

mid afternoon whilst the captain was busy at his reckoning, the vessel gave a heavier roll than usual and almost immediately the cry "Man overboard!" was heard. Rushing on deck Grant learned to his dismay that his son was the unfortunate. Catching for a moment a glimpse of the lad as he floated away to leeward he leapt into the sea and by strenuous effort managed to reach and support the boy, already insensible. For many minutes, to him as hours, he was in this perilous position until the barque, which was undermanned, came about and a boat reached him. Gently the sailors lifted into it the numbed and almost senseless father and the dead son. The latter was buried the same evening and Grant next day was seized with fever. Weeks afterwards he left the Seaman's Hospital at Bristol well in body except that his hair was white as snow. He gave up going to sea some one, we fancy, is saying. In a little over six weeks he again sailed out of the Gut of Canso in command of a barque bound for Falmouth.

### JOHANNINE THEOLOGY.\*

BY REV. JOHN HURTON, D.D.

We hail this work with pleasure; we have read it, we trust, with profit. It is the companion to a former volume from the same pen, "The Pauline Theology." Our author does not discuss the question of authorship, considering that whether from the direct pen of the apostle or not, the gospel and epistles bearing traditionally the name of John correctly represent that apostle's teaching. By purely exegetical methods the endeavor is made to furnish a systematic presentation of John's theology, recognizing in that presentation a corrective to the one-sided teachings of our creed, in general drawn largely from the polemic portions of Paul's forensic method. It would be saying too much to say that the fundamental truth of Paul's theology was righteousness, yet that great truth does find a prominence in the teachings of the converted persecutor not to be found in the other writings; God's righteousness as distinguished from a righteousness sought in ritual and creed. That prominence has been made to do service in building up a system of theology which can evolve such a position as "Love is an attribute which, like omnipotence, God may exercise or not exercise, as He will," to which Dr. Stevens very justly objects: "Love is not a mere determination of the divine will as if it were said that God were full of love, it is a name for his ethical nature in its essential and changeless character. The affirmation of the apostle John (God is love,) appears to me to exclude the position of some theologians, that God may at will suspend the operation of His love."

Among the most prominent of John's peculiarities is placed the tendency to group his thoughts around certain great central truths, e.g., God is light, spirit, love; that life is the light of men; Christ in His person is that light, that life; the incarnate life of Jesus is the "transactional" revelation of principles and forces which are essential and eternal in His very being. "What God has done in revelation and redemption it was according to His nature to do. If God has loved the world, it is because He is love. If He has enlightened the world it is because He is light." John's conception of Christ is expressed in Tennyson's lines:

"And so the Word had breath, and wrought  
With human hands the creed of creeds  
In loveliness of perfect deeds."

The believer's relation to God, as distinguished from that of Paul's presentation, is thus given.—According to Paul, we secure for Christ's sake, the right of a child; according to John, we secure through Christ, the nature of a child. And both are true, the nature without the right would be a terrible orphanage; the right without the nature the curse of perpetual rebellion.

The relation of the Logos to the Father,

sin, salvation; the personality of the Holy Spirit, eternal life, prayer and eschatology; are all considered in the light of strict exegesis, and at the close the teachings of John and Paul are compared, not as in any sense antagonistic, but as presenting two phases of evangelical truth which are strictly complementary the one to the other. There can be no questioning of the fact that the juridical element in Paul's writings has too exclusively influenced one of our prevailing systems of theology, even as the Epistle of James has another; with our author we believe, and rejoice in the belief, that the Johannine conceptions of religious truth are destined to hold a larger place in theological thought than has hitherto been accorded to them; and this work is an earnest thereof.

### CHRISTIAN DOCTRINE.\*

This book is prefaced by an interesting piece of secret history, which gives an account of its origin and shows Dr. Dale's conception of doctrinal preaching as the duty of the Christian ministry. One must have confidence in his powers who undertakes to deliver such a series of doctrinal discourses to a popular audience in these restless days. In Dr. Dale's case, however, the undertaking has been successfully accomplished.

A glance at the subjects. "The Existence of God," "The Humanity of Christ," "His Divinity," "The Holy Spirit," "The Trinity," "Man," "Sin," "Atonement," shows that he followed a simple and well understood order, but the subject-matter is far removed from common-place. Though a series of popular sermons it is an argumentative, reasoned treatise in which the exposition is largely experimental and the presentation concrete with a remarkable wealth of felicitous illustrations. The argument for the existence of God will be readily recognized as the modern apologetic from Christian experience, e.g., p. 22, "God's existence is made certain to us not by reasoning, but by experience. God is perceived and known by the organs of mind just as the material world is perceived and known by the organs of sense." Belief in God is reached not so much by the dry light of reason, as by receiving him when He comes to satisfy the needs of the soul. "He will reveal Himself to us if we only open the gateway of the heart and watch for the dawn of the divine day."

The humanity of our Lord is shown especially in his friendships, affections, susceptibilities and powers not self-sustained but dependant. His divinity is exhibited in his freedom from the consciousness of sin, claims to original authority, lordship over conduct, gift of eternal life, and sharing universal sovereignty with the Father. The personality and work of the Holy Spirit are presented in a luminous way by an inductive study of the Scriptures. Significant emphasis is laid upon his presence with the Church to-day.

As to the question of man's primitive state and present condition, our author seeks to understand the former through the incarnation, the latter he regards as a condition of depravity, arising from man's own voluntary act. That sin is lawlessness, guilt demanding punishment, God's word declares and the voice of conscience affirms. The doctrine of the atonement here receives a fresh and interesting presentation. The strong vigorous thinking of the author is manifest in his able defence of substitution and his keen analysis of objections. He makes conspicuous the important fact often overlooked that the root of all objections to the vicarious sacrifice of Christ for sin, lies in the want of a vivid consciousness of its guilt. If ministers of the gospel wish to lead people to accept Christ, they must make the fact of the guilt of sin stand out irresistibly.

Dr. Dale has enriched these discourses with a copious body of notes of great value for reference, and as a guide for future read-

ing. Working pastors would do well to read this book with care. For here they will find the robust, massive thought of a master mind in living touch with the issues and practical demands of our time, expressed in a commanding eloquence rarely equalled.

### IN MEMORY OF THE REV. WILLIAM JAMESON.

MR. EDITOR,—Having read with interest the notice in your issue of February 20th of the closing services in the historic Wilson U. P. Church in Perth, I think it may be interesting to some of your readers to see a poem, a copy of which I received that same week, in commemoration of the dedication of a church named in memory of one of Mr. Wilson's descendants, the Rev. Wm. Jameson, well-known to those connected with the U. P. Church, as one of her earliest and most devoted missionaries, who after ten years of fruitful labor in Goshen, Jamaica, joined in 1847 to the then newly formed mission to Old Calabar, West Africa, and in less than six months was suddenly called to his rest and his reward, leaving a memory which is fresh and fragrant still in the hearts of all who knew him. The poem was composed by Mr. Jameson's only daughter, the church referred to was opened recently at one of the stations of the Goshen Mission and named in memory of their first missionary.

Yours respectfully,

ONE OF THE DESCENDANT OF THE  
REV. WM. JAMESON.

ON THE DEDICATION OF THE JAMESON  
CHURCH, GOSHEN, JAMAICA.

Heavenly Father, mighty God—Eternal!  
Supreme in wisdom, holiness and power,  
Stoop from Thy heaven, glorious, celestial,  
And with Thyself this sacred temple dower.

With glad hearts we've raised it for Thy glory,  
Worshipping, adoring, we consecrate it Thine,  
That in its courts the great redemption story,  
May stir dead hearts and prove Thy power divine.

And when Thy people stand before Thee praising,  
And when their prayers from Spirit-filled hearts ascend,

And while to Thee the eye of faith up-raising,  
They call upon Thy presence to descend,

Then fill this Bethel with Thy light and beauty,  
Adorn each heart and mark it for Thine own,  
Shine on the path of love, and faith, and duty,  
So miss we not our goal, The Eternal Home.

Emmanuel, be our watchword, henceforth ever,  
Inspiring all our service, and our love;  
With Thy sweet favor bless our least endeavor,  
To point some weary, troubled ones above.

We thank Thee for Thy wonderful compassion  
To our poor fathers in their chains and woe,  
And that the gospel's winning, bright attraction  
Taught them their sympathizing God to know.

All praise to Thee who closed that night of sadness,  
And raised us free beside our fellow-men;  
Accept anew our freedom's hymn of gladness,  
And bless us still as Thou didst bless us then.

We thank Thee for our Jameson, still remembered,  
Whose name we link with this our Zion fair,  
Whose years of service all too quickly numbered,  
Were lived for Africa with devotion rare.

Afar among our dusky race he slumbers,  
But lives his mem'ry like some fragrance sweet;  
While of his sable friends, what happy numbers,  
Have bowed with him in heaven at Jesus' feet.

Grant us to meet in resurrection glory,  
When the day dawns and shadows flee away,  
Till then help us to live in Christ before Thee,  
Shining with steady light unto the perfect day.

C. D. R.

### THOMAS' PROGRAMME.

The following magnificent programme has been arranged for the Thomas' Orchestra Concert in the Massey Music Hall next Friday: Symphony, "From the New World," Dvorak; prelude and glorification, "Parsifal," Wagner; theme and variations, final, op. 22, Tchaikoffski, violin obligato by Mr. Max Bendix; Indian bell song, "Lakme," Delibes, Miss Electa Gifford; "Serenade," Goldmark; symphonic poem, "The Moldau," Smetana. The plan is now open at the Massey Hall.

As the beauty of the heavens cannot be reflected in muddy water, neither can the eternal holiness of God be reflected anywhere but in Christ.—*Rev. Peter S. Mensies.*

## Christian Endeavor.

### THINGS TO BE CONSECRATED.

BY REV. W. S. McTAVISH, D.D., ST. GEORGE.

April 7—Ezra. iii. 1-7.

In these verses, Ezra gives a catalogue or inventory of the things which were consecrated to the service of Jehovah by the forty-two thousand captives who had returned from Babylon to Jerusalem. In looking through this list we find that, after the altar was set up, burnt offerings, consisting of lambs of the first year, were offered up upon it; meat offerings, consisting of fine flour mingled with oil, were presented to the Lord; drink offerings, mingled with wine, were also offered. Besides these offerings the captives gave money to the masons for the furtherance of the Lord's work, and they also gave meat, drink and oil to the Tyrians and Zidonians.

It is a rather remarkable fact that there is no mention made of any formal consecration ceremony. One would naturally expect that the altar, at least, would have been solemnly dedicated, but there is no reference to any such ceremony. Yet, as a matter of fact, were not all the offerings of those people consecrated? If consecration be the act of setting apart anything from a common to a sacred use, then the lambs, the money, the meat, the wine and oil were all consecrated to the Lord, for they were intended to advance His glory and to promote the welfare of His people. So the Christian, though he engage in no ceremony by which he dedicates himself and all that he has, publicly and formally, to the service of his Master, yet should strive to realize that he and all he possesses are wholly devoted to God's service. He should remember that he is asked to present his body a living sacrifice (Romans 12:1). The thought of his heart should find expression in such words as these:

"Not my own, my time, my talents,  
Freely all to Thee I bring,  
To be used in joyful service  
For the glory of my King."

Some Christians are endowed with many talents, but every one has at least one. Did the Holy Spirit ever convert a man without endowing him with a gift which can be used for God's glory and the betterment of the world? It is therefore the Christian's duty, if he is not yet conscious of his gift, to ascertain what it is, and then to stir it up. Paul said to Timothy, "Stir up the gift that is in thee." (2. Tim. i. 6.)

One Christian is endowed with the gift of persuasive speech, and that should be used in presenting the claims of Christ to those who have been indifferent to them, and in rousing others to higher and holier attainment. Another has time at his disposal, and that time should be so occupied in the service of the Lord so that an account of it can be rendered at last with joy. Another possesses musical ability, and that gift should be employed in singing the praise of Him who died upon the cross. What is a sweet voice given for? Certainly not to do the devil's work, but to honor Him who gave it. Another has the ability to teach well, and so he should lose no time in looking out a sphere for the exercise of his gift. Another possesses the faculty for making money. Perhaps some do not regard this as a very high order of talent, but when it is consecrated to God it can be made a most servicable one. Money is just as urgently required in carrying on the work of the Church to-day as it was in the time of Ezra, therefore those whom God has endowed with "the power to get wealth," should devote their talent to a sacred use. If they do so, they will find that they can be as instrumental in promoting the affairs of the Church as can those who are endowed with the ability to preach eloquently or teach acceptably. No talent is to be laid up in a napkin. The possessor of it must trade with it till the Master summons him home.

May it be said of each of us, as Dr. Samuel Johnson very happily said of another.

"His virtues walked their little round,  
Nor made a pause, nor left a void,  
But sure the eternal Master found;  
His single talent well employed."

\* "The Johannine Theology," by G. B. Stevens, D.D. New York, Charles Scribner's Sons; Toronto, Wm. Briggs, 2 vols., 370 pp. 52

\* A series of discourses by Rev. R. W. Dale, LL.D., Birmingham. A. C. Armstrong & Son, New York; John Young, Toronto.