper zones in the life of Jesus" reveals a fine insight into and deep sympathy with the grandest and greatest moments of the Master. The dif-

"His oneness with the Father," etc., "St. John's Portrait of Jesus: By Rev. J. A. MacFarlane, M.A., St. Andrew's Manse, Lewis, Que. Telegraph Printing Company. Crown 8 vo., 96 pp.